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THE JOURNAL  
OF  
PSYCHOLOGICAL MEDICINE  
AND  
MENTAL PATHOLOGY.

EDITED BY  
FORBES WINSLOW, M.D.

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VOL. IV.

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JANUARY 1, 1851.

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ART. I.—THE GREAT EXHIBITION OF 1851.

THROUGHOUT the globe the vestiges of regal dominion are everywhere to be traced upon its decaying surface, nor has Time been able to erase the signs of Art that bestrew the four quarters of the world, and betoken the almost obliterated footsteps of earthly grandeur. In the general calamities of mankind, the death of an individual, however exalted, the loss of an edifice, however famous, are passed over with careless inattention; and we dismiss the deeds of our forefathers with the same indifference as we discard the playthings of our childhood.

Situated to the east of Jordan are the ruins of Djerash, the ancient Gerasa of the Scriptures. They are of transcendent beauty. Their splendour is enhanced by the surrounding solitude in which they repose. Their dignity, however faded and defaced, declares the accomplished taste and intelligence of those by whom they were designed, erected, and possessed. There are triumphant arches, lofty Corinthian columns, long streets, flights of steps, and a row of sixty-seven Ionic columns, arranged in crescentic order; but, with the exception of the Bedouin marauder of the wilderness, shaft, capital, and entablature, upright or prostrate, in confused or broken fragments, remain, unmolested in the sunshine, without a single record to attest their existence on the neglectful page of history.

The Indian architecture, of which no account assures us of its being older or younger than the Egyptian, belongs to the fables of antiquity. The caves of Elephanta and Ellora, and the large pagodas of Mavilipowram, are enigmas to the student of sacred edifices. The natives ascribe their formation to nothing less than the power of supernatural agency. They are unrivalled in their kind; and it is said, that, at first sight, the Tchoultry, or Jun, of Madurah, fascinates the beholder by its magical, scenic, or theatrical air. Longinus, the great critic and unfor-

fortunate courtier, a genius that has imparted a perpetual lustre or disgrace to the names of Aurelian and Zenobia, wrote at Tadmor in the desert, whose regal ruins lie, as the poet says, in desolation's sullen majesty. Familiar as we have of late become with Egypt, and all the land of Nile, its sublimity is still its own; and the whirlwind continues now, as it did in the days of Herodotus, and the old time before him, to lash the dust of the sable desert, the same as ever, against the granite of the imperturbable and unaccountable pyramids. Eight cities once flourished at Chiapas and Yucatan, in Central America, of which we know nothing beyond the scanty evidences offered for our speculation by a few scattered mounds, and sites, and fragments, covered with foliage and grass the growth of centuries. Nineveh, long since deceased, but preserved for ages in a state of petrification, has just been exhumed, on purpose, as it were, to remind us of Jonah, and render the words of his prophecy as fresh and living as if they had been spoken but yesterday, and were reported, for the first time, among the current news in the columns of to-day's papers.

We talk of the human mind as if it were a permanent thing such as the Peak of Teneriffe or the Polar Star. In common conversation it is mentioned in the most casual way, and rightly so, for we understand each other perfectly well for the time being. By agreement we know the general meaning of the language addressed to us, and assent when it is implied that the mind of a child is not that of an old man, and the understanding of an idiot not identical with that of a person educated and accustomed to the world. But, in the heat of the moment, it escapes our notice, that the mind of one generation is totally different from that of another. Would Cæsar be considered a great man in the present day? Nero or Sardanapalus would probably be hooted down in the streets,—nay, even Napoleon, or Charles XII. of Sweden, would have no opportunity for committing the havoc they did, nor would they any longer be able to leave behind them “a name at which the world grew pale.” The mind consists of a series of progressive developments. Suppose a modern drawing-room, with its sumptuous furniture of velvet, silk, glass, gold, china, and rosewood, were to be hermetically sealed up and consigned to the inspection of our descendants some two thousand years yet to come. They would hardly understand its paraphernalia and appointments. It would require time and study to make out the use of this article, and the meaning of that. Their minds would be discordant from ours, and the material substances upon which they employed themselves, or by which they signified their wishes, wants, or desires, would, in process of time, have become so completely new and foreign, that *we* could not understand them, nor *they* us.

The mental constitution of the different ages in the world may be learnt in various ways. The outward signs of architecture is one of them. Like other sciences, it has its alphabet, but the number of its letters is not more than five. Ages, indeed, have been required to invent and exhibit each of them in their primitive and composite forms, beginning with the earliest Egyptian or Coptic, and ending with the model railroad or official residence. The first two letters, called the *horizontal* and *oblique*, constitute the Egyptian and Greek structures. The next two are the circular divided into the *concave*, as the Roman arch, and the *convex*, as the Saracenic, Moorish, and Chinese styles. The fifth is the *vertical*, displayed in those edifices usually denominated Gothic. For the last three hundred years all these modes have been mixed together, and fused into a heterogeneous mass, which, if not without enrichments, conveniences, and beauty of detail, is certainly deficient in greatness of manner, sublimity of conception, and architectonic profiles of light and shade. For the most part, enthusiasm and depth of sentiment have given place to the calls of transient expediency and immediate necessity; and if we examine the Elizabethan or obliquely angular, the Flamboyant or curvilinear, and the modern or rectangular, we must own that this reproach is not without its reason. The railway architecture, the latest of all, is *sui generis*. It may be defined as a combination of the two earliest letters of the architectural alphabet, namely, the oblique and horizontal, described in the form of an inverted cone, truncated, and deeply sunk within the earth, or else, instead of being inverted, thrown upright across spacious vales, aloft in the air like the Roman aqueduct. But chiefly in its size, deportment, and durability, as well as in its elemental configuration, it comes the nearest to the architecture of the pyramids of any structures that have ever yet been raised by man for the last three thousand years. This peculiarity of style argues an intellect of the grandest and most exalted kind. It is rational, geometrical, and correct. Every inch is the result of previous calculation, and the breadth of the base must correspond, not only to the superincumbent weight, but to the velocity of the terrific engines that shall be propelled upon the iron ribs that gird its summit, and tear along the rigid length of its apparently endless causeway. Like the works of the Egyptians, it is colossal; and even the mighty genius of pagan Rome stands midway between the practical genius of England in the nineteenth century and the sublime conceptions of Egypt when the world was young. External shapes are the indications of thought, and the medium by which ideas are conveyed from mind to mind, and from one generation to another. Hence the use of telegraphs, signals, &c. In the mixed architecture of the last three hundred years, we

perceive the unsettled mind of Europe subsequent to the great events of the sixteenth century. In the vertical or Gothic that preceded our epoch, we feel, that a religious tone, questionable it may be, but not the less real on that account, pervaded every institution, and professed, in all its actions, chivalrous or not as might be, to aspire to nothing less than to heaven itself. In the Saracenic, Moorish, and Chinese,\* we discover the forms of a sensual, if not a feeble race; in the Roman arch, strength of purpose and comprehensiveness of design; in the Greek parallelogram or horizontal square, the most exquisite beauty of outline, described in nothing less than the form of a mathematical problem demonstrated in a pile of marble, polished, sculptured, and ornamented to the last degree of refinement; while in returning to the Egyptian, the type of the railway architecture, we are struck by the immense productions of human ingenuity, intended to be coeval with time, or commensurate with the wide-working operations of Nature herself.

What is proved by architecture, may be likewise gathered from the political and intellectual history of man. They are parallel and consentaneous evidences. When the father of all the faithful, the patriarch Abraham, quitted his native land and kindred, trusting only in divine Providence for support, he travelled with every personal difficulty over distant countries; and when Jacob fled from Esau, he journeyed on foot, and reposed at night on the bare ground, with nothing but a stone for his pillow.†

\* Considering the character of the Chinese architecture, which is crescentic, as well as the fashion of their costume, which is loose and flowing, one would infer that the great antiquity of which they boast can scarcely be correct. At all events, the convex architecture dates considerably posterior to the horizontal and oblique, and the Chinese dress is correlative with Persia in the days of Xerxes and Belshazzar, rather than with those of Pharaoh and Nimrod. The Ninevites, Egyptians, and earliest nations were austere and barbaric in their costume, and much more haughty, fierce, and domineering in their physiognomy than the Chinese, as is attested by monumental remains. Lord Macartney, however, fixes the commencement of Chinese history in the dynasty of Chow, 1100 B.C.—a chronology which F. von Schlegel apparently takes for granted. This is contemporaneous with the Judges of Israel, Semiramis, and the Laws of Minos. The Chinese toupét and moustache connects them with the Mongolian and Tartar varieties—it is comic rather than antique. As a psychological phenomenon, burlesque, ridicule, buffoonery, caricature, ribaldry, &c., are significant of debased intellects in individuals, and of declining periods in nations or ages of the world. Athens had passed, or was passing, its climax when Aristophanes wrote, and Terence merely points out the masculine debility of the Romans.

† The story of Abraham, attentively considered, reveals the progress of nations. It is stated, that Abraham, the true successor of Shem, dwelt first at Ur, in Chaldaea, thence removed to Charran, in Mesopotamia, and thence again to Sichem, in Palestine. The peaceful lives of the Patriarchs and their longevity are cursorily passed over as their sole and peculiar character; yet they were no strangers to deeper learning, especially to all that relates to sacred traditions and inward contemplation. To them alone are we indebted for the earliest history of the human race. Their opponents, the giants, demigods, or heroes of antiquity, excelled them in science, skill, and energy; it would seem that, at least so far as history has recorded, they were the great masters of nations; and if we examine their physiognomy, as preserved in the ancient monuments of Nineveh and Egypt, they were evidently men of colour, and the descendants of Ham or Cham, which means *burnt* or black.

It required some length of time for the children of Israel to reach the borders of the Red Sea, by marching across the very same desert as that which is now traversed by the overland mail in a few hours.\* About five hundred years before Christ, a Phœnician expedition, much to their own surprise, rounded the Cape of Good Hope, by starting from the Red Sea, sailing southward, and coming home along the coast of Africa through the pillars of Hercules; a circumstance which appeared incredible to Herodotus, because they affirmed that at one part of their voyage (*i.e.*, looking westward south of the line) the sun at noonday was on their right hand instead of the left. It is remarkable, that at that time the human mind was making great efforts at advancement. Confucius appeared in China, and Thales and Solon in Greece. It was the dawn of modern philosophy, discovery, and science. The military successes of Alexander the Great, about two hundred years later, are the next to indicate the progress of intelligence; for although the son of Philip of Macedon appears on the stage in the character of a soldier, yet, in the actual result of his arms, we shall perceive that, in spite of his moral derelictions, he was a great statesman, and that the political world experienced a powerful impulse forward in consequence of his comprehensive views, sagacity, and prowess. How he advanced as far as he did with such a vast army—how the commissariat was provided, and the order of march appointed and arranged—are questions for military critics rather than ourselves; but his host was not quite a mob, and if it was less highly organized than similar armaments set on foot at the present day, it bears, notwithstanding, the evident signs of being considerably less barbarous in its movements than were the operations of the allied Greeks before Troy, or the seven heroes of the drama, with their fighting men against Thebes. Before the advent of Christ the Romans

\* The eighty-two miles between Cairo (*Musr*) and Suez (*Akabâh*), are run over by a flight of omnibuses, once or twice a month, with the names of Suez and Cairo painted in large letters on their panels. At Stephen's Hotel, in Cairo, there is English crockery, with Sheffield ware, and a London bill of fare—your Arab guide speaks English on the platform at the top of the great Pyramid. The following lines are amusing, and scarcely exaggerated:—

Over the billows and over the brine;  
Over the water to Palestine!  
Am I awake, or do I dream?  
Over the ocean to Syria by steam!  
My say is sooth, by this right hand;  
A Steamer brave  
Is on the wave,  
Bound, positively, for the Holy Land!

Godfrey of Bulloigne, and thou,  
Richard, lion-hearted king,  
Candidly inform us now,  
Did you ever—?  
No you never  
Could have fancied such a thing.

Never such vociferations  
Enter'd your imaginations  
As the ensuing—

"Ease her," "Stop her!"  
"Any gentleman for Joppa?"  
"Mascus, 'Mascus?" "Ticket, please,  
sir,"  
"Tyre or Sidon?" "Stop her," "Ease  
her!"  
"Jerusalem, 'lem, 'lem!" "Shur! Shur!"  
"Do you go on to Egypt, sir?"  
&c. &c. &c.

had already divided the whole known world, at that time under their sway, into provinces, and intersected the empire in every direction with stone pavements along gigantic causeways, the remains of which are being constantly met with all over Europe. These Roman roads were postal lines, which may be regarded as the germinal idea of a railroad in their solidity, and the electric telegraph in their successful, though imperfect effort at despatch.

Along these ways, the legions with their cohorts of cavalry advanced to the most distant provinces; consuls, prætors, and couriers outstripped the march of the more heavy-bodied troops; and a *senatus-consultum* was proclaimed in Spain, Gaul, and Byzantium, almost at the same moment of time. Nor did the inroad of the barbarous hordes from the north break up or destroy these sinews of international communication; but only, on the contrary, rendered them useless. For their collective numbers took the place of separate individuals; and the news spread more quickly over the world from mouth to mouth, by private rumour or public report, than it had hitherto done by the means of Government messengers with sealed despatches beneath their cloaks, proceeding post from the Quirinal on the Tiber, or returning thither in haste from headquarters at Antioch, Singidunum, or Colonia Agrippina on the Rhine.\* This popular movement was the first idea of a daily newspaper—in one sense it was nothing but gossip, but in another, and a more statesman-like way of viewing the matter, it was the birth of that intelligence among the masses which constitutes the chief obstacle or assistance—the powerful engine for or against the government of a nation or the world, at the present day. The crusades, indeed, account for them as we may, could never have been suggested, undertaken, or brought to an issue, upon the extensive scale of unanimity by which they were inspired, except for this onward movement of the public mind in the open communication of its ideas; and, in fact, the grand æra had at last arrived when the art of printing was indispensably necessary, not for the erudition, but for the necessities, of mankind—and printing was invented. To this discovery was owing the events, political, literary, philosophical, and religious, of the last four hundred years. The fall of

\* When Constantine fled from the snares of Galerius, he left the palace of Nicomedia by night, and travelled post through Bithynia, Thrace, Dacia, Pannonia, Italy, and Gaul, and, amidst the joyful acclamations of the people, reached the port of Boulogne, in the very moment when his father was preparing to embark for Britain. To intercept pursuit, he carried forward with him the post horses all along the line of his journey. His posting proves a highway. With every advantage, it was, however, impossible, that, for the good of future generations, the state policy of the old Roman and Pagan principle should proceed without interruption; for it was nothing else than a grasping, inexorable, selfish cunning. The Barbarians applied the lever that upset this deadening tyranny, and to them we are obliged for our present freedom. The fire still smoulders in the embers of the old pagan world; and slavery of body or mind, wherever it exists, implies that the consuming flame is not yet extinct.

Constantinople, which shook Europe to its centre, might have had some influence in the immediate diffusion of classical learning and the fine arts; but its influence would have been as nothing without the aid of the printing-press. It was the turning point of the intellectual world. The mind must have died out, and perished for the want of its *pabulum vite*, the means of diffusing itself in a fixed and definite shape, had it never been discovered. Nevertheless, this discovery, already several centuries old, is only in its infancy—the condensed alphabet of the electric telegraph warns us that a more facile language, and a shorter system of spelling, reading, and writing, than the one we at present employ, awaits the school-days of our more fortunate posterity. Strengthened, at length, by literary knowledge, such as it then was, and instigated by the novel use of the mariner's compass, our ancestors turned their eyes away from home, approached the coasts of Europe, and gazed upon the waves of the Atlantic. Columbus guessed that another continent lay stretched out beyond the utmost verge of the horizon. He guessed the truth. America, the nidus of a nation, and nations of nations, was concealed behind the flowing seas in the direction to which he pointed. Doubted by others, but never doubting himself, thither he sailed, and there he found the land he had anticipated. The scales fell from the eyes of Europe—their vision seemed boundless. Vasco de Gama guessed in another direction with the same unerring ken, and by sailing southward along the west coast of Africa, he rounded the Cape of Good Hope, two thousand years later than the adventurous Phœnicians had already done before him, by sailing in the contrary direction. But the world was as yet but half explored—it remained for our countryman Cook, with a couple of frail ships badly found and worse manned, to circumnavigate the globe in three years, instead of one, as is now done. These discoveries and expeditions changed the mental and physical constitution of man. We are no longer beings of the same species with our forefathers. By means of steam, the hardest mountains oppose no barrier to our progress; the wide Atlantic is reduced to the size of a lake; and the narrow stream of salt-water running between Dover and Calais is nothing more than an extensive esplanade, which may be crossed by any kind of armament, merchandise, or intelligence, at any season of the year, and at any day or hour we please. Proverbs may grow old and be thrown aside, for once it was said, "Time and tide tarry for no man;" but now it is just the reverse, for no man tarries for tide or time.

The growth of mind is extremely slow, gradual, and progressive; and the prominent circumstances which arise in the course of a nation's or an individual's existence, virtuous or vicious as they may be, are not the immediate effects of a sudden impulse, but the deeply-rooted results



of ideas inherent and pre-existent in their germs within the very constitution of the person or the community by whom they are eventually displayed. Thus we have traced out the germinal idea—the *punctum saliens*—of newspapers, railroads, the electric telegraph, the discovery of the new world, and the initiative spirit of science—crude and amorphous, indeed, in their first conceptions, but, nevertheless, sufficiently like the future offspring, so as to prevent any mistake in their identity. They are none of them new in themselves—they are five, ten, twenty centuries of age; and if they have not been brought forth into notice in their embryotic or infantile states, it was because, to use a legal phrase, they could not be cognizable as deeds or facts until they had passed into overt acts. The child is not a subject until it has been born, neither is a law, however salutary, efficient until it has been enacted. The philosopher or statesman may foresee events in their causes, but the world at large knows nothing about them until they start into life in a hard, tangible, substantial shape.

Elevated and enlightened in the scale of humanity, the labouring classes, not only in England, but in every other country besides, are feeling their moral ascendancy more perfectly than ever. With the consciousness of their strength is conjoined a sound perception of the benefit of knowledge, sobriety, frugality, and steadiness of deportment. The word liberty, so dangerous in excess, so useful within its proper limits, is being understood and appreciated by them in its most legitimate meaning. They are willing to surrender their freedom to those laws which guarantee the security and exercise of their freedom to them in return. They feel themselves the citizens of a vast community; and they have learnt the dignity of their respective conditions, the importance of peace, and the indomitable force of science and free will united. Even wealth, as wealth, is finding its proper level in society; and one of the most interesting psychological phenomena of the age is, that the fabled riches of Golconda (verified in California) can neither dazzle the senses nor mislead the judgment of the crowd, should they ever be basely employed to purchase their suffrages at the price of their independence. Money, valuable as it is, is nothing more than a commodity in the market to be bought and sold at its marketable value. It is a means to an end.

Were it not for this disposition evinced by the lower orders (as they are somewhat disparagingly termed), which is, in truth, the practical result of centuries spent upon the education of mankind, not only could the present state of society have no existence, but our pen could not describe what in fact did not exist. To ourselves, as psychologists, the past review, such as we have imperfectly rehearsed it, is intensely interesting. Our avocations lead us to meditate on themes like these. We

see through the material body, and inspect the mind, the soul, the spirit, within its earthly tabernacle or shrine ; and when it agitates itself within its prison of clay, and shines forth in works of art, literature, social improvements, political plans and changes, &c., we admire its human, its divine agency. Never was there an epoch when the rulers and the ruled stood on so equal a footing as the present.

With the present month commences another half-century of the world's progress. Looking back to that which immediately precedes it, we cannot fail to observe the great advances which have taken place in every science calling for the special exercise of the human mind ; in the gradual development of moral influences, the decrease of brutalizing amusements, the spread of education and the refinement of our popular recreations, we see a new and wonderful movement in operation ; England, headed by her sovereign, engaged in carrying out the proposition of the Prince Consort, erecting a magnificent structure, itself a wonderful triumph of skill, to contain the united riches of the world's intellectual and physical strength ; her subjects ever anxious to excel in all that can render her glorious in the arts of peace, striving worthily to compete with foreign and friendly rivals in this pre-eminently ennobling contest ; we see every nation and people invited to develop, not only their own well-known industrial resources, but to seek amidst their remote, uncultivated, and almost unknown regions, for some new and useful product of the Creator's infinite wisdom, from which to eliminate some useful material for human industry to display its resources, in order that it may become a source of national and individual wealth.

To the Psychologist and mental philosopher, this great movement of mankind cannot fail to present many subjects for contemplation. We propose to consider its probable effects upon the mental progress and civilization, and in doing so, we shall first view the matter in its relation to society in the aggregate, and then refer briefly to its influence on individual minds. During the progress of the last fifty years, more than in any other similar period of her history, England has become in an eminent degree a refined and intellectual nation. While the wonders of modern science have engaged her men of genius, educational institutions have so popularized science and the politer arts, that a love of knowledge for its own sake, may be said to be one of the distinguishing characteristics of the age.

The national progress is emphatically benevolent and peaceful ; we have seen national and international strife abroad, while our own land has enjoyed an uninterrupted peace ; we have seen laws with which intolerance had disgraced our statute-book, gradually expunged ; the rigour of the penal laws relaxed, and its extreme penalty repealed for certain offences, which we now regard as trifling in comparison with the

punishment formerly inflicted; we have seen modern science engaged in the improvement of our domestic and national comforts; the arts of medicine and surgery rising to perfection; while in no department of philosophy has improvement been so strikingly manifest as in the gradual but steady advance of mental pathology. To it we may look back with pride and satisfaction. We no longer treat our insane fellow-creatures with chains and dungeons; but, regarding them as afflicted fellow-Christians, seek, by kindness, to ameliorate their condition, and by skill, to restore them to their wonted places in society.

The Exhibition of 1851 presents itself to us as a practical attempt to gather the fruits of intellectual and industrial progress, to concentrate together the results of the world's industry for the admiration and improvement of the world. The royal personage who proposed it has himself declared it to possess a psychological interest.

"I conceive it," said the Prince, "to be the duty of every educated person closely to watch and study the time in which he lives: and, as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained (*cheers*). Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to the accomplishment of that great end to which, indeed, all history points—the realization of the unity of mankind (*great cheering*); not a unity which breaks down the limits, and levels the peculiar characteristics, of the different nations of the earth, but rather a unity the result and product of those very national varieties and antagonistic qualities. The distances which separate the different nations and parts of the globe are gradually vanishing before the achievements of modern invention, and we can traverse them with incredible ease; the languages of all nations are known, and their acquirement placed within the reach of everybody: thought is communicated with the rapidity, and even by the power of lightning. On the other hand, the great principle of division of labour, which may be called the moving power of civilization, is being extended to all branches of science, industry, and art. Whilst formerly the greatest mental energies strove at universal knowledge, and that knowledge was confined to the few, now they are directed to specialities, and in these again even to the minutest points, but the knowledge acquired becomes at once the property of the community at large. Whilst formerly discovery was wrapt in secrecy, the publicity of the present day causes that no sooner is a discovery or invention made, than it is already improved upon and surpassed by competing efforts (*cheers*); the products of all quarters of the globe are placed at our disposal, and we have only to choose which is the best and cheapest for our purposes, and the powers of production are intrusted to the stimulus of competition and capital. So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in this world. His reason being created after the image of God, he has to use it to dis-

cover the laws by which the Almighty governs his creation, and by making these laws his standard of action, to conquer Nature to his use—himself a divine instrument. Science discovers these laws of power, motion, and transformation: Industry applies them to the raw matter, which the earth yields us in abundance, but which becomes valuable only by knowledge: Art teaches us the immutable laws of beauty and symmetry, and gives to our productions forms in accordance with them (*cheers*). Gentlemen, THE EXHIBITION OF 1851 is to give us a true test and a living picture of the point of development at which the whole of mankind has arrived in this great task, and a new starting-point from which all nations will be able to direct their further exertions (*cheers*). I confidently hope that the first impression which the view of this vast collection will produce upon the spectator will be that of deep thankfulness to the Almighty for the blessings which He has bestowed upon us already here below; and the second, the conviction that they can only be realized in proportion to the help which we are prepared to render to each other, therefore, only by peace, love, and ready assistance, not only between individuals, but between the nations of the earth."

To effect this great work, the man of science and the workman, the philanthropist and the speculator, are all united; each class has different objects, feelings, and motives. Whilst the higher class of intellect is employed in the exercise of its most exalted faculty, that of invention, imitative skill is engaged in producing; and this not in our own land alone, but among almost every other nation and people. The effect of this is to call forth in an especial manner the latent talent of many minds, and to develop national and individual energy.

If we would trace the mental progress of a nation, we have two sources of information—viz., its laws, and its popular amusements; the former we shall find appeal more to the animal than to the intellectual man; as soon as the feeling of disgrace appears as a frequent preventive to crime, we have less crime, and punishments become mitigated in severity; and as civilization advances the law becomes less and less severe; industry is protected from lawless riots, and prosperity results. If we would judge of the progress of a nation, we shall find its history recorded in its laws.

The amusements of a people show the intellectual state and condition of the masses; where these are brutalized the shows and popular assemblages partake of that character. In what respect do the bull-fights of Spain differ from the gladiatorial combats of Rome during her decline as a nation? What were the distinguishing characteristics of the dark ages?—crusades, civil wars, and tournaments. What caused Holland, from an almost submerged swamp, to take its place among the commonwealth of nations?—the indomitable energy and industry of its people.

If, then, we regard the Great Exhibition but as a collection of curiosi-

ties brought together for the amusement of a popular assemblage, we must regard it with feelings of delight, as pointing out to us the great difference which the advance of civilization has produced upon our national character, in comparison with the more sensual delights of former days.

To see the effect of the proposed Exhibition upon society in the aggregate, it will be necessary for us to view man under two relations; in the barbarous or half-civilized state, on the one hand, and as a member of a civilized and intellectual community on the other; for without thus considering the question we fear our remarks may be misunderstood, and we have no desire to involve it in any doubt, our object being, as before stated, to consider the Exhibition in its purely psychological relations.

There is scarcely a native Indian of North America, or wandering New Zealander, that does not possess some peculiarly simple article of utility, requiring some degree of skill in its formation; and no district of country in any part of the globe exists, which does not afford some useful substance for the use of man. By this phrase we mean, not the mere animal or vegetable which affords an extemporaneous meal to the wandering hunter, but that which might by industry become an article of export to distant lands. One of the great causes of the retardation of these inhabitants of thinly-peopled and savage lands has been, the want of markets for their produce: by creating a demand we increase the supply; by this increase we congregate into a community the hitherto wandering tribes, collected together by the common impulse of natural assistance, and mutual support; civilization and Christian principles become the rule and bond of union, and the wandering race, no longer nomadic and preying upon each other, becomes united in the bond of mutual obligation.

If we contrast wool, as a product of our Australian colonies, with the fishery of the west coast of Ireland, our point will be at once seen to be tenable; the former finds a ready market in this country, while the other, for want of a demand, languishes in obscurity among a peasantry far behind the other inhabitants of the empire in industrial resources.

It is not improbable, that some of these products of natural resources and industrial skill, from localities and sources hitherto unknown, will be brought together at the Exhibition. The present tendency of the English character and enterprise is undoubtedly colonization. We do not enter into the abstract question whether the Anglo-Saxon race is destined to carry civilization into the remote regions of the earth, or not, but we hazard the opinion, that the fruits of the Exhibition will be to transplant from our native land into remote regions the indomitable energy and perseverance of our native industry, and thus we shall open new resources to our colonists; for it must be admitted that these regions

have hitherto presented fields of enterprise to the agriculturist rather than to the manufacturer, and that they have tended rather to the depreciation than to the advancement of man's intellectual and scientific resources.

If, on the other hand, we show, that the vast regions and thinly-peopled districts of our colonial empire are productive of the useful raw material, which, instead of wasting its luxuriance in an uncultivated desert, is capable of being formed into articles of utility, we introduce into those colonies the first germ of independent prosperity,—we collect together the industry of its inhabitants into a civilized community, and afford a useful field for the mechanical industry of those who, from having been accustomed to the lighter, but more dextrous manual operations, would take into these distant lands the manufacturing energy of the mother country, a mutual relationship would thus be established, which would materially tend to the improvement of both; our colonies would then be but mere transplantations, if we may be allowed the expression, of portions of our native land; for, by this means, we should establish communities, instead of sending out wandering emigrants, who, from want of civilized society, necessarily relapse from the high-toned morality so conspicuous in the country of their forefathers, into a refined state of barbarism.

It may be objected that the vices of society, and the less refined pleasures of popular assemblages, would accompany them, but these are never so potent, as when civilized man finds himself located among the barbarous tribes of a half-civilized community, living apart from his brethren in a log hut, and without rational means of enjoyment. His daily agricultural operations produce monotony, listlessness, and enervation, and instead of being the intellectual head, and spiritual pride of the rude tribes surrounding him, he not unfrequently refines upon their barbarism, and brings discredit not only upon himself, but upon the profession of religion which he disgraces by his vices, and the utter neglect of everything sacred. Missionary enterprise is productive of vast good. Until the barbarism of civilization intrudes nomadic colonization into the vast regions of thinly-peopled districts, the solitudes of the interior of the colony teem with wandering flocks, attended each by its solitary herdsman; the fruits of the earth, and the flowers of the field, exist there in unknown luxuriance and inutility; its rivers are not navigated, its mineral riches lie undiscovered, its people wander about with the freedom of the early inhabitants of the world, without their pastoral simplicity; visited by occasional trading-vessels, they imbibe all the vices, without the virtues, of a civilized community, and are known but little in the parent state; but by their export of the bounteous gifts of Providence, in the rough and unmanufactured state, they

progress in wealth and importance, but with the exception of a few maritime towns, their population is scattered through an extensive district of country, there is no community of sentiment, no bond of union, no manufactories to form the nuclei of civilization: each new settler proceeds still further into the land than the one who preceded him, anxious only to secure a large and unsettled tract of country upon which to feed his sheep without hindrance from his neighbours.

To the eye of the psychologist this system presents many salient points of attack. If the great duty of civilized man is to increase in knowledge and usefulness, to improve his mental faculties, by cultivating the higher attributes of his reasoning powers, and to associate into communities for mutual benefit and support, surely any means which promises an amendment will gain the commendation and support of all well-wishers to mental improvement and civilization.

If we were asked what we conceived to be one of the great advantages likely to result from the Exhibition of Industry, we should place in a prominent point of view the good effect likely to result to our colonial empire. The wealth of our colonies has been hitherto in a great degree undeveloped, their more natural productions forming the greatest amount of their exports. We regard the Exhibition as eminently calculated to develop their manufacturing capabilities. That it will lead to a new class of emigrants, whose objects will be more immediately directed to a higher description of manufactures, we confidently believe. We think this will be the result of the Great Exhibition.

We feel that the effects of the Exhibition upon the barbarous or half-civilized communities will be to develop industry and natural resources; in other words, to open new fields of profitable enterprise and labour. These will be subservient to the improvement of the intellectual and moral faculties of the people generally, will introduce the blessings of civilization, and tend to the expansion and elevation of the human mind. England will feel that she was mainly instrumental in showing to the world, that true happiness consists in peaceful labour, producing contentment as far as the mere animal appetites are concerned, but leaving still the thirst for intellectual and moral culture inseparable from a life of active energy.

Intellectual advancement is the natural result of industry. Man feels, as he progresses in the latter, an innate desire for the advantages of the former. It is the part of human nature constantly to progress: industry leads to association, and emulation directs individual and national progress. Once direct the energy of man to the accomplishment of a given task, let him clearly understand the *means* by which it may be effected, and he brings to bear upon it his reasoning faculties, and however untutored he may be, however unaccustomed to this mental

exercise, he will endeavour to perform the work, and take a pride in its fulfilment. Thus pride, another attribute of human nature, is brought to bear upon an industrial operation, and converted from an uncivilized appetite into a domestic virtue.

Having thus briefly reviewed its effects upon a state of society removed in a great degree from the great centres of civilization, and as it were struggling between barbarism and civilization, our next point will be the consideration of the effects of the Great Exhibition upon society at large, using this term, not in an exclusive application to our own country, but to the civilized nations of the world.

Emulation is one of the strongest passions of the human mind, giving rise in the barbarous state of a nation to personal courage and bravery, and in the more civilized, to industry and mental advancement. Let us not be misunderstood by placing bravery and personal courage in opposition to industry and mental advancement. We wish merely to contrast the virtues of two distinct phases of society, the educated and uneducated, the warlike and the peaceful: by making bravery the chief personal virtue the warlike nation progresses in its conquests, the higher attributes of civilization meet with no reward; while, on the other hand, an industrious people, by the exercise of the mental faculties upon more useful employments, retain all the courage of the more warlike, pursue an uninterrupted course of national prosperity, constantly advance in intellectual and moral supremacy, and when roused to defend their country from foreign aggression, dignify war, by bringing to bear upon its horrors the more ennobling characteristics of humanity.

The Great Exhibition is only an attempt to inculcate this lesson—the industrial energy of the people is the great safeguard of a nation, its protector against intestine commotions, its security from foreign aggression; and our native land, in thus collecting together the products of the world's industry in her own metropolis, will be enabled to show, not only the results arrived at, through the medium of the Prince Consort's intellectual conception, but also the fruition of many ages of internal peace and national prosperity.

We may be permitted here to draw a contrast between England in the reign of Victoria, and Rome in the Augustan age, when both nations, in the enjoyment of a universal peace, were preparing to collect together in their capitals the surrounding nations and people, for the gratification of their senses; the inhabitants of the imperial city brings into the arena the wild beast of a conquered territory, to fight with the image of its Creator; debasing the minds of the spectators by the exhibition of the brutalizing combat, and writing in words of blood, that physical force alone was the passport to fame. On the other hand, the great Queen of a free and unshackled people collects together the nations to



display the arts of civilization, the riches not only of the material world, but of man's cultivated intellect; teaching them that the soul, the bright and ennobling attribute of man, presides over and directs the popular amusements of a Christian civilization.

Contrast the Colosseum, still great in its ruins, vast in its magnificence as the nation which raised it, with the crystal palace. Both are fitting types of the civilization they represent. The one rearing its gigantic arches amidst the groans of the slaves brought from their native wilds to grace the triumphal progress of their imperial conqueror, and then compelled to toil, that they might rear the monument of their conqueror's greatness; the other, like Solomon's temple, the type of wisdom and a divinely inspired civilization. In that cloud-capped wilderness of human toil what a contrast, or rather series of contrasts, will here be presented; the riches of the world's industry in their varied relation to genius, energy, and skill, the productions of every nation, mineral, vegetable, and animal, will be displayed beneath that glass-clad roof.

If we pursue our inquiry, we shall find that the preparations for the Exhibition have had a high value in reference to the mental progress of our people; it has brought the prince and the peasant, the peer and the merchant, the man of genius and the operative mechanic, into a closer bond of union: establishing, as it were, a great mental republic—a republic unsullied by political animosities, but dignified by the common cause of intellectual and moral advancement, which teaches men that true loyalty is fostered and encouraged by the industry of the people, and that for the first time in the history of mankind the Lady Sovereign of a free, united, and intelligent people will dispense the rewards of industry; will preside as the supreme head of the industrial republic of the universe. Ages and generations of people may pass away and be forgotten, our very nation may in its turn be overcome with decay, and, like modern Greece, its inhabitants may point out the sites of its former cities, but the enduring traditions of 1851 will still remain, the medals then distributed will perhaps embellish the cabinet of the collector in a nation now unknown, whose future cities are but log huts—whose inhabitants, wandering tribes; its palace of industry will vanish with the occasion that called it into existence, but the effects will remain; the example then set will have an influence upon the succeeding people and nations, and redound to the honour and happiness of the world at large.

The formation of local committees, not only in this country but abroad, has given an individual spirit to the collective exertions,—has developed more strongly the industrial energies of the working classes, and has, moreover, thrown into the work a co-operation which would  
ve been sought in vain without such a system; and, as springing from

this co-operation, the formation of clubs and associations, having for their principal objects the cheap transit of the community and their support while in London, are specially interesting as indicating the mental progress of the people.

In conclusion, we may observe that, the "Crystal Palace" is an outstanding sign of the mind of the age. It could not have taken place half a generation back. It was impossible three hundred years ago. It could not have been dreamt of by the fondest enthusiasts, nor imagined by the chivalry of the middle ages. The Goths were creatures of flesh and blood, without ideas; and Marcus Aurelius, and Antoninus Pius could have formed no notion of it, nor have executed their notion, had they formed it. Pliny was a naturalist, and Seneca a moral philosopher; but neither moral philosophy nor natural science had reached so far as this. Trajan might build a column at Rome, or throw a bridge across the Danube,—Hadrian might plan, build, and furnish a villa for his own particular use and gratification;—but to collect the industry of all nations within the capacious area of a single vestibule, was a feat beyond their power.

Even the design of the edifice is indicative of the national mind. Beneath its shadow, or rather within its lantern-skylight, will be brought together persons from every quarter of the world; and specimens of every work of art from every nation upon the face of the earth will be exhibited, in order that they may be surveyed and examined at leisure by the eye of every native by whom they have been severally contributed. The ultimate result must be as extensive as the design. It is an event that cannot be overlooked. The difference between man and man consists, not in the difference of costume, language, clime, and nation, but in the different advances effected by each in the progress of civilization, commerce, and the mutual, the invaluable bonds of goodwill and peace.

To every epoch there is annexed a particular character, tone, or temper of mind, usually denominated the spirit of the age, and used for the time being, as the standard by which everything else is to be judged of in the locality, nation, or empire where it reigns. In the post-diluvian period, the spirit of the age was that of national aggrandizement and earthly glory (*mundus et brevis gloria ejus*), against which stood out in contrast, the simple, rural, individual lives of the patriarchs. Once was offered to one, the kingdoms of the world, and all their glory, on the revolting condition of falling down and worshipping their detestable lord and master; but stupendous were the moral results. Rome was at its zenith when the spirit of the age was, for the first time in history, rebuffed by the spirit of forbearance. In that critical moment, on the top of a lofty mountain, apart from the seat of government, the destiny

of man was changed for ever. Two powers were generated in conflict that arose and overthrew the pagan world—the one emerged from the catacombs beneath the foundations of the Eternal City, and the other rushed down and stormed the fair plains of the south, from the cimmerian darkness of the north. The spirit of the age became mixed, and produced the spirit of theology, the spirit of reformation, the spirit of literature, and the spirit of war. The spirit of the present age is that of science, exact, inquisitive, and severe; and should it give rise to the spirit of peace among the nations of the earth, and they should agree to melt their cannon into ploughshares, and turn their swords into sickles, it would be a marvel, not beyond the words of prophecy, indeed, but apparently not as yet within the range of possibility. But the spirit of poverty must precede that of peace, for the thirst of gold is the cause of war, and covetousness lies at the root of every contest. If ever the kingdoms of the world, and all their glory, shall adopt the precepts and counsels of the Gospel as the basis of their government, then would the spirit of the age become the spirit of eternity—a vision which the too palpable imperfections of our nature forbid us from contemplating.

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## ART. II.—WOMAN IN HER PSYCHOLOGICAL RELATIONS.

THE relations of woman are twofold; material and spiritual—corporeal and moral. By her corporeal nature she is the type and model of BEAUTY; by her spiritual, of GRACE; by her moral, of LOVE. A perfect woman is indeed the most exalted of terrestrial creatures—physically, mentally, morally. The most profound philosophy, and the most universal instincts of the popular mind concur in this doctrine, each in their own way. The sage, the poet, the painter, see in woman the type of excellence; the mirror of the divinest attributes of the Deity; the model of the good and the beautiful—the *τὸ εὖ καὶ καλῶς*. Hence it is that she has always inspired genius. Milton gloriously writ how man's "fair large front and eye sublime declared *absolute rule*;" but of woman, that "grace was in all her steps, Heaven in her eye; in every gesture dignity and love." The ancient Greek philosophers included not merely power and wisdom, but love in their idea of God; the latter being the highest of the divine attributes, and typified by woman as creating love. It is from an obscure instinctive perception of the same idea that maternal love is typified by the ardent imaginations of the inhabitants of southern Europe, under the figure of the Virgin and Child; the unselfish, self-sacrificing love of the maternal instinct, waking up in them a sense of the sweetest, highest attribute of the divine mind, and com-

mingling, although imperfectly, with the fundamental doctrine of Christianity, the love of God to man.

If we look at the position which woman holds in creation, and the ends which she has to fulfil to complete the designs of the Creator, we see at once that love necessarily constitutes the moving spring of a large portion of her actions, and assimilates itself with almost every motive. Upon her devolves the great duty of perpetuating the human race; and in fulfilment of this duty her feelings oscillate between man and the offspring she bears. Her "desire is to her husband;" but in common with every female animal, her feelings are concentrated upon her tender offspring; and thus it happens that, during the whole of the period in which the reproductive functions are in activity, love of one kind or the other is the ruling passion, and so her whole nature is imbued with love.

But as the physical and terrestrial only shadow forth the spiritual, so these corporeal affections in the sex are but the types of that higher and more fervent emotion, which fills the whole soul of woman when devoted to religion; and which, indeed, in virtue of that inscrutable chain that links every quality of our nature with each other, is closely dependent on, or at least intimately connected with the grosser, and corporeal passion. Often, nay, in by far the greater majority of cases, they are all commingled; the earthly feeling once excited never ceases to tint the heavenly; even in the cell and the cloister the daily routine-prayer for grace, and pardon, and help, is not inspired by a contracted selfishness, until the reproductive organs have long ceased to influence the organism, and the corporeal feelings thence resulting no longer tinge the thoughts and actions.

So much for the spiritual and moral graces of womanhood. In the corporeal we distinguish between the *beautiful* and the *pleasing*; but in both respects it is during the period of activity of the reproductive organs, peculiar to her physical construction, that the frame of woman is most pleasing and most beautiful. The excitation by woman of the mere instinct of love—the sexual passion—renders her *pleasing* in the eye of man; and this occurs, if some or all of the sexual characteristics be duly developed in her; but it is her perfect form and movement which excites his *admiration*, to the exclusion of the mere instinctive feeling. The Apollo Belvidere may "declare absolute rule:" the Venus de Medicis sets forth the grace and dignity of woman in every contour. The comparison which has been instituted by philosophic sculptors and painters, between the two famous models of human beauty, has an interesting bearing on the psychology of the sexes. It is in that portion of the body in immediate connexion with those parts peculiar to her organization, that the greatest beauty of form is found in woman, as though they were the *fons et origo* of corporeal as well as mental loveliness. "The width of the pelvis in

woman causes the obliquity of the thigh-bones ; the thigh therefore slopes much more inwards in woman than in man ; the knee-joint is prominent on the inner side of the limb, and the graceful line limiting the thigh externally, which is strongly hollowed out on a level with the hip-joint, becomes afterwards elevated and rounded on the outer side of the leg. This inclination of the thigh on the pelvis, and of the leg on the thigh, which would constitute an imperfection in man, and a subject of mockery, gives to woman a peculiar charm. Nature ever lavishes her favours on woman in respect of forms; in her the outlines are always undulating and full of grace and suppleness; no stiffness, sharp, angular projecting masses, lines straight and meagre; the thigh, strong and powerful at its base, where it is in contact with that of the opposite side, gradually becomes more slender as it approaches the delicately-formed knee; to this succeeds the swelling of the calf, and the line of the tibia. The lower part of the limb has a grace and beauty, too well known to require any eulogy on my part; add to these the malleoli or ankle projection of a child, a small foot, most tastefully arched, a venous network, increasing by contrast the marvellous whiteness of the skin, and you will have traced the enchanting *tout ensemble* of the limbs in woman.\* The same writer in describing the pelvis itself including the posterior surface of the torso, thus again supports the idea we have advanced. "The breadth of the pelvis is remarkable in woman, nevertheless its transverse diameter is generally inferior to that of the shoulders, which it sometimes equals; the haunches project outwards, but are harmoniously rounded. The contours of the back are of the most admirable purity; the region of the kidneys is elongated, the scapulæ scarcely visible; the loins grandly curved forwards, the haunches prominent and rounded; in short, the posterior surface of the torso in woman is unquestionably the *chef d'œuvre* of nature."†

It may be questioned, however, whether the glorious development of the Divine Idea in the encasing of the procreative organs and centre of procreative activity be not equalled by the bust on which the organs for nutrition of the tender offspring are developed. It is to her bosom that woman instinctively clasps all that she rightly loves—her bosom, remarkable for the unsurpassable beauty of its voluptuous contours and graceful inflexions, the white transparent surface of which is set off with an azure network, or tinged with the warm glow of the emotions and passions that make it heave in graceful undulations. The pelvis is the manifestation of the instinct—the bust expresses the sentiment of love; within the recesses of the one the embryo man is conceived and nou-

\* Library of Illustrated Standard Scientific Works, vol. vii. p. 199.—(Fan and Knox's Anatomy of the external Forms of Man.)

† Ibid. p. 153.

rished; upon the other, whether babe or adult, he is hushed to slumber or soothed in suffering.

It cannot be denied, however, that rarely, if ever, is the ideal perfection of the Divine mind attained; here or there some imperfection mars the grand design; the mind of woman, or the body, or both suffer deformity. Yet we cannot but think that the most beautiful and perfect, physically, are the most excellent and perfect mentally; and that, when the two excellencies fail to be combined in the same person, the failure arises from some morbid reaction of the corporeal organs on the nervous system, or from some bias in the formative effort of the whole. It is in this respect, indeed,—the psychological imperfections in their relation to corporeal disorder and defect—that woman presents the most interesting problems for inquiry and solution; and it is only by a wide and comprehensively philosophical inquiry in the two directions indicated, that anything like a satisfactory comprehension of the problems can be acquired, or the problems themselves adequately solved.

The outline of Dr. Laycock's plan of inquiry has evidently been sketched with reference to these important guide-marks. Man is not an isolated being in creation. He forms, indeed, a part of the grand design of the Creator of such great importance—he is so manifestly made in the Divine likeness—he is so clearly at the climax of a gradual ascending scale of terrestrial life—that to separate him from that mighty system of living, feeling, active organisms, in any inquiry, whether physiological or psychological, is to depreciate rather than detract from the dignity of his nature. Being “made a little lower than the angels,” it is not too much to assume that the greater and greater perfection manifested in the ascending series of animals is but the Divine plan to perfect human development; and that it originates in the Will of the Creator that man should be the most perfect of all. Nor, looking at the UNITY of created life, is it unreasonable to think that the common germ out of which the whole circle of animated beings is developed—including man—was originally made to contain, *potentially*, all the excellencies and perfections of man's nature; just as the embryo human germ—while passing through transitory phases of lower permanent animal life—still contains within it, *potentially*, every line and curve, and colour, which constitutes in their totality the perfect adult man. But if the human system thus contains within it, as in a microcosm, all the powers, properties, and faculties of the lower animals of the scale, it contains them, *potentially*, in a retrograde as well as a progressive sense. Hence it is, that we are justified by the strict application of the fundamental principles of development in looking for morbid states of the body and mind in man in the permanent states of lower animals; and we shall find, that by applying this principle of inquiry which Dr. Laycock has adopted to the

psychology of woman, we can explain much that is eccentric and startling in her nature.

The anatomy and physiology of woman, in outline at least, must then have our first attention. In the embryo—to begin with the beginning—there is no difference of sex apparent, at least in the first weeks of life. It is only after the early stages of development have been gone through that a difference of sex can be traced. Immediately after birth the *general* characters of the sexes are so similar that it is only by weight and measure, or the judgment of an experienced eye, that it is possible to name from these the sex of the infant. As age advances, the general characters become more obvious, and by the seventh year the boy may be readily distinguished from the girl. He is bold, combative, muscularly active; she is retiring, timid, yielding. By the fourteenth year, the special evolution of the reproductive years has made a considerable advance, and the characteristic peculiarities of the adult human male and female are developed. In man the beard appears, the larynx enlarges, the voice deepens, the thorax expands, and is more or less hirsute on the surface. The mind matures, the intellectual powers show a different kind of activity, and the feeling of attraction for the opposite sex is more or less manifested. In woman also the voice changes, but it becomes rather mellower than deeper in tone; more pathetic and more touching in its expression. The hair grows more luxuriantly, the surface of the body is rounded from the deposit of fat beneath the skin, the skin itself is clearer softer, and smoother, and the mammæ (which are cutaneous glands) enlarge. There is also increased development of the thorax, but less than in man; the pelvis being more developed in woman. The mind undergoes a corresponding change; the perceptive faculties being, however, more developed than the intellectual. It is in virtue of this that woman enjoys that greater insight into character, and that almost instinctive perception of motives, which she possesses, and which is often concealed under an appearance of charming artlessness and modesty. Cabanis, in his "*Rapports du Physique et du Moral de l'Homme*," elegantly describes this instinctive acuteness of the perceptive faculties: "Elle doit se réserver aussi cette partie de la philosophie morale, qui porte directement sur l'observation du cœur humain et de la société. Car vainement l'art du monde couvre-t-il et les individus, et leurs passions, de son voile uniforme: la sagacité de la femme y démêle facilement chaque trait et chaque nuance. L'intérêt continuel d'observer les hommes et ses rivales, donne à cette espèce d'instinct une promptitude et une sûreté que le jugement du plus sage philosophe ne saurait jamais acquérir. S'il est permis de parler ainsi, son œil entend tous les paroles, son oreille voit tous les mouvemens; et, par le comble de l'art,

elle sait presque toujours faire disparaître cette continuelle observation sous l'apparence de l'étourderie ou d'une timide embarras."\*

There are other characteristics which we shall presently notice, but to assist us in comprehending the psychological relations of woman, we will here observe that, although there is doubtless a general difference in the constitution of the two sexes, many of the more *special* characteristics are either dependent upon the influence of the reproductive organs, or are *general* characteristics rendered more marked or exaggerated by the same influence. The development of these organs in man and animals generally corresponds very closely to the flowering of plants; and numerous interesting analogies may be traced between the adult life of flowering plants and the adult life of man. The flower is simply a terminal bud, including the organs of reproduction by seed, which are properly the stamens and pistillum. The essential part of the former is the anther, corresponding to the testes and secreting the pollen or fecundating matter; the essential parts of the pistillum are the stigma, collecting the fecundating particles, and the ovarium to which they are conveyed. This latter corresponds to the ovaria of the human species. The comparison which has been instituted by poets, between the accession of the age of puberty and the flowering of plants, is as philosophical as it is graceful. The *blooming* maiden, glorious in the *lumen juventæ purpureum*, is well compared to those brilliant flowers, the reproductive organs of which, when fully developed, are surrounded with the most gorgeous tissues—for what reason we know not. Many animals are equally adorned with ornaments, the development of which is contingent on the development of the reproductive organs. Ripe womanhood has a lustre peculiar to itself, but inferior to none. The influence of these essential organs of reproduction on the corporeal and mental characteristics of the two sexes have been traced by Dr. Laycock throughout various classes of animals, and their bearing in man and his nature (including woman) fully illustrated. Thus the colour, composition, and form, of the numerous cutaneous appendages of animals are often exclusively connected with these fundamental functions of the reproductive organs; and there cannot be a doubt that the appearance of these appendages to the opposite sex, exercises an important influence upon the sexual instinct. Usually, the male is more brilliant and more beautiful than the female; and this is particularly striking in butterflies and birds, in which (as in many flowers) the Divine Idea has lavishly displayed every possible combination of the beautiful in colour and form. Thus in the genus *Polyomatus*, the wings of the male butterfly are of a deep blue glossed with violet, while those of the female are of

\* Op. cit., vol. i. p. 312.



an unpretending dark brown fringed with grey. The butterflies of the *aves*, namely birds of paradise, manifest the operation of the same general law; and not only has the male bird the most gorgeous combination of colours imaginable, while the female is clothed in humble russet, but his tail and neck feathers are arrayed in the most graceful groupings, with a perfection of art which the most skilful *plumassier* in vain attempts to imitate. In man, and the higher vertebrata, the luxuriant growth of hair on the neck, face, and thorax, constitutes the most striking cutaneous appendage of this kind. Now it is a law of nature that these sexual appendages in the male shall attract the female to him; they are supplied to the male for this express purpose, indeed the cocks of various gallinaceous birds strut about like veritable beaus when wooing, and display their figure and their feathered ornaments, to their "intended," in the most gallant and graceful manner; each threatening his rivals like a brave warrior, and displaying his energy and his readiness to do battle. On the other hand, the female, by the same law of adaptation, is so constituted, that she is pleased by the display; her sexual instinct is roused, and she yields to the attraction. With a wisdom and a foresight most admirable to contemplate, it is so arranged that if by disease, or in any other way, the essential organs of reproduction in the male be rendered imperfect, and be therefore unfit for their office, these attractive appendages are not developed, or if developed already, drop off. It is for this reason that the effeminate man is no favourite with woman. Woman, in virtue of that mysterious chain which binds creation together in one common bond of vitality, is not exempt from this influence of colour and form. Often, indeed, it is not recognised, or if recognised, its true nature and bearings are not understood; but many a scene of domestic anguish might have been averted, and many an irrevocable sacrifice prevented—the sacrifice of home, reputation, friends, conscience—to the gratification of an irresistible passion, if this secret influence of external form and colour on the mere instinct had been met and counterbalanced. The soldier is *par excellence* the most attractive to the sex; his warlike profession, his manly moustache, the scarlet and gold, the nodding plume, the burnished helm of his uniform, his glittering arms, and the tout-ensemble of his accoutrements, often, where there is a special susceptibility to the sexual influence of form and colour, awake strange mysterious emotions in the young female just bursting into womanhood, that quickly shape themselves into a longing desire, the object of which she scarcely comprehends. Different in its origin, but analogous in its nature, is the preference so often given by the more susceptible portion of the sex to the manly sensualist. The vigorous bold front, the ample beard and luxuriant hair, the broad chest, the firm port, and an eye flashing

passion and admiration, too often carry away an amorous female; and she yields to the tempter, against her better judgment, in spite of the earnest entreaties of her friends, and to the utter rupture of the dearest ties—not even excepting the maternal. This *enchantment*—which it literally is—this infatuation, is often due to the unrecognised reaction of the physical appearance of the tempter upon the mind of his victim, untrained to self-control, predisposed to the allurements by an excess of reproductive energy, and irresistibly impelled forward to the gratification of the obscure, deep-felt longings he excites by an over-stimulated nervous system.

There are some sexual allurements peculiar however to man, which require notice under this head, that do not appear to be dependent upon sexual characteristics as such, and yet are singularly potent. It is a common observation that peculiarities of form and complexion (but particularly of complexion) have a special charm for the opposite sex. Thus, the dark-eyed, dark-complexioned woman prefers the man of a fair-haired race; while the fair-haired, blue-eyed man prefers the brunette. That this preference arises out of an instinctive desire implanted in man's nature by the Creator, is manifest; for it corresponds in every particular with his other instinctive desires, and when analysed, may be clearly classed amongst the sexual stimuli. When it has wholly seized and occupied the mind, it excites the most intense emotion, and is more frequently, we believe, than any other sexual stimulus, the cause of "love at first sight." That it is physical is, we think, obvious, from the circumstance that marriages resulting in a mere instinctive prepossession of this kind are not unfrequently ill-assorted, morally and socially, in consequence of the wide difference in the tempers, taste, and even innate prepossessions of the parties. If we might venture a surmise as to the object of the Creator in implanting this instinct in man's nature, in connexion with the propagation of the species, we should pronounce it to be the crossing and improvement of races; for it is well known that crosses in blood, as creoles, for example, present the most perfect types of physical beauty. The prince of amatory poets has not let the circumstance escape his notice, and has connected it with the theory of predestined matches:—

"Oh! there are looks and tones that dart  
 An instant sunshine through the heart,—  
 As if the soul that minute caught  
 Some treasure it through life had sought.  
 As if the very lips and eyes,  
 Predestined to have all our sighs,  
 And never be forgot again,  
 Sparkled and spoke before us then!"

*Lalla Rookh—The Light of the Harem.*

This sympathy, this *special* attraction between individuals of the

two sexes, has given rise to various philosophical and popular speculations. It has been thought that there is a fate in marriages, or that marriages are made in heaven. M. F. Tupper refers obscurely to this idea in his proverbial philosophy.

"If thou art to have a wife of thy youth, she is now living on earth;  
Therefore think of her and pray for her weal; yea, though thou hast not  
known her."

The ancients had a notion that man was originally androgynous, a being compounded, like a flower, of the two sexes in one; that subsequently a division took place, and as only half an individual comes into the world at each birth, under the altered circumstances, the two halves so separated seek to be united again to each other, in virtue of an imperious sympathy; and that inconstancy in love and marriage resulted from the difficulty which the two halves experienced in finding each other. A witty French writer, referring to this secret sympathy, sarcastically observes, "*Une femme nous paraît-elle aimable? Nous la prenons pour cette moitié avec laquelle nous n'eussions fait qu'un tout; le cœur dit: la voilà, c'est elle; mais à l'épreuve, hélas! trop souvent ce ne l'est point!*"

Such a theory may have probably originated in the biblical account of the creation of woman, for we find Milton broaches the identical idea in his noble epic. Eve relates how Adam claimed her as his other half.

"Part of my soul, I seek thee, and thee claim,  
My other half.—With that thy gentle hand  
Seized mine."—*Paradise Lost*.

The sense of smell participates in exciting the vital actions connected with the reproductive process to a much greater extent than is usually supposed. Sexual odours seem, however, to be more frequently excitants of the passion in males, than in the females. The virgin female of certain moths and butterflies is used by aurelians for the purpose of capturing the male insect; if the female be in a room, the window of which is left open, the male will fly in at the window, go directly to her, and so lose all sense of fear when they approach her that they may be readily taken by the hand. Dr. Laycock enumerates a variety of animals, both male and female, which have sexual odours; the most common odour is *musk* or some of its modifications. The influence of sexual odours is irresistible in various animals. The description of its operation on the horse is beautifully described by Virgil:—

"Nonne vides, ut tota tremor pertinet equorum  
Corpora, si tantum notus odor attulit auras?"

Trembling with amorous rage as they sniff the well-known scent, they stand a moment, then break away in headlong fury.

"Ac neque eos jam fræna virûm, neque verbera sæva  
Non scopuli, rupesque cavæ, atque objecta retardant  
Flumina, correptos undâ torquentia montes."

The use of scents, especially those allied to the musky, is one of the luxuries of woman, and in some constitutions cannot be indulged without some danger to the morals, by the excitement of the ovaria which results. And although less potent as aphrodisiacs in their action on the sexual system of woman than of man, we have reason to think that they cannot be used to excess with impunity by most. It would appear as if their *medicinal* virtue, in various forms of female diseases, were owing to this influence on the ovaria, especially in the spasmodic class, usually acknowledged to result from continence in strong sexual women.

Musical sounds have a powerful influence on the instinct of propagation, and their production seems to accompany it and stimulate it in numerous classes of animals. In male mammals the voice is always deeper in tone and more sonorous than in the female. The male of singing-birds is alone musical; the female, as is well-known, is silent. During the moult, or when the instinct is dormant, the musical voice is dormant. The cuckoo, for example, ceases to sing musically when his parental cares are over.

"From a fiddle out of tune,  
As the cuckoo is in June."—Ben Jonson.

Milton also refers to what is, doubtless, the great end of the musical performances of the male bird—the solace of his mate :

. . . . . "For beast and bird,  
They to their grassy couch, these to their nests,  
Were slunk, all but the wakeful nightingale;  
She all night long her *amorous* descant sung."

The voice in the human species has a reciprocal influence. Nothing shocks the amorous sentiments and dissipates them so much in man as a coarse, harsh voice in woman. The illusion created by the charms of the person is strangely broken, if on hearing her voice it be not in harmony with her other attractions. On the other hand, nothing is so touching and captivating in woman as a tender, loving tone of voice; and it is certain that amorous feelings modify it much. A young lady, remarkable for her musical and poetical talents—especially for tender lyrics—naïvely remarked to a friend, when complimented upon her singing, "I never sing half so well as when I've had a love-fit."

A French editor of Lavater's works—no unskilled or superficial

observer—makes an interesting remark on this point: “On observe dans quelques autres voix de femme un timbre qui, sans être aussi doux, doit un effet non moins enchanteur aux dispositions tendres et amoureuses qu’il révèle. Elle est plus animée que touchante; elle a quelque chose de plus aigu, de métallique; et l’oreille d’un physiologiste ne peut y reconnaître l’exaltation vitale que les organes de l’amour impriment d’une manière sympathique, à ceux de la respiration.” Shakspeare truly remarked, that a sweet voice is a pleasant thing in a woman. To the close observer, nothing is so characteristic of the temper of a woman as her voice; during the period of activity of the reproductive organs it is the sweetest; but a really sweet voice, such as accompanies a loving, gentle, forgiving temper, will long survive the climacteric period, for it is rhythmical as well as musical. But it is the influence of man’s voice, and of music, on *woman*, that we have to consider. This sexual influence is clearly twofold. There is, first, the influence of the sexual voice operating alone—the deep, sonorous voice of the male man—if we may be permitted the term, and which is exactly analogous in its origin to the roar, the neigh, the bellow of other male animals. This voice will have an effect on an amorous or susceptible organization much in the same way as colour and the other *visual* ovarian stimuli, which we have already noticed. A manly voice is without doubt pleasing to a true woman, as a shrill, weak voice in a man is displeasing, especially if in other respects he be effeminate or unmanly. We believe a more important and more permanent influence is exercised by the same kind of voice when modulated to music. In this respect, man has something in common even with insects as well as birds,—namely, those which are possessed of musical instruments and play on them to attract the female. The male green field-cricket plays on a drum; the male hearth-cricket, on something like a tambourine; the male cicadæ—for, in all these instances, it is the male that is musical—

“Happy the cicadas’ lives,  
For they all have voiceless wives,”

is the observation of the Rhodian poet, Xenocritus—the male cicadæ have a sort of harp made of a pair of drums, one on each side, fixed to the trunk between the belly and hind legs, with which a bundle of muscular cords is connected; and are thereby enabled to elicit sounds not unlike those of a harp, when they seek for a female. Others of this class produce trumpet-like notes. The lover will not only serenade his mistress, but woo with woeful ballad made to her eyebrow. It is one of the pithy sayings of Lacon that, “love makes many rhymers, but few poets;” a more prosaic idea than Moore’s—

“And every sigh the heart breathes out  
Is turned, as it leaves the lips, to song!”

The kind of poetry will depend upon the education and tastes of the individual; but the principle is perhaps universal in its operation, and is another proof of the existence of that mysterious chain of formative and divine ideas which links creation together. It shows, that it is not physical beauty only which the Creator has connected with the reproductive organs. Their mysterious influence thrills through man's whole soul as well as his mere bodily organism; and gives life to the purest, sweetest, most enchanting strains of the poet, as well as to the descant of the "amorous nightingale." The practical point of all this is, that where we have a class of stimuli so generally excited, we may feel sure that the object and *recipient* of them has an organization adapted to them, and therefore, that in this case the mind of woman must be influenced sexually by the large amount of amorous poetry and music written and sung in society. Probably, it is in virtue of this characteristic of her organization that she prefers vocal music of a gentle, pathetic, simple kind, to the more refined and more scientific instrumental performances. M. Lambert, a dialogue-writer of the last century, justly observes, on this point: "Les bruits forts et les sons éclatans, qui plaisent à l'oreille de l'homme, ébranlent fortement la votre. L'harmonie qui résulte d'un grand nombre de voix et d'instrumens, plait médiocrement aux femmes; il ne leur faut qu'une musique douce et tendre, enjouée ou pathétique."

The *touch* is the last sense we shall notice as a medium by which those stimuli enter the mind of woman that wake up her sexual instincts and emotions. We believe nothing is so exciting to the instinct or mere passion as the pressure of the hand or those tactile caresses which mark affection. They are the most general stimuli in lower animals. The first recourse, in difficulty and danger, and the primary solace in anguish, for woman, is the bosom of her husband or her lover. It is by a sort of instinctive reflex *outness* that she seeks solace and protection and repose on that part of the body where she herself places the objects of her own affections. Woman appears to have the same instinctive impulse in this respect all over the world. Glorious Milton thus touches on this point in the natural history of woman:

"So spake our general mother, and with eyes  
Of conjugal attraction, unproved,  
And meek surrender, half embracing, leaned  
On our first father; half her swelling breast  
Naked met his under the flowing gold  
Of her loose tresses hid: he in delight,  
Both of her beauty and submissive charms,  
Smiled with superior love, . . . . .  
. . . . . and pressed her matron lip  
With kisses pure."—*Paradise Lost*.

When a few years of puberty have elapsed, it is the privilege and

duty of woman to be married and bear children, provided it be her lot to fulfil her destined end on earth. Previously to this, she has to receive the attentions of her lover, and to decide whether she shall accept or reject. We do not propose to give an essay on courtship and matrimony, so we pass over this interesting portion of woman's history, to notice the period when the pleasing yet anxious duties of maternal love commence. Here, again, we have a vast number of instructive analogies in the lower creation to guide us, for the Creator has assigned to the female the almost exclusive duty of providing for the corporeal wants of her offspring—in many instances for every want,—although in some the labour is shared by her mate: whilst in others, (as bees, &c.) the cares of the nursery are the duty of a sort of commonwealth. So soon as the reproductive organs take up the serious business of continuance of the species, and the pleasures of love have given place to the formation, development, and protection of the young animal, numerous changes in the mental condition take place. The mind is less directed towards the instinctive stimuli of desire; and changes in the nervous system, accompanied with corresponding changes in the temper, are observed.

The modifications of the *appetite* necessary in the females of lower animals, for the proper nutrition and development of the ovum or fœtus, are occasionally reproduced in the pregnant human female as *morbid* appetites; but perhaps they, like other similar modifications of the instincts, occur more frequently, *proportionally*, in the young unmarried female. It has been observed by naturalists that birds will eat lime or chalk while laying—obviously that the shell may be duly formed; for, if hens be deprived of the opportunity of obtaining it, the eggs have only a membranous covering, or an imperfect shell. So, also, female carnivorous animals have the appetite for their natural food more ravenously excited during utero-gestation and lactation, to the same end—namely, that of duly perfecting the nutrition of the young animal. These morbidly excited appetites are known as “longings” in the pregnant woman, and in the young unmarried woman, as *pica* and *bulimia*. This change in the appetites has always attracted popular attention, and given rise to much astonishment, but we are now enabled by Dr. Laycock's doctrines to trace them to their origin. Dr. Laycock observes, that “although during pregnancy some good wives ‘long’ for handsome dresses, furniture, &c., yet these longings are *spurious*, since the morbid feelings belong exclusively to the appetite for food. Ben Jonson notices these spurious longings.

“*Littlewit*.—O yes, Win: you may long to see as well as to taste, Win: as did the 'pothecary's wife, Win, that longed to see the anatomy, Win. Or the lady, Win, that desired to spit in the great lawyer's mouth, after an eloquent pleading.'—*Bartholomew Fair*, Act iii. Sc. 1.”

Ben Jonson, indeed, seems to have had some experience of this form of morbid appetite, for he refers to it again and again in his plays. Thus, in Act 1st of that just quoted, he makes the same character say—

“Win, long to eat of a pig, in the fair, do you see, in the heart of the fair, not at Pye-corner. Your mother will do anything, sweet Win, to satisfy your longing, you know; pray thee, long presently, and be sick o’ the sudden, good Win,” &c.

The things desired in this ovarian perversion of the appetite are sometimes very extraordinary, and outrageously absurd. Dr. Laycock quotes Dr. Elliotson as mentioning in his lectures that a “patient has longed for raw flesh” (the carnivorous appetite) “and even for live flesh, so that some have eaten live kittens and rats.” Langius, a German writer, tells a story of a woman who lived near Cologne, who had such a cannibalish longing for the flesh of her husband, that she killed him, ate as much of him as she could while fresh, and pickled the remainder. Another longed for a bite out of a baker’s arm! More marvellous masticators, as Dr. Laycock observes, than the “case” described by Ben Jonson, in his play of “The Magnetic Lady”—(although Dr. Laycock quotes the case of a German woman who would eat a bonbonnière of charcoal.)

. . . . . “She can cranch  
A sack of small coal, eat your lime and hair,  
Soap, ashes, loam, and has a dainty spice  
Of the green-sickness.”

This “dainty spice of the green-sickness,” thus described by rare Ben, is described by pathologists under the term of “Temper Disease.” It is attended by the impaired digestion and defective assimilation which characterizes chlorosis, and by the most extraordinary perversions of temper, very frequently with regard to diet; the patient persisting in a system of starvation, or only taking the most improper food, or that which she can get by stealth. Here, again, we trace a link of the mysterious chain which connects organisms together, and can have little doubt that this form of psychological change is due to a morbid action of the reproductive organs, such as occurs occasionally in pregnancy.

There are other alterations in the mental character of woman belonging to this class of perverted instincts, which are of greater importance, because they involve the social and moral relations. The hysterical *cunning* of the young female is traced by Dr. Laycock to the same ovarian source. Referring to the development of certain instincts in the female at the period of procreation, and when the care of offspring is the great end of life, he compares the artfulness of lower animals with this hysterical cunning, and attributes it to the influence of the ovaria on the nervous system. In the males of various animals—the salmon, and others among fishes—and those of the gregarious *aves* and *mammalia*,



concurrently with the periodic excitation of the reproductive organs, there is a combative propensity developed. Virgil has vigorously described the combat of the bulls of a herd.

" Illi alternantes multa vi proelia miscent  
Vulneribus crebris; lavit ater corpora sanguis,  
Versaque in obnixos urgentur cornua vasto  
Cum gemitu: reboant silvæque et longus Olympus."

*Georg. Lib. iii. v. 220.*

The female, so far from being warlike, is timid, cautious, and artful, except when present violence threatens her offspring. Dr. Laycock observes that astuteness is as much the characteristic of woman as courage is of man; but that these characteristics are not morbidly developed except under given circumstances. "It is not until puberty, however, that these peculiar qualities of the constitution of woman are distinctly brought out; and in brutes it is only when the business of reproduction is carried on, that this artfulness is so exalted as to rival the highest attempts of human sagacity. The skill they display in the choice of a secret place in which to deposit their eggs, or young, and the *finesse* with which the latter are protected from discovery or injury, are well known to the most inexperienced student of natural history. The lioness, for example, ferocious and powerful as she is, when she fears that the retreat in which she has placed her cubs will be discovered, will hide her footmarks, by retracing the ground or brushing them out with her tail." When the young female suffers from irregular action of the ovaria on the system, the natural astuteness and quickness of perception degenerates into mere artfulness or monomaniacal cunning; and it is to this morbid influence of the ovaria on the organ of mind, that Dr. Laycock attributes the extraordinary instances of monomaniacal cunning in females, on record. He observes, on this head, "of all animals, woman has the most acute faculties; and when we consider how much these may be exalted by the influence of the reproductive organs, there is not much ground for surprise at the grotesque forms which cunning assumes in the hysterical female, although they have caused much speculation and astonishment. Insane cunning is usually exhibited in attempts at deception, but occasionally in a propensity to steal, or rather to steal slyly. It may be remarked, that when it occurs, it may be as much a symptom of hysteria as any corporeal affection whatever. It is a true monomania, and is most likely to occur in the female who is hysterical from excess of sexual development—one *possessing the utmost modesty of deportment, and grace of figure and movement, for the modesty itself springs out of that feminine timidity to which I have just alluded.* Sly stealing, however, is most frequently observed in pregnant women." The italics in the above quotation are our own, as we wish to direct the

the reader's special attention to the important principle pointed out by Dr. Laycock. The propensity, in such case, is dependent solely on the excitement of the nervous system by the ovaria; hence it is, that when, in consequence of an active condition of those structures, the graces peculiar to the feminine character are peculiarly developed, and gentleness, modesty, and timidity, are prominent characteristics, often in those identical cases it is, that there is this morbid excitation of the instinct of artfulness or cunning; and it is these endowments which explain the influence that hysterical girls have upon all that come near them, and which is, as Dr. Laycock observes, really "astonishing: parents, women, physicians, all yield to them." It is also the marked excitation of this sexual artfulness which renders nugatory all the experiments and labours of those mesmerists, whose principal subjects are young females or youths about the age of puberty. Psychologists, practically acquainted with this subject, can place no reliance upon the statements of the hysterical females upon whom mesmerists experiment, however well educated, gentle, good, and truth-loving they may be naturally, and really *are* in all other matters. Physicians have recorded numerous instances of strange and motiveless deceptions, thefts, and crimes practised by young women, even by ladies of unexceptionable morals, excellent education, and high rank. Fasting women, *ecstatica*, sly poisoners, pilfering lady-thieves, &c., present examples of this kind; particular instances we need not mention, as they may be found in most works on hysteria, and often occupy a niche in the newspapers. When *cunning* is combined with a morbid excitation of the propensity to destroy, such as is manifested in the females of brutes, the effect is sometimes dreadful, and is seen in the perpetration of *secret* murders by wholesale poisoning, or in secret incendiarism; and if other natural instincts be perverted, the objects of woman's warmest and most disinterested affections may perish by her hand. It is a singular fact, in natural history, and remarkably illustrative of our views, that parturient domestic animals sometimes suffer from the same morbid condition of the nervous system as the human mother, and they also destroy their offspring. Thus cats, sows, and bitches, have been known to *eat* their litter; cows to butt their calves to death, hens chase their chickens, &c. When cunning is combined with a morbid state of *the temper*, the misery inflicted upon domestic peace is inexpressible. The ingenuity in malice and falsehood displayed by the patient is most extraordinary; so extraordinary, indeed, that it is never credited until it is experienced. Cases are by no means infrequent in which the sufferer from this sad derangement is the most intellectual and most amiable of the family; beloved by all, respected, almost worshipped. Hence, when, after numerous struggles to repress them, the propensities, excited into such fearful and

almost supernatural activity, by the ovarian irritation, burst forth beyond all control, and the pet of the family is seen to be the opposite, morally, in every respect to what she had been—irreligious, selfish, slanderous, false, malicious, devoid of affection, thievish in a thousand petty ways, bold—may be erotic, self-willed, and quarrelsome—the shock to the family circle and friends is intense; and if the case be not rightly understood, great, and often irreparable mischief is done to correct what seems to be *vice*, but is really *moral insanity*. Dr. Laycock, we are happy to learn, has been able to treat cases of this kind with perfect success, by a course of galvanism directed through the ovaria, and by suitable medication and moral and hygienic treatment.

Perhaps in the whole range of psychology there is no subject so deeply interesting as this; for it is in moral insanity that man's spiritual and moral nature is the most awfully and most distressingly subjected to his corporeal frame. It is a disease undoubtedly much more frequent in the sex than in man; and if the warning voice we shall here raise against all those methods of education, and mental and physical training—all those conventional customs and social habits—all those *fashions* in dress and social intercourse, which stimulate the nervous system generally of the sex, and the sexual system in particular—be at all successful in placing woman in greater safety from this sad clouding of her intellect—this lamentable spoliation of her greatest charms, we shall feel that we have done good services to society and the state.

Shall we omit the consideration of the psychology of "Old Maids?" Our gallantry forbids us; for, although their "single blessedness" may have left them to pass through the world "in maiden meditation fancy free," the non-fulfilment of their duties as *women* involves its punishment, or its penalty. Celibacy is more frequent in the middle and higher classes of society than in the lower, with whom prudential considerations have less weight; hence it is that the "Old Maid" is seldom to be found in that class. It is not difficult to trace the gradual development of the mental and corporeal peculiarities of the woman who has passed middle life in celibacy. A great void in her nature has been left unfilled, except occasionally. At first, the future victim of society's conventionalism is "as scornful as scornful can be" in the flush of youth and beauty. She expects to see "wit and wisdom and gold" at her feet, and hardly understands how it is that year after year glides away, and she is still unmarried, until she discovers, when it is too late, that pride and haughtiness mar woman's charms, however charming; and that anyhow they repel the timid lover. Then, when the climacteric period is dawning upon her, she possibly makes a foolish match, in sheer desperation, with her junior in age, her inferior in station, and her unequal companion in every respect. Or, if prudence still guides

her, she lavishes the love with which her nature is instinct on nephews and nieces, or some pet family. Or the love that would have found its natural outpouring on a husband or children, may be directed by religious feelings to suffering humanity, and she may become warmly charitable; or if the intellect be contracted and selfish, it may find vent in domestic or tame animals. Hence the cat, the parrot, and the poodle, are connected popularly with arid virginity.

With the shrinking of the ovaria and the consequent cessation of the reproductive nissus, there is a corresponding change in the outer form. The subcutaneous fat is no longer deposited, and consequently the form becomes angular, the body lean, the skin wrinkled. The hair changes in colour and loses its luxuriance; the skin is less transparent and soft, and the chin and upper lip become downy. Sometimes, indeed, the male characteristics are in part developed (a change which has been observed in lower animals to occur concurrently with a change in the ovaries) and a hoarser voice accompanies a slight development of the beard. With this change in the person there is an analogous change in the mind, temper, and feelings. The woman approximates in fact to a man, or in one word, she is a *virago*. She becomes strong-minded; is masculine in her pursuits, severe in her temper, bold and unfeminine in her manners. This unwomanly condition undoubtedly renders her repulsive to man, while her envious, overbearing temper, renders her offensive to her own sex. If there be such a change in the ovaria that the temper is modified in the way we have described, the "Old Maid" is the pest and scourge of the circle in which she moves; and in extreme cases—verging upon, if not actually the subject of—worse insanity, she is little less than a she-fiend. Her whole life is devoted to an ingenious system of mischief-making; she delights in tormenting—corporeally and mentally—all that she dare to practise upon. She is intrusive, insolent, regardless of the ordinary rules of politeness; ever feeling insults where none were intended; ungrateful, treacherous, and revengeful—not sparing even her oldest and truest friends. Add to these mental characteristics, a quaint untidy dress, a shrivelled skin, a lean figure, a bearded lip, shattered teeth, harsh grating voice, and manly stride, and the typical "Old Maid" is complete.

But such is not frequently the unfortunate condition of the aged, childless, mateless woman. Religious duties take the place of the domestic, and the abounding love, which she cannot lavish upon husband and children finds a more sacred outlet. When this is the case, an admirable character is the result. Self-denial and humility; an expansive, ever-active charity; candour, gentleness, and amiability; an unobtrusive goodness of heart; a love of social and domestic pleasures; these are a few of the qualities of the woman who, having failed to fulfil the great

*physical* end of her existence, has head and heart enough to see that she has also *moral* duties not less important. It is from this class that the ranks of the "Sisters of Charity" are filled up; and it is this class of women who constitute the most active agents in the "good works" of religious societies.

Perhaps we should only be doing justice to our subject if we were to extend our historical sketch, so as to include the wedded-life woman; and review her psychological relations when occupying her true position as the wife and mother. The circle of family relations—husband, father, son, brother—is to the true woman, and to all she blesses with her presence, a "perpetual fountain of domestic sweets;" blessed with these objects upon which to lavish her love, she wants none else:

. . . . . "to know no more  
Is woman's happiest knowledge and her praise."

Often her warm, truthful love is slighted; often Providence denies half the delight of wedded life, and she is childless. These circumstances have an important influence on her character, for good or evil; but our space will not permit this extension of our subject. We will, therefore, turn the reader's attention to some practical points in the social and domestic condition of the sex, and note especially how injudicious management and an imperfect hygiene warp the whole future life of the woman, by an injurious influence upon those deep and hidden sources of action in her nature to which we have adverted. In doing this we shall also notice, incidentally, the psychological relations of the nervous and vascular systems of the sex, and of those higher endowments which constitute the intellect.

Much attention has always been directed to the periodic modification of the health, which has been thought (but erroneously) to be peculiar to the sex; there can be no doubt that, although its bearings are often mistaken, and derangements in its recurrence are often the effect rather than the cause of disordered general health, it may, rightly interpreted, be made available by the psychologist. The susceptibility of the system to all kinds of impressions is much increased during that period; and many of those modifications in the temper and feelings to which we have referred as permanent, occur in an evanescent form during the time of periodic disorder. Hence these temporary and passing alterations in the health may often point out to us the type and kind of real disorder from which the individual may permanently suffer. In this respect, an early development of the uterine function indicates an early development of the ovaria, and therefore a degree of sexual precocity proportionate to the health of the girl. Precocious menstruation hardly ever takes place without more or less disorder of the system; and in those

instances of remarkable precocity in which the flow has occurred at the early age of seven or eight years (and many such cases are on record), life has rarely been prolonged to ordinary adult age; nor in those cases in which the flow has commenced at or about the age of eleven or twelve, has the health usually been perfect; and the individual has suffered from various and extraordinary diseases of the nervous system. Hence it is very fairly inferred, that a too early development of the sexual functions leads to disease—especially of the nervous system—or, if not to any well-defined form of affection, at least to that state of the nervous system termed “nervousness,” the “hysterical temperament,” “great sensitiveness,” &c., and the leading characteristic of which is an exalted susceptibility of all impressions, or, as Dr. Laycock terms it, *affectibility*, and a refinement of the feelings and intellect, such, that the individual is hardly equal to the ordinary wear and tear of life.

That the hygiene of the young female, as now practised amongst the middle and higher classes of society, conduces to this precocious development of the reproductive organs, is, we think, tolerably well established. The influence of climate, and other circumstances, on the age of first menstruation has been made a subject of statistical inquiry by numerous observers. Dr. Tilt has collected the data supplied by them, and arranged them in tabular forms; and he finds that temperature has really much influence. Thus, while the mean age of first menstruation is  $12\frac{1}{2}$  years at Calcutta, it is  $14\frac{3}{4}$  in London, and 16 at Copenhagen. Dr. Brierre de Boismont found that town and country life made a difference; for at Paris the mean age is 14 years, 6 months, while in the country it is 4 months more. Luxury and poverty make even a greater difference than town and country; for the same inquirer ascertained the following facts as to the mean age at which this important event first took place in different classes of society :

	YEARS.	MONTHS.
In 171 of the poor . . . . .	14	10
„ 135 of the well-to-do working classes . .	14	5
„ 53 daughters of the rich and noble . .	13	8

Dr. Tilt attributes this difference to the higher temperature of the mansions of the rich, by which civilization “brings about the precocious fructification of the human germ, in the same way that the gardener in the hot-house does that of the vegetable tribes.” This appears to us to limit the circumstance to one set of causes: doubtless, the less exposure to the weather may have its influence, but the high feeding, and the excitation of the nervous system by dancing, music, &c. will have its effect. It is quite a mistake to suppose that these stimuli cannot act on the ovaria and through them on the development of the body, without being sexually felt, or without exciting distinct emotions. In many lower

animals, and not less in man, it is certain that they will have a mere *automatic* unfelt influence. Besides, if we understand Dr. Tilt rightly, it is the solar heat to which he attributes this maturing property, "that imponderable compound which is heat, light, and magnetism," &c. Now we can scarcely think that coal-fires would have this effect.

But the evolution of the reproductive organs has only begun with the first appearance of the periodic flow; for several successive years, the work has to progress, and the perfect woman to be developed. During this period the education in public schools goes on, and by the age of seventeen the young lady is introduced into society. It is then that the strain upon the constitutional powers generally, and the reproductive system specially, commences. But it may be, that vicious habits have been already acquired, and the ovaria have been unduly excited by Lesbian pleasures. If such have been the case, then the round of conventional usages to which she is now introduced act with much more intensity upon the organism. The polka and the waltz bring her into exciting contact with the other sex; and we think that an amorously-constituted girl cannot engage in these dances, in the indecent manner, at least, in which some men perform their share of the dance—without an undue excitement of the sexual feelings—injurious to the health, if not to the morals. Indeed, such excitation is sometimes obvious. It is much to be regretted that individuals should be found in society, who take advantage of the love of the sex for dancing, and press young girls to their bosom, or otherwise manipulate so as to shock the feelings of modest women. That such instances do occur has come within our own knowledge, for we have known ladies assign acts like these as the reason for refusing to dance with individuals of the other sex; and we suspect that the dances we allude to, and indeed all others in which the two sexes come into close personal contact, will be more and more rarely danced, if this abuse be not checked by the emphatic denunciation of society.

Dancing, ballad-music, excessive devotion to needlework, reading of love-stories, (which all novels are,) promenade-concerts, and balls, are all more or less excitants of the sexual feelings—add to these, the intimate and unrestrained social intercourse with the other sex which English society, more than any other in Europe, permits its young women to enjoy; and we have a number of sexual stimuli, amply sufficient to account for many of the diseases to which we have alluded. How far all this is necessary to the great end of woman's life, we do not pretend to say. The subject has, however, attracted the attention of moralists of late years; and we trust that the legitimate use of the stimuli we refer to will be substituted for the abuse. We wish to be understood, however, as repudiating altogether the notion that these stimuli

are indulged by English women more than others of the sex in Europe; on the contrary, we gather from extensive statistical data, that the women of Great Britain are remarkable for their chastity. Our remarks are, indeed, rather directed against practices which undoubtedly tend to lower our countrywomen from their pre-eminence in this respect.

The clothing of the sex is an important point of inquiry; for there can be no doubt that the universal denunciation of *tight lacing* by the medical profession, is founded on a too general abuse of stays and corsets. It is a remarkable circumstance, that the most extraordinary and absurd costumes may become admired and generally prevalent if *fashionable*, that is to say, worn by elegant and richly-dressed women. In reality, it is the native grace and elegance of the leaders of the *mode* which renders the costume pleasing. The difficulty with regard to the use of stays is not in convincing the sex that they are hurtful—indeed, many ladies take the greatest care not to be girded unpleasantly by them—but rather in the invention of a style of dress which shall maintain bodily warmth and display the figure so as not to render it massy and rigid. The *fits* of corsets aim at something like the natural outline of the figure; and the appendage to the posterior torso, known as a “bustle,” is evidently intended to imitate nature in *her* natural proportions. Independently of the circumstance, that a mass of padding laid across the loins cannot but exercise an injurious influence on the ovaria and uterus, the thing is objectionable from its palpable absurdity in being set where it is, as a substitute for, or addition to, the graceful contour of the hips. What is wanted is, a style of dress so adapted to the figure that it shall drape it gracefully, and half hide, half disclose, its undulating contours. Such a dress is worthy the study of the painter, and might fittingly occupy the mind of even a man of artistic genius. An invention of this kind would not only relieve the female figure from a pressure, alike destructive to health, temper, and charms, but also set woman free to take those gymnastic exercises which can alone develop true grace of form and movement, while they add health and strength both of body and mind. The free unrestrained combination of the muscles and groups of muscles, and the performance of every innate or instinctive action, can never be attained while the due flexion, extension, and rotation of the trunk and arms are limited by straps and corsets, however elastic and yielding. It is, indeed, this restraint which prevents the sex engaging in various games appropriate to their sex; or, when engaged, prevents them giving full play to the entire muscular system. If once a drapery adapted to display a graceful form became the fashion, the exercises and pursuits suitable to its development would be as ardently insisted on by the mother, and as diligently practised by the daughter, as the corset is now studied.



Now we have ample proof that it is possible to clothe the human figure, especially that of the female, so that it shall be a beautiful object. And although the recorded examples of this are to be found almost exclusively in tropical, or the southern portions of temperate, climes, yet it cannot be denied that very fine examples of feminine grace and symmetry may be found amongst the lowest classes of all European nations; or, anyhow, amongst the peasant girls of Great Britain and Ireland. The ancient Greek dress might, we think, be easily adapted to the European female in the present advanced stage of our manufactures, especially in elastic woven tissues. The graceful tunic, descending in folds to the feet, was supported across the shoulders by clasps or jewelled buttons, and made to show the outline of the bust, by a zone or belt across the thorax. The *ricinium* fitted over this, not unlike the modern polka jacket, and the *mantle* hung gracefully, when required, over all. Instead of cutting the figure into two halves, like the modern European lady, and making herself look unlike anything else in creation, the Greek woman used two zones, one beneath the bust, as just stated, and the other across the abdomen, so that the natural graceful outline of the torso was maintained, and support given where it is often most required, that is, in the woman who has borne children. We need hardly observe that stiff petticoats belong to the same class of things as bustles, and that garters and girding belts and straps are all objectionable, and destructive to beauty of form. The exposure of the neck and upper part of the thorax is, we believe, more common in England than in any other part of Europe. The custom probably arises from the superior development and colour of the bust in the English woman. The French have always expressed their admiration of it. Nicéron relates a story how, in 1610, one Thomas Dampster having married an Englishwoman in London, brought her to Paris, and how, as she walked in the streets with her husband, dressed à l'Anglaise, displaying the most beautiful throat and neck, and shoulders of dazzling whiteness, the glorious apparition attracted so large a crowd of admirers, that the pair ran a risk of suffocation, and had to take refuge in the first house.

The exposure of the throat and bust depends much on the age and complexion; for a woman of taste will hardly exhibit a yellow wrinkled neck; and as it is precisely that portion of the body which is beyond the reach of cosmetics, if not passable it is shut out from vision. A French writer (Barthe) touches gracefully on this point. Dulac was a perfumer, and Laudumier a dentist of Paris, of the last century.

“ On peut se donner des yeux doux,  
Se faire une petite bouche:  
Toutes n'ont pas, ainsi que vous,  
Ces roses dont l'éclat me touche ;

Telle chez Dulac va payer  
 Son teint, qui doit tourner vos têtes ;  
 Telle, au besoin, chez Landumier  
 A de belles dents toutes prêter ;  
 Le sien—mais je n'ose appuyer ;  
 Passons plus bas ; pied ridicule  
 Bien à l'étroit dans une mule  
 Peut nous paraître un pied léger,  
*Mais pour le cou, ma foi, mesdames,*  
 Je défie un sénat des femmes  
 De pouvoir jamais le changer."

The question as to the use of cosmetics, and, indeed, as to the *dress* and *decoration* of woman generally, must be decided on general principles. The Creator has provided that all the most attractive traits in woman's person shall indicate either *moral* or *physical fitness* for her duties as woman. The brilliant lips, the transparent clear complexion, indicate health ; the whole body, when in its fully developed form and functions, indicates perfect capacity and fitness to reproduce the species—to produce not only offspring, but a healthy race ; and, with the *physical capacity*, the requisite *moral feelings* and *sentiments*. It is the sum total of these external indices of sexual fitness which makes up the charming *tout ensemble* in the eye of man. Hence, vigorous health and perfect corporeal development are always the most attractive. Whatever is requisite to attain these, whether in dress, in personal cares, or diet, it is becoming a woman to seek after ; but whatever is adopted, with sexual objects in view, to give the *appearance of* only, or to hide the deficiency in, any of these characteristics, is unbecoming. The practice is an untruth, whether it be adopted to hide defects in the form or complexion. Various kinds of corsets, and various styles of dress, are constantly used with the innocent intention of adding new beauty to existing charms, or of hiding what would offend *all eyes*. This is justifiable, for it is part of woman's nature to make herself as pleasing as possible to her own, as well as the other sex ; it is only when some hideous disease is concealed from a lover that the practice is criminal ; or, when the art of adornment is directed to the excitation of the mere instinct of sexual congress in man. Whenever, in any nation or people, the women have made it their great object thus to acquire or display *meretricious charms*, they have lost in moral beauty what they have gained in external appearance. The charm of modesty, truthfulness, and simplicity, is lost to the character, and the morals themselves have become insensibly depraved. The history of woman amongst the Greeks and Romans, and amongst many modern Asiatic nations, affords ample proof that the general use of mere cosmetics, of meretricious ornaments, and of exciting modes of dress, degrades the character of woman, reduces her to a mere slave to the sensual pleasures of man, and corrupts all the finer feelings of human nature. We would, however, permit the aged woman

to wear false teeth, for they are useful; or even to wear false hair, for at least, no cheat is intended to be practised on a lover; but there is a beauty even in age, and the gray hair, toothless gums, and wrinkled skin of the loving, gentle, intellectual matron, have a charm and dignity of their own, with which paint, false ringlets, and false teeth, are quite incompatible.

Feminine purity, therefore, and the dignity of the feminine character are not incompatible with the practice of all those arts which will add beauty to the person, but cannot co-exist, or at least are endangered, by those which are directed solely to the excitation of the sexual instinct in man. Elegance and taste in dress and ornament; a due attention to personal hygiene, especially the daily use of the bath; temperance in all enjoyments; free exercise in the open air, especially gymnastics, directed to the due development of the figure; moderate cultivation of the feelings and of the intellect; an intelligent regard for religious duties; these are legitimate means of rendering the person and manner attractive. Anything *meretricious* (in the strict etymological sense of the word)—any mode of dress, any ornament or cosmetic, which the prostitute peculiarly adapts to her vocation—can only sully and degrade.

These observations lead us to a consideration of woman's *social* position. Now whatever may be said of the *rights* of woman, it is her allotted *duty* to marry and bear children. It is obvious, however, that in Christian and highly civilized nations, it is not possible for every woman to fulfil her mission; for although the numbers of each sex living at one time are nearly equal, yet since many *men* do not marry, many women *cannot*, and are, therefore, doomed to celibacy perforce, wherever polygamy is forbidden. There were living in June, 1841, in England, nearly four millions of women, aged from 15 to 45; of these, 1 $\frac{3}{4}$  million were married, leaving more than two millions unmarried, of whom only *one in seventeen* is married annually. Of these two millions, thus cut off from the great ends of their existence, the lot is indeed very various, but the greater proportion must necessarily have to labour for their bread, in one way or the other. Herein is, indeed, a great problem to solve. The order of nature is, that the woman shall be devoted to the cares of maternity and the domestic duties of life; the order of society is, that millions shall have no husband, and therefore, legitimately, no children. The order of nature seems to be, that as maternal cares occupy the woman exclusively, her sustenance and protection, and the sustenance and protection of her children, should devolve upon man; the order of society deprives millions of women of a mate and a protector. Under these circumstances, how does she fare?

The inquirer need not look far for an answer, if he be a dweller in a populous city. Everywhere woman is competing with man for the

means of living; and, with an instinctive selfishness, man has sadly limited the sphere of her labour. There are so many things that it is not *proper* for a woman to do, or so many that she *cannot* do, or so many that she *cannot* do *so well* as man, that alas! she is too often driven to an avocation in which it is not possible for man to compete with her, or else must accept the fearful alternative of the bitterest poverty and privation.

The pursuits of the prostitute seem to date from an early period of history. We have an early instance recorded in Scripture, in such terms as would indicate that, in the time of the Patriarchs, it was no uncommon avocation for a woman. Prostitution seems to have prevailed almost universally, indeed; in every nation, at every age of the world. In some it has received the sanction of religion, in others of public opinion, in others of the state; while in others, to be found guilty of it was certain death. So widely have ideas differed upon a point, upon which both nature and religion would appear to coincide. Perhaps by nothing is the female man so degraded as by being made the minister to the mere brutish instincts of the male man. Every trace of human dignity and moral grandeur must needs be swept away by so gross a perversion of the sex from its divine ends. And yet, even amidst this wreck of all that is sweet and glorious in her nature, something of the true feminine nature still survives and flashes forth amidst the darkness. Parent du Chatelet, one of the most philanthropic men of the age, devoted much time and labour to an inquiry into the condition of these unfortunate women in Paris—for unfortunate they truly are. The picture he draws of their psychological condition is extremely interesting. Abroad, and before the world, they are impudent, boasting, and reckless; if you obtain their confidence and learn the true state of their feelings, it is found that they are weighed down by a sense of their degradation. The sight of virtuous women and mothers of families is insupportable; they envy them while they insult them. Nor are their feelings blunted to anything like the extent that is supposed. Du Chatelet overheard a party one day talking in the ward of the hospital, when one exclaimed, "what a charming sky; God is indeed good to send us such beautiful weather! He treats us better than we deserve;" and all the ward answered at once, "That is very true." He also observes, that the sole consideration of not having any one to love them, and no worthy object of their affections, drives them often to madness. The natural sentiment of modesty does not appear to be banished even from the most abandoned; if a stranger enters the lock-up or dormitory of the police office at the moment they are dressing, they immediately cross their arms over the chest to hide the bosom. Those who associate with soldiers often tattoo themselves, and the characters they have im-

printed on the upper part of the arm, below the mammae, or on the abdomen, have all reference to their affections. Initials will be tattooed, with the motto *pour la vie*, or simply P. L. V. often placed between two flowers, or two hearts interlaced and pierced by an arrow. It is remarkable that the names differ with the age; if the *fille de pavé* be young, it is that of a man—if she be of “a certain age,” it is that of a woman, and in a particular spot, namely, between the pubes and umbilicus. The *pour la vie* is but a conventional phrase, for the inscriptions are often numerous. Du Chatelet counted thirty on the bust only of a girl in the hospital of the prison La Force, and there were more on other parts of the body. Sometimes they are obliterated, when a small scar is left. Du Chatelet counted fifteen such scars on the arms, throat, and chest of a girl under 25 years of age.

This inconstancy is not to be charged to the unfortunate girl so much as to her lover. It appears, indeed, that the instinct to love, in all its relations, is very strong. They are singularly kind and charitable to each other when in distress; if one be about to become a mother, she is an object of the warmest interest; during her accouchement they load her with attentions; they will wash her and the infant, take care of their linen, and almost quarrel about the child. If they have children, there are no better mothers in the world; and so far from neglecting their morals (if they be girls), they carefully watch over their virtue and provide for their advancement in life. Nothing indeed is so pleasing to them as to become a mother.

But the question that most concerns us is the determining cause of prostitution; and it is of great importance to observe, that in by far the majority of cases it is followed as a trade or profession. Du Chatelet made inquiries into the causes in 5183 instances, with the following results:

Absolute starvation and want . . . . .	1441
Orphanage, or expulsion from home . . . . .	1255
To maintain aged and infirm parents . . . . .	37
„ orphans, sisters, nieces, &c. . . . .	29
Widows, or deserted wives, for the maintenance of their children . . . . .	23
Women from the country seeking a livelihood . . . . .	280
Brought to Paris from the country by soldiers, students, &c., and then deserted . . . . .	404
Servants seduced by their masters . . . . .	289
Kept mistresses, who had lost their lovers . . . . .	1425

It is remarkable how much, in these cases, the unhappy women were more sinned against than sinning; few, Du Chatelet remarks, can be

found who have followed the avocation from mere licentiousness; although some were so young as ten years, some so old as sixty-five.

This state of things is due, as Du Chatelet observes, to the competition we have already alluded to, and to the intrusion of men into employments, which it would be more honourable to them to give up to the other sex. Is it not shameful, he asks, to see numbers of men, in the prime of life, passing an effeminate existence in cafés, shops, and warehouses; or washing up pots, and smoothing linen? There can be no doubt that women are adapted to many employments now filled by men. Modelling, painting, designing, and the fine arts generally, might be practised by them with much greater success, if their intellect received an early training. The teaching of youth, and the care of the sick, are other employments to which they are eminently adapted. They might be more extensively employed as *sage-femmes*. Domestic servitude might be rendered available to a more extensive class of women than it is at present, by a more careful education, and by a training directed expressly to fit woman for her duties. At present there is a lamentable want of facilities for the acquisition of what may be termed women's handicrafts. Cooks, nurses, parlour-maids, housemaids, nurserymaids, &c., are left to pick up their knowledge as they can, at much risk to themselves, and often with considerable loss to their employers. We hope, however, the time is not far distant, when provision will be made for the more effectual instruction of young women in occupations suitable to their intellectual and bodily powers, and so the greater number of the 2,000,000 of unmarried females in England will not be left dependent upon their friends, or jostled out of the ranks by manly competitors for effeminate employments, as they now are.

The *problem of increase of population* can have no accurate or satisfactory solution, without a due estimate of the psychological relations of the sex to society. The enforced celibacy to which we have just adverted may be and is triumphantly quoted as an illustration of the doctrine of natural checks, arising out of moral considerations. There can be no doubt of the truth of the general statement, namely, that the increase in the middle and higher classes, by births, is barely sufficient to supply the loss caused in those classes by deaths. This is dependent upon three causes. Firstly, the marriages are not contracted at so early a period as in the lower classes, consequently there are fewer births in each family. Secondly, the earlier development of the reproductive functions in those classes, to which we have already alluded, appears to be not without an influence on their fecundity; but be this as it may, it is a fact that there are fewer children to each married pair than in the lower classes. And thirdly, many of the women in this class, influenced by prudential or conventional motives, do not marry at all. Now it is

obvious, we think, that the check in the increase of population is applied where it is least likely to be beneficial, for the vacancies in the ranks of humanity, caused by the less prolificness of the higher classes, are rapidly filled up from the ranks below them. Thus the salutary influences which the educated woman might exert as a wife and mother are lost to society, and replaced by the influence of the ungente, uneducated, and untrained. We think it is also worth consideration whether, if due attention were paid to the *physique* of the middle and higher classes, and a higher standard of corporeal health established, the higher grade of intellectual development, and the finer sensibilities they have acquired, might not be handed down from generation to generation, and the progressive improvement and elevation of the *whole* race secured. The *etiquette* of social rank acts as an insuperable bar, in many cases, to the *diffusion* of these acquired powers of mind throughout the ranks below; women and men remaining single, rather than contracting an alliance with persons of inferior rank; or else, in the case of the men, transmitting parental peculiarities to *illegitimate* offspring, who, coming into the world in the same low social rank as their mothers, with considerable natural powers of mind—perhaps with the pride and ambition of the father—enter into life with those powers untrained, and so constitute the most dangerous class of society.

But prudential considerations have been enforced in some states by law upon all classes, and what has been the result? The average age at which marriage has been contracted has been deferred, but not the age of intercourse of the sexes; and hence an increase in the number of illegitimate children, an increase in prostitution, and a wider diffusion of all those various evils which result from a disregard of the irrevocable laws of nature. Thus, in Bavaria, 20½ per cent. of all the children born are illegitimate; in Saxony, 15 per cent.; in Wurtemberg and Austria, 11½ per cent.; in Hanover and Denmark, 9½ per cent.; in France and Prussia, 7 per cent.; in England, Belgium, Sweden, and Norway, 6½ per cent.; while in Sardinia, only 2 per cent. are illegitimate.\* But the births of illegitimate children only indicate a part of the injury done to society by the prudential check; all so born will not be registered; many perish *in utero*; many conjugal as well as licentious connexions are systematically rendered infertile; and many men lose their true manly character, by unnatural stimulation of the reproductive organs. The courage of the male man disappears, and is replaced by the dissimulation characteristic of the sex, a trait of character which may be traced in a *whole profession*, as well as in individuals living a solitary life in college, or in the world.

To the psychologist, who desires to see the human species improve

\* Sixth Annual Report of the Registrar-General, p. xxxv.

progressively in all that constitutes the glory of man as a created being, this destruction of life, and these checks to increase and improvement in the most highly developed races, must constitute a matter of deep regret. The remedies for these evils are within reach, although certainly difficult of attainment. One of these is a wider sphere of industrial occupation for woman, whether married or single, so that marriage and children may be rendered desirable by being rendered less burdensome to the man. Some means for extending this sphere we have hinted at; and we think that if education and intellect be made to constitute the main requisites for successful feminine industry, the poorly-pensioned gentlewoman will no longer esteem honest industry to be derogatory to her dignity, as too many at present do; for many of these suffer pinching poverty in silence; they "cannot dig, to beg they are ashamed." A second remedy is a higher moral and intellectual training for the whole sex, and especially an extension of the scheme of education, so that it shall include less of the merely ornamental, and more of the useful branches of knowledge. The golden rule should be applied to girls which is so generally applied to boys, namely, that every woman should be taught some useful art adapted to her faculties and social position, and by which she may be able, if circumstances require, either to add to her husband's means, or to maintain herself and children. That a much wider field of intellectual and industrial enterprise is open to woman than she is at present permitted to occupy is, we think, amply demonstrated by us in our views as to her providential and social position. A third remedy would be the wider promulgation of the doctrine, that the man is imperfect, and cannot be well developed either bodily or mentally—can attain to no true symmetry and beauty—who is without a mate.

And now, having discoursed of so many and such varied topics touching woman in her psychological relations, not, we trust, without interesting our readers, we may be permitted cordially to re-echo and repeat the sentiments expressed by Dr. Laycock in the following passage, contained in the dedication of his work to Sir James Clark :

"The subject upon which I have written is too dignified and interesting to require any other introduction to the world than its own merits. In support of this proposition, the philanthropist might observe, that all the best feelings of humanity should urge us to continued effort for the welfare of the sex; the political economist might advance, that the power of a people is indissolubly connected with the physical well-being of its females; and the moral philosopher might show, that the moral and intellectual greatness of Britain is based on the domestic virtues, pure morals, and elevated sentiments of its women."

We repeat, we cordially concur with Dr. Laycock in the expression of these sentiments, and it is because we feel their weight we have thus



discussed at length one of the most interesting topics of the age—the subject of woman in her psychological relations.

The preceding observations are based upon two works.\* The able production of Dr. Laycock, of York, bears internal evidence that its author is a scholar, a philosopher, and an accomplished physician. He has, in writing the work, spared no pains to render his treatise every way worthy of a place in the libraries of the members of the medical profession. He wishes it, indeed, to be considered as a second edition, revised and improved, of an essay which had already appeared, as a series of articles on hysteria, in the *Edinburgh Medical and Surgical Journal* for 1838-39. The work is divided into three parts; the first comprises the special physiology of woman, in her corporeal and mental relations: the second treats of the general pathology and principles of treatment of the nervous diseases to which she is peculiarly liable during a certain period of life; and the third is devoted to the consideration of each special form of disease in detail. The plan of his inquiry is inductive, and is founded upon general principles deduced from a large number of facts. He shows that the greater number of the diseases of women, termed “spinal,” “hysterical,” &c., have their seat in the nervous system; that, as a class, they are almost peculiar to the sex; that women of susceptible nervous system are more liable than others; and that the diseases under consideration occur in the sex during that period of life only in which the reproductive organs perform their functions.

Starting from these principles, and taking them as his guide, Dr. Laycock progressively unfolds his subject. He firstly defines the reproductive organs, and shows that the ovaria are the all-important constituents, since it is upon these that the special feminine characteristics are dependent. He shows the relations of these organs to distant and remote parts of the frame; their sympathetic action on the cerebro-spinal axis in particular, from the brain downwards; and the monthly and occasional changes which they excite—including the doctrines of periodic recurrence of morbid phenomena. Dr. Laycock next proceeds to investigate the mental and corporeal peculiarities of woman, with reference especially to the affectibility of her nervous system, as compared with that of man; her physical conformation, the constitution of her vascular system, and the composition of her blood. Then he concludes that the diseases to which she is liable have their origin in an aggravation of the peculiar affectibility of her nervous system, *primarily*, by changes in

\* A Treatise on the Nervous Diseases of Women, comprising an Inquiry into the Nature, Causes, and Treatment of Spinal and Hysterical Disorders. By Thomas Laycock, M.D., Physician to the York Dispensary, &c.

The Morbid Emotions of Women; their Origin, Tendencies and Treatment. By Walter Johnson, M.B., formerly Medical Tutor, Guy's Hospital.

the composition of the blood, and *secondarily*, by the direct and indirect influence of the ovaria. Hence Dr. Laycock objects to the terms "hysterical" and "nervous," as applied to these functional disorders, but recommends the use of the term *neuræmic* (since adopted by some writers) as applicable to the whole class of diseases of the nervous system, in which morbidly constituted blood reacts upon a morbidly constituted nervous system. In the second part, after a special consideration of the physiology of the nervous system, Dr. Laycock considers the *pathology* of his subject, and elucidates it as he proceeds by the light of physiology. Thus he traces out an important analogy between the diseases of general development—taking dentition as a guide—and the diseases which depend more obviously upon the monthly periodic change in the sex, incidentally noting, at the same time, the effects of bad methods of education and training on the development of the nervous system of woman in general, and of the reproductive system and its functions in particular. A chapter is next devoted to the influence of morbid conditions of the blood on the nervous system, and the causation of diseases seated therein by excessive blood-letting and other exhausting agencies, depraving the blood by poisons—including febrile, metallic, and animal and vegetable poisons—and certain *excreta* retained in the blood, especially urea, and the *materies morbi* of gout. Under the latter head, Dr. Laycock takes occasion to show the intimate connexion between the hereditary gouty constitution and the whole class of nervous diseases, not only in woman but in man also. Lastly, he notices the influence of the passions and emotions. Dr. Laycock closes the second part, pointing out the relations of the nervous system in general to its diseases, and lays down the general principles of treatment.

In the third part, the various affections to which young women are liable, and which have hitherto defied all arrangement, are classified *physiologically*, that is to say, according to the relations which the organs or tissues affected, or the portions of the nervous system that are the seat of disease, bear to the reproductive organs—in the way previously established. He is thus enabled to pass in review, in connected series and in relation to each other, each and every one of the varied and puzzling disorders which have been hitherto treated under widely different heads, and ascribed to as widely different causes; laying down the rules for the diagnosis and treatment of each.

The book by Dr. Johnson is a very different production—its title is altogether a misnomer; for the whole work, with the exception of a few pages, consists of a consideration, such as it is, of some of the nervous diseases considered by Dr. Laycock in his systematic work; all the reference that is made to the "morbid emotions" is incidental, unless

"apoplexy," "epilepsy," "tetanus," "catalepsy," "tarantulum," "American spider," "tic-tic or hicum," and other nosological matters and things, can (contrary to the ordinary use of language) be properly termed "morbid emotions." This free use of language in a novel sense is paralleled by a singular assertion touching the bibliography of his subject; and the medical reader is not a little startled by the following round declaration.

"Considering, therefore, that although the peculiarities manifested by young females, as a class, have been frequently dwelt upon by medical authorities, yet that these peculiarities have always been discussed as isolated problems, and never brought together nor systematized—considering, I say, that no attempt has been made to embrace them all in a general view, I have thought it not unprofitable to collect a variety of cases, illustrative of each affection that presented itself to me, to form a basis upon which, at some future period, a comprehensive theory may be constructed," &c. *Preface*, p. vi.

The problems of woman's nature, we hardly need to state, have been too interesting in all ages to have suffered that neglect which Dr. Johnson, with juvenile precipitancy, claims to be the first to remedy. The *Opus Coronatum* of Landouzy, (which, Dr. Johnson is not aware contains a *catalogue raisonnée* of 373 cases, principally from continental authors,) is a sufficient proof of the importance attached to the morbid conditions of the sex by physicians and philosophers, and we venture to say, that a *catalogue raisonnée* of works on woman—her natural history, her physiology, her psychology, and her pathology—would occupy at least a sheet of our journal.

We are at a loss to reconcile this reiterated assertion of Dr. Johnson's, both with actual facts and with the evidence which his book exhibits, that although he thus ignores the existence of Dr. Laycock's work, he has not only read Dr. Laycock's essays in the *Edinburgh Medical and Surgical Journal*, but has appropriated some of the results of that physician's literary researches. Those essays consist of a selection of cases similar to Dr. Johnson's, but much more varied and extensive; selected, too, with a special reference to an analysis of their phenomena; and with the definite object of embracing them "all in a general view," and discussing them in their mutual relations, and *not* "as isolated problems." We repeat, that we are quite at a loss to reconcile with these facts the bold assertion made by Dr. Johnson which we have quoted above—and we think that Dr. Johnson will experience a similar difficulty.

## ART. III.—ON THE PSYCHICAL PROGRESS OF NATIONS.

"The internal development of mind, so far as it is historical, belongs as much as the external events of politics, to the department of human history."  
*Schlegel.*

THE history of a nation is the history of a collective mind, for it is that which projects and governs its actions. As individuals compose a community, biography is the record of its common psychological character; so that a complete review of the psychical progress of nations is indeed a history of the world.

In tracing this progress from its outset, we must of course find ourselves at once in a dilemma, as the obscurity of ancient history renders it difficult to decide where the apocryphal ends and the authentic begins.

The pages of sacred writ, abounding as they do with symbol and allegory, require the deepest study and attention ere the divine can presume to expound and interpret their grand and awful truths. Man is introduced to us at the dawn of creation as a pure and innocent being, fresh from the hands of his Maker, an emanation, indeed, of the divine essence, endowed with qualities of which, as they partook of the angelic nature, and were fraught with holy intelligences and inspired knowledge, we can merely form conjecture.

Even for ages after the fall, we are told that there was immediate and special communication of the Creator with man, which, as it implies a subversion of those natural laws that, as it seems to us, now govern the universe, have been termed special or supernatural. The history of the antediluvian world, therefore, can no more form a part of our essay than the fables of Confucius or of Ovid.

Early profane history is so emblazoned with myth and exaggeration, that the selection and sifting of their truths is a work of still greater difficulty. The origin of almost every race is shrouded in obscurity—every ancient country had its mythical period, so that almost every historian of olden time opens his volume with a romance. The professed tale-writer returns the compliment in kind, by so blending fiction and truth, that shallow readers are completely bewildered in the maze—the more truth-like the fiction, the greater of course will be the dilemma. The plays of Shakespeare and the novels of Scott may in after ages excite as much controversy as the chronicles of the Cid, the poems of Ossian, or the epics of Homer. It is thus genius flings a gauze veil over the bright mirror of truth.

The psychical history of a nation, then, is a history of itself—its actions, its exploits, its manners, its literature, are the manifestations of its mind—the impulse of its psychical forces. For as it is with the

being, so is it, from the *sympathy* of surrounding circumstances, with the nation of which he forms a part.

If the world had progressed in its primitive state of innocence, we may believe that a regular progression of the intellectual development of nations may have ensued; but rivalry, ambition, discord, war—the results of sin—have combined to thwart this Utopian march.

As nations and empires rise and fall, so of course the intellectual character of its members will flourish and decay. We must not, however, strictly measure the one by the other, nor must we always refer the political decline of an empire merely to a decadence of its intellectual energies. Young nations will again and again begin *de novo*—so that, however they may profit by the records and the wisdom of their predecessors, the universal mind is, as it were, broken up into sections, and we must often be content with tracing the psychical development of a nation as almost isolated from the influence of others.

Now if the globe were tenanted by one solitary being, it would be almost a folly to write about the development of his intellect. This tenant of the creation would, in the absence of psychical collision, be in every sense of the word a mere egotist—a slave to his animal instinct: his *mind* would ever centre in itself; for he would experience no blending of thought,—no excitement of the higher sympathies. Man would be a mere animal, with a superior or more extended capacity than other breathing things, and scarcely, perhaps, making a better use of his senses. However Camper might argue the accuracy of his facial angle, or Gall map out the surface of his cranium, still the facial mensuration would deceive, and the encephalic organization would, psychologically, be little more than a blank, in consequence of the want of influence to bring out its faculties.

If we would contemplate the immediate dawn of mind, and the relative influence of instinct and reason, we should perhaps study the isolated child or solitary savage; but these phenomena are most rare, and we must be content to watch the gradual unfolding of the mind, warped and modified as it ever will be by the incessant sway which surrounding circumstances exert over its progress, and to reconcile, as far as we can, psychology with general history.

We must not pause to compare the impulsive power, the centrifugal force, the unvarying agency of instinct with our self-controlling reason,—nor to inquire how far Rousseau and Monboddo were justified in their libellous comparisons,—nor to discuss the *nature* of mind. This would be vain, for the deepest philosophers, from Aristotle and Plato to our time, have differed, widely differed, in their psychological speculations. We must, however, be at once convinced that this mind is *a germ to be developed*. The savage, as Reid has hinted, may have the seeds of a

logician or a saint, which only wait to be vivified, somewhat as the hatching of an animal ovum. Thus Peter the Great, from his bright and vivifying example and legislation, brought out all the intellect of the Muscovite boors, which otherwise would have yet been but a latent germ; and made his Russia one of the most powerful nations of the earth.

This national mind is often thus pent up, as it were, and not manifested—waiting for its exciting cause—an agency most varied and subtle, and immensely complicated. The spring of some of our own commotions was a mere expression of a man of high influence; and that of the second French revolution, the obstinacy of a citizen-king. So that when this spark of mind is blown on, it will burst forth like wild-fire, in consequence of its psychical sympathies or imitative propensity. Witness the epidemics of the middle ages,—the Carbonari,—the Illuminati,—the Mormons, &c. &c. And all this may be pathologically explained; for the brains of all are excited, the disease becomes epidemic, and while it rages they call it an age of reason; soon, however, to be terminated by the downfall of debased tyranny. Even now millions of minds are so imprisoned, and only wait *an occasion* to burst their bounds. The late simultaneous overthrow of thrones and dynasties proves that the seeds of rebellion are universally scattered.

The progress of social life is one train of antagonisms. Instinct and reason are constantly warring against each other. There are infinite shades of difference displayed in this struggle—even in individuals of the same family,—and what is true of a tribe, is true, on a larger scale, of a nation.

We must not, however, reason *abstractedly* on this point, otherwise we might conjecture that two beings, placed in the same circumstances, would display the same traits of character—that the copper Indian might go hand-in-hand in the march of intellect with the Mexican and the Peruvian. The science of ethnology must be deeply studied ere we proceed to a disquisition on the psychical progress of mankind. The primal seat, the migration and the present locality, of every race should be contemplated,—a study in ethnological science which the maps of Pritchard and the erudite history of Latham\* will tend to elucidate.

The various conditions of the brain, also, must be demonstrated, ere we can presume to a full analysis of human action and the manifestation of mind, or even to laud a fellow-being for his virtues or his vices. We know that cerebral conformation, even of individuals of the same race, assumes an infinite variety, and exerts a most potent and varied influence over the heart. Indeed we may, as moralists, venture to affirm, that it

\* The Natural History of the Varieties of Man. By Robert Gordon Latham, M.D. F.R.S. London, John Van Voorst, Paternoster-row.

is almost as difficult for some to be evil as for others to be good. A seeming virtue may scarcely have a motive, and vice may be so irresistible as to call forth, not an anathema, but even our pity, to temper our judgment. Not that we would foster the maudlin mercy so much in fashion, that qualifies every dastardly attack as the irrepressible impulse of a maniac; but we would soften down the asperity with which we might be disposed to deprecate the acts of those whose natural temperament renders them morbidly prone to a course which others less excitable, and even their own cooler judgment, would deplore and condemn.

We do not in this argue the all-in-all of organization. Education may raise high a low capacity, and bad habits depress lofty intellect. The truth lies midway between the sceptics and proselytes of phrenology. The scientific study of ethnology has proved to us the value of comparative phrenology in our analysis of national character. Not that we presume to solve the problem once proposed—"Given, a physical man, to find the true intellectual scope of genius;" but we lay it down almost as an axiom, that intellectual quality is at least intimately associated with the relative proportions of cerebral to the rest of the nervous tissue. But this rule, even among the lower varieties of our race, must be taken with exceptions. We find the idiot, the *acephalous* monster, born among the most perfect of the European races; so do we find an occasional elevation of development even in the wilds of Æthiopia, with its corresponding psychical superiority. But these may be deemed the *lusus naturæ*, and, perhaps more than aught else, prove and illustrate phrenological truth. The divine indeed has based his *anti*-phrenological arguments on the faith of these exceptions, forgetting that there may be an exalted as well as a debased phenomenon of nature.

Then, although the capacity may be indicated by high frontal development, we must remember that the *tissue* of the brain may be *abnormal*—either the hemispherical ganglion that conceives or regulates the thought, or the tubular neurine that transmits it, may be diseased; and we believe that many psychical phenomena may be explained by a mere want of balance between these portions of the brain—in opposition somewhat to the hypotheses of our late friend Dr. Wigan, with whom we have had the gratification of exchanging thoughts and books.

Cowper's grey-matter, for a whimsical instance, might be firm and originate a healthy idea, but the soft medulla might soon feel fatigued by its transmission; while Walter Scott's well-balanced organization carried on its work with energy and harmony. Perchance some of these deviations may be referred to the parental age, state of mind and body, at the moment of impregnation, a subject which, although we do not follow up, engaged even the attention of that shrewd lady, the Margravine of Anspach. The more the capacity of the cranium, then, ex-

ceeds that of the face, we may look for a higher grade of intellect. The reverse of this, so characteristic of the darker races, is not more conspicuous than the inferiority of their psychical character—especially in the inhabitants of South Africa and the Polynesian islands, and the Arctic or hyperborean regions : and it is further illustrated by the facility of their extermination by the white races.

The aborigines of Australia, of Papua, of Congo, and other African districts, and even those of New Zealand, are characterised by the most degrading sensuality. Many of the southern Tasmanians have no idea of a deity, and their lives are one course of cruelty and crime. A mere dream is both an impetus and an excuse for the most diabolical act.

It is true that Barrow, Park, Barbot, and others, have eulogised the mild and generous disposition and chastity (!) of the black races, even of the Hottentot and Bosjesman, and have stated that they lend a willing ear and are easily converted by the missionaries. But *even if it be so*, their generosity is as much a blind impulse as their revenge—it is certainly not philanthropy. The Polynesian as well as Æthiop disregard with the most ungrateful indifference the valuable treasures which nature has scattered round them, and especially the bounteous fertility of their native soil. It is asserted, too, that some of the Bushmen, as well as the Esquimaux, are so stolid, that, like the Yahoos of Swift, they are scarcely worth making slaves of.

As we ascend in cranial proportions, we see corresponding psychical development—the Malay, and many of the Americans, and the insular Mongols are still inferior. Of the natives of Java, as a wondrous exception, Sir Stamford Raffles tells us they have no penal laws, because they have no crime!—resembling in this the Pimos of Western America; who, as Father Font informs us, neither steal nor quarrel, and therefore need no criminal or civil tribunals.

The American Indians, Dr. Von Martius asserts, are the lowest in psychology—but this may be explained by Robertson's affirmation, that the Spaniards petted their negro slaves, and thus reduced the status of the Indians; the Chaymas, and the Darien people, however, have to this day scarcely any idea of the science of numbers.

Even the Mexicans and Peruvians, together with psychical obtuseness, possess a corresponding apathy or want of sensibility, to which the term courage has been applied. Robertson eulogises the Mexican *drawings* with coloured feathers; but, like the Chinese pictures and carvings, they were merely mechanical and of fine colours, indicating—as do also their *casas grandes*, as well as the temples and palaces of the Incas in Peru, and the elaborately carved temples with pinnacles which Cordova discovered in 1817, among the Maya race, and which now exist in Yucatan—not a spark of *genius*.



When Cortez, with 500 men, came to Montezuma, although his city was immense and his court magnificent(?), and when he erected the Cross and the Virgin and destroyed the idols of Zempvalla, this legion of warriors made no resistance. Their language, however, is marked by an unity that proves their depressed character not altogether depending on psychical causes. Historians have also eulogised the lofty virtues of the Incas, and Molina especially of the Araucans of Chili; but this again is more apathy than noble endurance, a quality which is exhibited in the coldness of their passions. In such a clime we might suppose their love to have been a lava flood instead of that indifference, in which indeed they resemble their more savage neighbours, among whom women are degraded and despised, treated as slaves, and slighted to that degree that few of them are prolific, and if the mother dies during lactation her child is buried with her.

The savage and the negro especially are *conscious* of their inferiority, and contemplate the accomplishments of the white races with wonder and envy, and without the slightest hope of imitation. Mungo Park especially alludes to this feeling in his account of Pisonia. When Columbus, too, first landed on Hispaniola, the natives thought he was a god, and worshipped him. This sentiment seems also to have infected the natives of Oriental India; else the myriads of Hindus, especially those of the Sunderbunds, would not have quailed before a handful of Europeans, with which Clive and Hastings began and completed the conquest of Hindostan. And yet they were among the descendants of that people who, under the command of Porus, drove Alexander back from the Punjab.

Now individual examples of psychical excellence have, though rarely, shone among the inferior races, as we see cretinism and idiocy among the most enlightened communities. We are now visited by the converted chief of a tribe of Ojibbeways, who speaks our language fluently, eloquently, and has conceived and laboured in the grand project of civilizing the Indians of the North-West. But these, as we have before hinted, are exceptions to the rule—otherwise Capitein, Omai, Feodor, and Thay Endanega, would not be cited as phenomena among the Æthiopian Malay, Mongol, and American races. They are not *types* of their races. Strange is it, then, that arguments should be adduced from this against a science on the ground of *exceptions*.

We must believe, then (whatever Humboldt and others have written to the contrary), that certain races of men are physically deficient in the highest attribute of our being, reason; and especially regarding the analysis of the relation of psychical impressions with externals. The minds of many of them are, therefore, cyphers—they are animals of sense and sensation, and little more,—reasoning, like a dog, merely from

memory. They can scarcely conceive of mind distinct from matter, or trace more than the *immediate* step from an effect towards a cause; and, therefore, they of course stop far short of first truths.

Their thought is a vain dream; and as they have little power of controlling or directing it, their intellect may be deemed a mild insanity, guideless and wandering, without the faculty of attention, the basis of all mental exertion. In foresight, for example, how deficient is the Carib, who will sell his hammock in the morning, when refreshed by sleep, not dreaming that he shall need it again ere night comes on; and will neglect his sheltering hut when winter is gone.

Our chronological tables scarcely allude, in matters of science and literature, to others than the Caucasian variety of the old arrangement, and a few of the Mongols. Some of the Transatlantic tribes are endued with very acute sense and energy; but these qualities, any more than the stolidity of the Malay, and the grovelling nature of the Æthiop, come not within the category of intellect. These races, in different degrees as it were imperfect, constitute four of the five varieties, in the favourite classification of Blumenbach, and two of that of Cuvier, which was composed of three; the six varieties of the *Systema Naturæ* of Linnæus being a geographical error. In the varieties of man just quoted, the tripartite division combined with the ethnographic system of Pritchard, is nearly preserved *mutato nomine*; save that some of the psychically superior classes, as the Turks, the Magyars, Circassians, and Georgians, are blended with the Mongolidæ, the Japetidæ, European, and Asiatic, being pre-eminent in psychical excellence, and withal, with the exception of the Ugrians and the Turks, the conquerors and masters of the world. The researches of Dr. Latham are acute and laborious, and will have the effect of simplifying the science of ethnology, and of reconciling the psychical and philological history of mankind.

Regarding this psychical depression, we may refer, on the ground of analogy and of historical record, to one influential cause, especially observed among the Jews, and some other races, who, from principle, custom, law, or isolation, are *exclusive* in their generation. The Negro, if distaste did not so often counteract it, might somewhat improve his breed by crossing—indeed, we *do* see both beauty and intellect advanced by this intermingling of races. The infusion of European blood into the savage races at once raises the psychical character. The Mestigo, or cross between the European and the American Indian, is of higher intellect than the Mulatto, the offspring of a white and a Negro, and, indeed, little inferior to the Creole, who is of European blood, born in a Transatlantic clime. My esteemed, and I fear lamented friend, John Franklin, assured me, that the psychical qualities of the half-breeds of North America were far superior to that of the races devoid of European

blood. The Persian nobles thus improved both the physical and psychical qualities of their races, by alliances with their Georgian captives. If we contrast the intellectual beauty of the Persian nobility with that of the Peninsular, who are almost exclusive in their unions, we shall at once be inclined to refer it to the excellence of Circassian development. Their breeding *in-and-in*, we may believe, has often depressed both the constitution and intellect of royal and noble families, as well as of the Hebrew race. The system of crossing, indeed, is a *lex scripta* among the breeders of flocks and herds—to which, perhaps, the vigour of bastardy may offer some analogy;—the dwindling also of the potato tuber is certain if it be limited to one locality or soil.

If we measure psychology on geographical principle, we shall discover that the seat of science has been limited to the temperate zone, and has ranged between the 35th and 60th degrees of north latitude. And here, also, we have the clearest proof of the importance of organization in psychical advance, displayed in the comparative intellectual powers of different races within these degrees; those of central Asia, for instance, compared with those of Europe. Even among the Chinese, the highest of the Asiatic Mongolidæ, slavery is the fashion, from the chief mandarin, downwards.

There is also something of an interesting assimilation between the corresponding latitudes of the old and new world. Of this the Mugrians, the Samoiedes, the Ugrians, the Fins, the Kamschatkadales, and the Esquimaux, are examples. The Tartar corresponds with the Mexican, the Moor with the Floridan or the Natches, some of the least unintellectual among the Transatlantic aborigines: the Malay with the Yucatan; the Papuan with the Carib; the Albinoes of Darien with the Negroes of Africa, among which, indeed, are observed whole families of white Negroes; these, however, are mules or abortions, rather than a race.

If we compare the varieties of man, regarding their power of resistance, even among conquered nations, we find them greater in the Caucasians, and also their faculty of imitation or acquirement of knowledge from their victors. The Britons and Celts soon profited so much by the contemplation of their invaders, that they eventually turned and dislodged them. The Polynesians have never learned this lesson from *their* conquerors. These aborigines, evincing little more than a tutored instinct, continue to drudge and grovel in their slavery, and will, in the end, be exterminated. The Tasmanians, located in one of the most luxuriant districts of the globe, had not begun to till the soil long after the Europeans had settled among them and were reaping the rich harvests of their cultivation.

Mere isolation cannot sufficiently account for all these deficiencies, this tardy progress or abeyance of intellect. No doubt the collision—

the antagonism of intellect of an inferior with a superior race, will often confer on it great improvement. The step of the ancient Romans to eloquence and refinement was the example of Greece and Sicily. With nations of the same degree of capacity, this collision will ever prove a mutual benefit; for the intellectual races of the world are like the learned societies of a metropolis—one communicates with the other, and both discuss, and thus mind and truth are developed, the germs of knowledge are brought into light. As one field lies fallow another is tilled; so the crops of science are perpetually springing, and new minds are added to the intellectual world.

The immense facility of present intercommunication will speedily effect wonders, and equalize and assimilate all the races displaying an equal degree of cerebral development. The Georgian frontal beauty may not long want the corresponding grade of intellect, yet it has hitherto been so. But Minerva may yet rebuild her temple in Western Asia. It may be that some approximation of physiognomical expression may also be effected by this interchange and culture of mind; for as there must be organic development to ensure intellect, intellectual study will modify the cranial proportions, so that in the end an untutored European may display less intellect than a cultivated Asiatic Mongol.

With cerebral development we might here combine *temperament, age, and sex*—all deeply influential in the creation of *character*. The first only comes within our limits. The constitution of the blood, as we see it indicated, especially by hue and complexion, bears intimately on the subject. The terms melancholic, nervous, lymphatic, and sanguine, are but definitions of condition dependent chiefly on the blood and its products. Yet, although they are of national as well as individual importance, we must leave them among the principles of *general pathology*. Not the least effect of this intercommunication will be its influence on language, to which psychical progress must be so much indebted, and by which it may indeed be in some degree measured. If we regard the Polynesians,—almost all the Oceanic Mongolidæ of Latham, except those of the Malay peninsula, and especially the Papuans,—we find the language one of almost inarticulate gabbling, resembling, even in the opinion of the peninsular Malays, the chattering of birds. In them there is no psychical progress; their faculty is like instinct, as it was in the beginning.

Even the Chinese and the Tibetan, among the Altaic Mongolidæ of Latham, though ingenious and clever, are certainly not intellectual; the language is monosyllabic, aptotic, and puerile; the alphabet, which is hieroglyphic or rhæmatographic, consisting of 80,000 words. We cannot believe that there can be a lofty psychical progress when a dictionary can scarcely be learned or comprehended in a life.

The other monosyllabic languages are those of Oriental Tartary, the Malayan, and Indo-American districts, and we see at once their association with a low psychical development.

There are, however, many glossological problems to be solved. The Yakuts, or Northern Asiatic Mongols, who resemble the Esquimaux in character, possess a language intelligible in Constantinople. The polysyllabic tongues indicate a race of higher intellect. The Indo-Persic, the Græco-Latin, the Teutonic, with the Arabic and Hebrew, are clearly and excellently adapted for the communication of ideas, and with them we witness the perfection of intellect. The language of the Circassians, however, once deemed the model of a race, is not perfect—"position," according to Dr. Latham, "doing the work of an inflection,"—as *ab-âcê*—*father-horse*—the *priority* of *ab* indicating possession, or the genitive case. The roots of language, however, may often be almost forgotten when we are perusing the perfect *glot*. The various languages comprehend five or six thousand families, split into innumerable dialects or idioms seemingly dissimilar. Even those of Britain are five or six; the Teutonic or German, the Scandinavian or Norse, and the Gaelic and Cwmric branches of the Celtic, contributing to perfect our modern English tongue.

We cannot attempt to analyse the system of glossology. Among the families of Asia and Europe, however, very striking resemblances are discovered between tongues at first apparently dissimilar, *e. g.* those of India, Persia, Greece, Rome, Germany, and perhaps the Scandinavian or Norse, the Slavonic and the Celtic being still dissimilar; these comprehend the intellectual races. The Tschudic, the Oceanic, and others, are the medium merely of conversation and commerce. Regarding the intermingling of races also, we have in glossology a proof of intellectual superiority: the most perfect or psychical language soon becomes the common medium, as we see in the modern languages of this day. We may yet refer all inflectional languages more or less to classical roots. To analyse these would require a volume; and perhaps, in attempting such a labour one might often come to this quaint conclusion of Goldsmith—by changing "Psam" into "A," and "mis" into "toes," we prove, by a very natural and easy conversion, King Psammis and Atoes to be one and the same man.

The analysis of Dr. Latham, however, is so acute and laborious, that we may safely refer the curious philologist to his erudite volume. The classification is more simple and more *natural* than that of previous systems, (the tripartite division of the human race being that which we ourselves have long mentally adopted,) and it will assuredly form the text-book of future disquisitions in ethnology.

We believe, then, that we may consider organization as the *natural*

essence of psychical development. The earliest history of mankind, sacred and profane, refers with scarcely an exception to that race hitherto termed Caucasian, including the Hindus of high caste, the Persian, and the Egyptian. With these we witness the dayspring of the arts, the dawn of early literature.

Sculpture was confined to the schools of Greece, Italy, France, and England, and painting to the latter three. The national mind of their great cities has long gloried in the pre-eminence of their art. The Florentine, like the ancient Athenian, looks on his glorious city with almost a filial veneration. The magnificence of the Oriental temples, Salsette, Elephanta, even Thebes and Carnac, does not indicate so high a degree of development; its beauty is merely that of gorgeous and exquisite *detail*; it possesses no architectural proportion or symmetry that approaches the styles of the gothic or classic lands. We allude to India, China, and Persia, and not, of course, to Palmyra and Balbec.

The pillars and huge structures of Egypt, the pyramids, Memnon, and the Sphinx, like the Cyclopean works of Greece, the colossal statues that La Perouse and Cook discovered in Easter Island, and our own Stonehenge, certainly excite our wonder, but it is the admiration of *magnitude*: they are the effects of slave-labour, the co-operation of a servile clan. The newly discovered Transatlantic temples, especially those of Yucatan, which, as they closely resemble the Oriental, indicate an ethnological mystery yet to be unfolded, are *curious*, but not beautiful. Regarding India especially, perhaps the division of the nation into servile castes may have somewhat to do with this. The Brahmin was ordained to pray and teach, the Chehetree to fight, the Bice to till and traffic, and the Sooder to serve and labour. If he violate these rules of his caste he is excommunicated and outlawed, and is called a Pariah or a Chandela. Thus the Hindu mind has been fettered, whatever his genius, to *one line* of exertion, and he must of necessity lag behind the freeborn European, whose genius is allowed full scope to soar as his enthusiasm may direct or impel him.

It has been affirmed that we are now below the ancients in the march of science. Guizot has asserted that "modern literature is far inferior to the ancient." Is it so? No; our modern works are little short of a miracle, and if the magic of engineering slept with Archimedes, (and we must accept no more than a tithe of his greatly-exaggerated power,) Smeaton and Telford, and Brunel and Stephenson, have, with a glorious purpose, roused it from its slumbers. The works of their lofty genius are evidence of the *progressive* nature of intellect.

If, in the composition of colour, Correggio and Titian, and Claude and Murillo, may have been pre-eminent, the modern English school far eclipses them in conception, freedom, and delicacy of touch.

In the senate, the elegance of Cicero and the energy of Demosthenes have been at least equalled by many a modern statesman; and the Virgilian numbers must yield to the magnificent genius, the poetic beauty, and the exquisite verbiage of Byron.

The perfection of the wondrous creations, the universality of genius, of the twin stars, Shakspeare and Scott, (for it is no profanation to associate the bard of the Tweed with him of the Avon,) have gone forth, and are confessed, throughout the civilized world.

But to favour this pre-eminence, were combined geographical position, climate, temperature, soil; their blood was neither chilled into apathetic and mindless indifference by the icy breath of the Arctic circle, nor their temperaments disordered, their dispositions degraded, nor their energy dropped, by the hot winds of the tropics. Their lives were not, like those of the hyperborean races, one unvaried course of defence against elemental foes, nor of voluptuous indulgence, like those of the equinoctial or tropic people. The sun smiled on their climate like a mild and fostering nurse, rendering it beautifully varied and congenial.

They were, therefore, surrounded by circumstances calculated to foster social and intellectual development; there was a combination of favouring causes.

Tasso would not have recorded his voluptuous love-breathings amid the snows of Zemla, nor would the pencils of Raphael and Correggio have created their divinities had they set up their easels amid the sands of Sahara.

In the marshes we see the lymphatic temperament prevail, combined with indolence and mental sloth. Abdera was so characterized that stupidity was termed "*Abderitica mens!*" When we are compelled to resist an excess of evil—the stern realities of life—instinct, as in the Esquimaux, is called into play, rather than reason. In cold, heat, hunger, there is little scope for the poetry of existence. Eulogise as we may the *genius* of Burns, Bloomfield, Hogg—would they not have written better in the smiles of prosperity, in trimming that native fire which reverses could not altogether quench? For after all there was much common stuff emanating from their pens, and they eminently failed in farm-keeping and shoe-making. All that we can say is, "they were very fair *notwithstanding.*"

As a rule, therefore, the intellectual being is more perfect if he breathes an atmosphere congenial to the expansion of mind: and a hue is often imparted to the *species* of intellectual blossoming and fruit by the especial qualities of climate. In the sunny clime of the Mediterranean, poetry and painting found a home. Cradled amid the shadows of the glorious Appenines, smiled on by the sun, o'ercanopied by the "deeply, darkly, beautifully blue" arch of heaven, the sister arts have

been instilled into hearts and minds almost from infancy. Still would we not imply that mind is cold or barren in proportion as it approaches the Arctic circle. The Scandinavian Sagas, the Skalds of Iceland, Upsala, Stockholm, Gustavus, Linnæus, Berzelius, Jenny Lind, will vindicate the claims of the Baltic to all posterity.

Yet organization bears its sway, although the constitution of the mind and the constitution of the climate contrast and oppose each other. Circumstances may alter, they will not metamorphose the intellectual being. His superiority will loom out at the equator, "or Zemla, or the Lord knows where," while the Æthiop will never soar, although the Royal Society, and the French Academy to boot, were to take him in hand.

"*Cælum non animum mutant qui trans mare currunt.*"

Even the old Roman spirits do not sleep. The Trasteverini still boast of their Roman lineage, and even their descent from Troy; and their classic physiognomy does not belie them.

To attempt to trace the course of the human mind, from its dawn to the present hour, must be as futile as to adduce an abstract cause for every intellectual manifestation.

Regarding the very origin of a nation, it is clear, if we adduce Romulus, Brahma, or Odin, as founders, that history at once dwindles to a fable. The maps, too, are marked with the sites of illustrious countries and cities—Babylon and Ilium, for instance; yet the locality and limits of the first, as well as those of Assyria, Syria, Phœnicia, Scythia, and the very existence of the second, are still doubted. The date as well as the foundation of ancient kingdoms, and their relative priority of birth, must often be mere conjecture. We must, therefore, ever commence our task at a far later date than their affirmed birth. The early records of Egypt, Assyria, Chaldæa, India, China, Greece, Rome, are all involved in obscurity. The researches of Rawlinson and Layard may unfold much of this mystery.

Then the ancient and modern histories regarding religion and language must essentially differ. The Egyptians, once the subjects of the Pharaohs and Ptolemies, are now a jumble; the Arab hordes, once Sabæans, are now Mahomedans; and the Copts are Christians.

Throughout the earlier ages the heathen philosophy of the Hindu sages and the Egyptian priests was blended with the glowing psychology of the sons of Iran after the victories of Cyrus and Cambyzes, imparting that beautiful though completely imaginative tone to the psychical character of the then known world.

We must also constantly separate the early and the late theology of nations. Osiris, Bel, Dagon, Thaumuz, do not now reign as the mythological gods of the Egyptians, the Assyrians, and the Syrians. The grand



metempsychosis from imagination to rationalism took place on the field of Marathon, when the Hellenes overcame the fire-worshippers, and a colder philosophy, still blended with the myths of the Zend and the Sanskrit which tinge and taint our classic pages, was adopted. This may be termed the second grand spring of the human mind; for although Roman arms subdued the bodies of Greece, the psychical stamp of the Hellenic philosophy and poetry remains a model to our own day.

In the Oriental records we constantly discover the greatest ignorance and presumption. The Japanese affirm the reign of one of their emperors to have been more than two millions of years; and the Hindus boast the high antiquity of their Sanskrit, also to hundreds of thousands of years. The Chinese are equally bombastic, although the real history of their religion cannot date further than 200 years before the Christian era; while the Indian Sagas would locate the physical and psychical birth of the world in the immediate vicinity of that mountain range which, either on this account or that it is the geographical summit of the globe, they have denominated Himalaya, or Heaven.

Now, wherever intellect had its birth in the east, it is clear that its tide has set progressively westward. India, Persia, Chaldæa, Assyria, Judæa, what now is the manifestation of their psychical degree? slavery, bigotry, or ignorance; and the learning that was once their pride and glory has fled to adorn and enrich the climes of Western Europe.

Schlegel, with the peculiar intuition of his country, has compared, very graphically, the mental elements of the four chief nations of the primitive world.

The national mind of the Hebrews, he believes, was eminently susceptible of divine truth; that of Egypt, deeply constructive and skilled in the more abstruse mysteries of science,—as we learn, indeed, from the description of the golden zodiac in the temple of Orymandes, and other astronomical works; that of the Hindu is coloured (we may write stained) by the most prurient imaginativeness; while that of China is to this day, with all its idol-worship, the same simple theism as in the time of Confucius—the slavery of sovereign reason.

This might once be true, but there has been much amalgamation of these various attributes. There is much resemblance in poetic imaginativeness between the Indian, the Persian, and the Hebrew, while the Egyptian is completely metamorphosed.

The Altaic Mongolidæ are still unchanged. The Chinese alone—the “Mongol softened down”—although an isolated race, exhibit superior psychical character. Literature scarcely forms a department of their intellect; but their genius is extensively though not deeply blended with the arts and luxuries of the world, of which silk, tea, and porcelain are

the daily illustrations. Their exclusiveness, isolation, narrow-minded jealousy, and the religion of Fo, which they profess in common with the offsets of the empire, mark them as dissociated from the rest of the civilized world. Yet the analogies of their sacrifices, their laws, both with other ancient nations and with the records of holy writ, point to some yet unfolded secret.

Their offerings resemble those of the first brothers in Paradise. In the countries bordering on Assam, one man is enjoined to marry his brother's widow; and a lover, as in the land of Israel, wins or earns his wife by years of agricultural servitude; while the patriarchal system is the prominent feature of family life. In some districts of the Thibetian country, polyandry is said to have prevailed; but the history of China and India, and Persia and Greece, exhibit so many close affinities, that ethnology may have an interesting study even in tracing their analogies and parallels.

The early records of the Greeks claim almost as high antiquity as the Hebrews. Indeed, they refer to their king, Pelasgus, who gave his name to the primitive inhabitants of Greece, as "Earth's firstborn," and who eventually overran Italy, Spain, and other Mediterranean lands. They had also a deluge and an earthquake, which separated Ossa from Olympus. Sicyon is called the first Greek city; its date more than 2000 years before Christ. Long after this, the Hellenes, the Danii, the Dorians, the Cadmians, the Argives, possessed the land. The age of the heroes Perseus, Hercules, Theseus, Jason, Achilles, their myths and polytheism, compose a fable, and we of course pass by their metallic "dome of heaven," and the author, whoever he be, who wrote the first and finest epics of any age—the *Iliad* and the *Odyssey*, and take up, as the first authentic instance of their wisdom, the confederacy of the Amphictyonic Council, and the sources of their high pride of prowess—the Olympic, Nemæan, and Isthmian games. Then follow the legislative wisdom of Lycurgus, in Lacedæmon; of Solon, in Attica; and the establishment of the first tripartite constitution of king, lords, and commons—then termed the Archon, the Areopagus, and the Four Hundred; and the school of Phidias, from which first beamed forth the perfections of ideal beauty. Let us but glance at all this, and we must confess the eminence of early Greece in aught that could ennoble and adorn a heathen race.

From 300 to 500 years before Christ, a resplendent constellation still cast a halo over Greece: Socrates, Plato, Aristotle, in philosophy; Demosthenes, in the Senate; Sophocles and Æschylus, in the drama; Phidias and Zeuxis, in the arts; Miltiades, Themistocles, Leonidas, in the battle-field; Hippocrates, in the science of medicine. The noble Pantheon was built by Pericles, and adorned by the magic chisel of

Phidias. These, and many other men and deeds of worth, must mark the palmy days of Greece as the most glorious æra of the world.

For a long period ancient history records a series of intestine and foreign wars. For two centuries, at least, there was a dearth of high psychical character: but an æra was approaching which was to throw a holy light over the path of man. Anaxagoras, the first Unitarian, had sapped the foundation of polytheism, and proved the being of one deity—the source of nature; Scipio, by the third Punic war, had destroyed Carthage, the mistress of half the then known Europe, and with her, the last of the great blood-sacrificers; and Plato, by his disquisition on the immortality of the soul, paved the way, as it were, for the Christian æra.

The triumph of peace in moulding the national psychology of Rome rendered the Augustine æra so illustrious as to become a proverb. Virgil, Ovid, Horace, Cicero, Livy, Tibullus, rendered their age the spring of that sparkling brilliancy that even now delights the classic mind; but the character of that early æra, like that of pagan Greece, was not virtue. Stoicism, it might be; but that was but another name for heathen pride. As yet there was no divine light to consecrate the mind and heart. Men were the *rational* pupils of Nature, and adored her with a blind worship—self-murder was a virtue! Even the honied numbers of Virgil and Horace were debased by licentiousness; and it is a melancholy evil that those pages, which abound with all the beauty, melody, and sublimity of poetry, should teem with the most debasing immorality.

After an age in which sloth or vice had infected the rulers of pagan Rome, and contentions inflamed the minds both of patrician and plebeian, the sun of Christianity arose, and as it purified and softened the hearts of men seems to have changed the psychical character also of the age. History and biography were the subjects of the pen—the gospels and the records of the apostles' acts engrossed the mind. The Plinys, Josephus, Tacitus, Florus, Plutarch, compiled their histories, until at length Constantine removed the seat of empire and learning to Byzantium, and spread Christianity to the shores of the Bosphorus. This transplantation did not produce much advance of intellectuality, although the Greek denizens who were called the Byzantine historians, have left voluminous records. And when the second Mahomet again conquered Constantinople from the Greeks, the downfall of all intellectuality ensued. The only evidences indeed of psychical energy or eminence being displayed in their architecture, especially the Mosques, as that of the Moors during their sojourn in Spain was by the construction of an Alhambra.

The Greek emigrants deluged Rome and Constantinople with Hellenic literature, and from thence the Western nations of Europe, Italy,

France, Germany, Britain, Florence, which subsequently, under the Medici and Bessarion, became almost Greek academics.

Aristotle and Plato were the great oracles of the schools of psychology and natural history, and the terms of art and science were defined by Greek names. It was the Latin language, however, that characterized all the northern shores of the Mediterranean, the Peninsula, and indeed all the European nations not originally Slavonic, as Russia and Poland, and Illyria on the Adriatic shore, and the Roman alphabet, blended with the Greek, became the prototype of all the present alphabets of the intellectual world. Even when, in the 17th century, the Roman influence had waned, and Gaul, Britain, Spain, and Italy were the abode of Franks, Saxons, Goths, and Lombards, the classic language was still that of the church and theology.

We therefore regard Rome as the great centre or focus of intellect into which the Orientals, the Greeks, and the Germans poured their treasury of learning, to be concentrated at last in the west. At the time Gregory filled the papal chair his mind was engrossed by his missions. The chief occupation of his monks was the writing and illumining of missals, until Augustine infused the light of Christianity into the British people, a branch of that race which Dr. Latham calls Indo-Germanic Japetidæ, crossed with the Kelts or occidental Japetidæ, from their first seat in the central regions of Europe, the farthest point to which we can trace them.

The desire for learning which Augustine imparted to the Britons was more and more fostered by the Anglo-Saxons, (although the myths and mysteries of the Teutonics tinged for a time the mind of the British isles—as we even now discover in the derivations of our week-day names) until Alfred in his wisdom established the first English constitution, about the period when Charlemagne was endeavouring to enlighten France. It is curious that light poetry from the lips of his mother should have brought out the first truly great mind that shone upon the British isles.

The translation of a portion of the sacred Scriptures and of Bede's history, the endowment of public schools, and the mission of the first overland expedition to India, prove the enlightened scope of Alfred's mind. But Alfred had been twice to Rome, and had received the royal unction from Leo the Third.

Still his high example conferred no lasting mark on the psychical character of the Anglo-Saxons, whose intellectual attainments were slighted, and termed barbarian ignorance, even by the unintellectual Normans.

Before the Conquest, Britain was composed of three races, Anglo-Saxon, Gallic, and the Cwmri; a strange compound of Angles, Saxons,

Cambrian, and Pictish Kelts, Irish and Scotch, and Manx Gaels, and different districts of our isles were characterized by the Saxon, the Mercian, the Hibernian, and Caledonian idioms. In our own day, the Irish or Erse idiom is confined to their western counties and the lower classes of Erin—the Caledonian to the western isles and the Highlands, and Manx to the mining and northern districts of Man.

After the Conquest, the national mind was long agitated, especially by contentions with the Saxons, until the reign of Henry the First, which was perhaps the most quiet and peaceful one of British annals. It was not, however, until the reign of the Second Henry, the most accomplished and amiable prince of his time, that the psychical character of the British nation was first elevated to an intellectual degree. Even then the communication of ideas was little more than oral. Records were few, consisting of Anglo-Saxon runes, a few monkish missals, and the manuscripts of the clerici or clerks: although even in pagan Rome there was a sort of printing, and, as Roger Bacon informs us, a sort of block printing, even then in China. But there were no master minds to work out a discovery like those of Guttenburg and Caxton to perfect that art, which produced the greatest psychical renovation of the age, and which Luther felt eventually to be the greatest help in the march of the Reformation, especially by the spread of the Greek language, which he deemed essential to the study of the holy books.

After the feudal system and the great charter had civilized and quieted the people, the expanded mind of the third Edward raised still higher the prowess and the fame of England. The battles of Creci and Poitiers were fought and won, and by the conquest of Wales and Scotland, England became Great Britain.

This was the period in which the Saxon and old English dialects became pure English. Chaucer's poetry, "that well of English undefiled," and Mandeville's Travels, being the first well-written books of the fourteenth century.

The wars of the Roses, an age of fraternal bloodshed, again blighted the national mind, and filled the land with weeping and groaning. Henry of Lancaster sat on a throne of thorns, and his son stained and desecrated his reign with his domestic murders. The virtues of Edward the Sixth again brought blessings on the land. In few brief years of his reign, three large hospitals arose, which still cast a glory round his name. England was a school of pure charity—too soon to be converted again into a bloody arena. Let us sum up the murders of the Catholic and the Protestant sisters. Jane Grey and Mary Stuart, Seymour, Somersét, Dudley, Northumberland, Norfolk, and Essex, for state

policy; Cranmer, Ridley, and Latimer, for *heresy*. Let us blush for the dark side of human nature.

The age of Elizabeth, however, was studded with stars of learning, the greatest of which was Bacon, whose inductive philosophy, in opposition to that of Leibnitz on the continent, enlightened, while it strengthened and purified the national mind. It was then the fashion for ladies to be learned; the queen herself was deeply read, and not a little proud in boasting of her attainments. Sidney, Spenser, Raleigh—above all, Shakspear, complete the psychical glory of the Elizabethan reign. This was the end of what was termed the middle English language, and from this period there was a change, not only of language itself, but of national thought and sentiments.

During the Stuart dynasty, if we except the commonwealth and the belligerent reign of the Nassau, learning and wit were not idle. Boyle and Newton, Sydenham and Harvey; Dryden, Butler, Otway, Pope, Addison; and Buckingham and Rochester, attest the psychical eminence of Britain in philosophy, medicine, poetry, and wit.

To revert. The inundation from Scythia seems to have populated the greater part of Europe; to them the Cimbri or Danes, the Teutones or Germans, and the Scandinavian, or Norse, owe their origin. Yet among them we perceive superstitions that closely resemble those of the Orientals, and even the transatlantic Indians. The Keltic Druids, like the Hindus, the Peruvians, and the Carthaginians, burned victims on the altar, to propitiate their gods; and like the Pythagoreans, they believed in metempsychosis.

The early creed of the Norse races was theism. It was a religion of sensuality, like that of Mahomedans and of the classic mythology. Both in Odin's and Mahomet's paradise, voluptuous girls ministered to those renowned for earthly virtue. The valkas of Odin, however, were more of the Hebe; Mahomet's houris, more of the Venus. Drinking, therefore, was the order of the day with Odin—sensuality with Mahomet. Yet we are told the Goths taught the Southern chastity. We doubt it. And it was seven hundred years after what they term the coming of Odin, ere they were Christianized.

Their psychical scope was limited, the Runic stones and sticks being almost the only aids to memory, and confined to the Scandinavian scribes, who little dreamed of making a volume to record a train of thoughts and reasonings. Their intellect was debased; the poetry of their scalds, or poets, absurd.

The discovery and settlement of Iceland and Greenland, however, are not unimportant points in geography, as it was indeed the first discovery of America, if we may credit the beautiful "*Codex Flatoiensis*," written

on vellum by Eirek the Red, one hundred years before the first voyage of Columbus.

The pages of Icelandic literature certainly indicate some genius, the Eddaic being superior to the Skald and Saga writing; its style resembling in a low degree the magnificent Arabian romance of Antar.

Like the Bedouins, the European Slavi were originally wanderers, and were soon overwhelmed by Ostrogoths, Ugrians, and Fins. The offspring of the Slavonians are Russians of the Greek church; and Servians, Poles, and Illyrians, of the Romanist. Their psychical character was ever low, rude warfare being their chief aim; although roots of their language are interwoven with the classic. The spring of the intellectual advance of the Russian, was the establishment of the Greek church by Vladimir, and the baptism of the Princess Olga. The people had become half Christianized, when Yaroslof, the successor of this Russian Alfred, like Egbert of England united many provinces. Still, commotions and intestine war depressed the intellectual scale, until Peter I., by his own quaint though firm example, raised the psychical and constructive spirit of his nation, which Catherine, with all her grossness, still improved, herself being a dramatic writer. Yet they were a nation of serfs, until Alexander civilized the Russian boor by the foundation of schools and universities, and orders of merit. How did his country prove its gratitude? The czar, as we are informed by a noble lady, walked at his coronation, "preceded by the assassins of his grandfather, followed by those of his father, and surrounded by his own."

The first natives of the peninsula were Iberians; the Basque provinces, however, excite our greater interest psychologically, as their language bears a more ancient date than any other in Europe, being spoken not only throughout Spain and Portugal, but carried to the eastern shores of the Mediterranean. The peninsula has, however, been the constant victim of invasion. She was the prey of the Romans and of the Moors, when the Arabic was the common language, until Ferdinand and Isabella, the sovereigns of Aragon and of Castile, terminated the wars of the cross and the crescent, and made Spain one kingdom, at the dawn of the 15th century. From this period we may date the psychical progress of the peninsula.

Although the scriptures were early translated into Spanish, a blind fanaticism overspread the land. The psychical character partook of the heat of her climate, especially the first prose of Alonzo, and the poetry of the monk Gonsalvo, and the composition of the Sequidilla and the Spanish ballads.

The "Guerras de Granada" was the first model of the historical novel, in which De Hita has preceded Scott, in making his hero of an enemy. The lives of Gonsalvo de Cordova, of the Cid, and of other heroes,

evinced the full conception of knight-errantry, which the racy romance of "Don Quixote" so unmercifully attacked, and with almost as much success as the Don himself did the wine-skins.

We trace the scope of the Spanish genius through a succession of sparkling and imaginative works; those especially of the voluminous dramatists, Lope de Vega and Calderona; of De Leon, the first Spanish ode writer; of "Boscan and Garcilasso," over which Don Juan pored; the racy novels of Lazarillo de Tormes and Guzman de Alfarasche; and the exquisite portraiture of Murillo and Velasquez.

Suddenly, in the 16th century, a blight came over the psychical march of Spain, chiefly the work of Cardinal Ximenes. The Inquisition arose with all its horrors, and freedom of thought and pen were fettered and arraigned. Not only did the flames destroy her sons, but all their valued stores of literature. So the 17th century was a blank in Spanish psychology, and so also will be the 18th.

The psychology of the oriental nations points to India as one of the most interesting studies, as it is a sort of type of the higher intellect of Asia. Its intellectual character, if we may judge from their ancient records, has not progressed from the time of Megasthenes—the period of her greatest learning being as far back as her earliest authentic history. The science of metaphysics is profoundly treated in the Sanchyá and Nyayá systems: in the former, natural philosophy and the infinite mind of its author. But it is too transcendental, especially that termed the Yoya philosophy. It is enough, however, combined with the beauties of its poesy, to prove the deeply imaginative minds of the ancient Hindus.

In the Vedanta philosophy we are presented with that beautiful fiction of transmigration, which, we might believe, more than a score of Martin's acts, would inculcate and ensure a freedom from cruelty to animals. They who believe that the souls of their relatives and friends pass into the bodies of the brutes, will be loth to treat them harshly, but would rather cherish and protect them. This is one of the charities that almost consecrates superstition. The psychology of India has been *retrogressive*. Her wealth and her fertility have attracted, from the earliest ages, the inroads of the invader. She has been conquered and enslaved in consequence of her division into many small states, which either spontaneously warred with each other, or were inveigled into opposition by the more powerful victor; and thus, on the principle of "*divide et impera*," Hindostan still remains a sort of psychological problem.

The nature of climate, and other influences, cause the ethnological characters of the Hindus and the Persians to approximate. Their superstitions and their languages are also in close assimilation. The Zend and the Pali dialects are parallels of the Sanskrit and Prakrit of the Brahmin. The solar theism also is common, in varied degrees, to



both countries. But we may extend this parallelism to countries remote from these Oriental climes; the worship of Belus at Babylon, and of Osiris in Egypt, suffice to associate the superstitions and theology of nations. The Mosaic authority may be said to corroborate this belief, as it refers to the resemblance of the two great monarchies in the world, Elam and Egypt, the Persians and Hindus being the people of the first. It is by these psychical resemblances that we are drawn imperceptibly nearer to the illustrations of the Mosaic cosmogony. So that the prosecution of ethnology, the Oriental researches of Layard, and the wondrous unfoldings of paleontology, will progressively tend to reconcile those historical discrepancies which have been the stumbling-block of the divine and the triumph of the sceptic.

Egypt, throughout its various transitions, has imparted its character to the surrounding countries—to those of Phœnicia and Chaldæa especially, its theology and its astronomical science. The Arabs were once enlightened, and, we are told, mighty mathematicians. Some, however, even before the birth of Islamism, were, like the Jews, a wandering tribe, and possessing no fixed residence. The Bedouins lapsed into such a state of unintellectuality, that it was termed their "*time of ignorance*," passing their years, like the Scotch borderers, in inroads and maraudings. They became gross idolaters, and lived in sexual socialism, a state which, combined with errant habits, afforded no scope for psychical advancement. The fixed tribes, however, adored the shrine of Mecca, once the dwelling of Abraham and Ishmael, who was probably their primal ancestor, and even prided themselves on their literature, and especially their orations, which are stated to have been highly epigrammatic. At Ochadh they held an annual poetical exhibition, and the Modhababat, or Moallakat, and the "golden verses," were hung up in the *Caaba*. This *profanation* was abolished by Mahomet, and he gave them in lieu the holy war. Their chief literary glory and inspiration was the wondrous tale of Antar, a hero equal to Hercules or Achilles. It was written by Asmael in the reign of Haroun Alrashchid, about the æra of Charlemagne. It is highly extolled by Sir William Jones, who affirmed it to be very superior to the thousand-and-one nights, as a true picture of Arabian life. Their name now designates a people that overrun the deserts of two quarters, even as the Jew compasses the financial area of four quarters of the globe. In a civilized sense, therefore, an Arab is *but* a name, although the Semitic or Syro-Arabian language, together with the Hebrew tongue, are placed by Schlegel at the summit of the *dialectic* pyramid.

The psychical history of intellectual nations may be located within a limited circle, if compared with the superficies of the globe, of which the shores of the Mediterranean, and especially the *classic* lands, are the southern bounds, the chief abode of the Iapetide of Latham. The com-

plete psychical history of the varieties of man would here require, that one should trace step by step the alphabets and the synonymes of languages, that we might accredit each nation with its due influence in the progress of intellectuality and the advancement of art and science. We do not *now* wish to trench on the field of philology.

There are, however, casual or artificial causes sympathetically stimulating or depressing the functions of the brain; and others, above all, educating the mind, and regulating and curbing the will of man; all exerting a potent influence over the psychical progress of nations.

The habits, customs, manners, and amusements of a people depend somewhat on their temperament and capacity, and are constantly modified by the nature of their locality.

Among the lower races, customs and amusements often approximate closely to the pursuits of their animals. The Ethiopians, and some of the Malays and Mongols, display in both extreme degradation. Their amusements are licentious and brutish, and their occupation a tissue of cruelties. The American is still an *animal*, but of a less ignoble nature—his habits, however, tend to degrade the mind and heart—his war dance and his scalping inspire in his brain the most infuriated ecstasy; revenge and cruelty for ever rankle in his heart. Even the course of wooing is stained by such an impetus; the affection and accomplishments of a lover being measured by the squaw according to the number of victims he has scalped. The habits and amusements of the northern Mongols are marked by slothful luxury. The Esquimo, as he is a swinish feeder, lives in a *sty*, and *maunders* away his useless life. The Chinese Mongol is of course more refined and *intellectual*, but his sloth and sensual luxury must ever be a bar to high mental expansion.

Intercourse with more civilized nations may ameliorate the sensuality of these beings; but the innate propensities will not be subdued, especially if they have been encouraged in early life. We know the impressiveness of a tender mind, and how difficult it is to eradicate the effect of baneful example and tuition.

The Swiss boy has been bred to the mountains; the islander, to the ocean; their habits and their pastimes will of course be those of cragsmen and fishers. The amusements of the town-bred will be the theatre, the concert, the debating-society, and the club-room; and society and fashion will finish every one off as members of one great family.

The pride of birth, rank, and wealth, however, steps in constantly to prevent the law and course of Nature. This exclusiveness imparts a certain psychical character to classes at once to be recognised by an accurate observer.

L'esprit du corps, too, is often ridiculously influential in giving *tone of mind*. Every one appreciates, and often *puffs* over-much, the pursuit

in which he is an enthusiast; underrating, often, pre-eminent talent engaged in other callings. The French dancing-master was astonished that Queen Anne had made Harley, Earl of Oxford; for he had thrown away two whole years on the dolt, and could not then teach him to dance.

New lights sometimes burst suddenly on a land, which at once metamorphose the national mind. Thus, at the end of the fifteenth century, on the conquest of Constantinople, the Greek and Latin manuscripts deluged the western world. This, coupled with the ecclesiastical movement of the day, poured out a cornucopia of learning into Italy. Dante, and others under Cardinal Bembo, founded the classic school. New views of geography, thus imported, led to the doubling of the Cape, and the discovery of America.

The Reformation also altered the psychical character of Europe at once, by creating party, and that of the most determined nature: papacy and protestantism were the topics of the day. The religious prejudices of the reigns of Francis, of Charles V., of Henry VIII., of Mary, Elizabeth, and the Stewarts, were the reigning spirit of the time. The one fulmination of the Pope against Luther was the bursting asunder of the psychical bondage, in which the Vatican had held the general mind.

The essay of Milton may be considered almost as the first propounding of that principle which, by the detention of Hampden, and Pym, and Cromwell, in England, in the end established the Commonwealth.

“What great events from trivial causes spring.”

The memory and contemplation of genius and virtue,—the graven images of great men, as in the Ceramicum and the Valhalla,—the heroic poems, laudatory of valour,—all these have exerted much influence in elevating and ennobling the national mind. For emulation is not envy: a noble mind aims at superiority, because it *admires* the excellence of a rival.

History and biography at once excite desire of imitation; even songs and common ballads, from the odes of Tyrtæus to the sea songs of Charles Dibdin, have inspired the hearts of a host of heroes. The stateman was shrewd who said, “Let me make the ballads of my country: I care not who makes her laws.” The prowess of Themistocles, the graphic force of Thucydides, and the eloquence of Demosthenes, were the result of their excited efforts to emulate Miltiades, Herodotus, and Callistrates.

Although the subject may seem more physical than psychical, yet the sympathies of the stomach with the brain have a powerful influence on mind and character. A *strong* stomach—*dura ilia messorum*—is almost synonymous with success in our pursuits: a healthy digestion cannot be completed without a quiet and unstrained mind. So dyspepsia is a

constant penalty for psychical pre-eminence, and pays it off by the reaction on its organ, too often in the end subduing its energy. The effort of study will be often futile immediately after a full meal.

Thus diet, if a *fashion*, may decide the character of a people: the Mosaic code of laws involves the strictest precepts on this point. The rules of medicine, too, were prominent both in Egyptian and Hebrew legislation, and were consecrated as a religious injunction.

Whatever food is defective in its property of assimilation is, in varied degrees, a poison. For if black or unhealthy blood be circulating through the brain, various forms of psychical derangement will be the result. To some new properties imparted to the blood, we may often impute a change of temperament and disposition: the quality of the blood must be congenial with the pursuits of the feeder.

The Spartans, in obedience to one of the precepts of Lycurgus, and the Romans, before the time of Pyrrhus, adopted a very spare but wholesome diet,—they were, indeed, under a constant system of *training*, so that they were ever ready for active exertions. This austerity, perhaps, decided the action of Thermopylæ.

It is recorded of the Bosjesmen, that their character has been changed with their diet: when they led the life of wild shepherds, and fed on roots and larvæ, their habits were passive and apathetic; when they became hunters and flesh-feeders, they also became ferocious and cruel. The Arab, from his own confession, was also cruel and malicious, which physicians assure us was the effect of feeding on camel's flesh.

The Tartar and the Cossack, who drink the blood of wild horses, and the cannibal, who quaffs that of his fellow-men, are marked by predatory and brutal propensities. The Rajpoots, also, are very gross and sensual feeders, and their habits correspond.

We must, however, regard this with reservation. The Samoeids and Ostiaks, who are also blood-drinkers, are dull, sluggish, and slavish. The blubber-eating Esquimo is an almost unintellectual sloth; his mind well-nigh a blank. But these are Mongols of a low degree: while the Chinese, who drenches himself with tea, is also cruel and treacherous; but he inhabits a warmer clime. Here we see organization and climate both influential.

Then the Irish labourer, who feeds on potatoes and water, can endure fourteen hours' labour, and his pugnacious qualities, the effect of whiskey, certainly are not to be questioned.

But the truth is, there is a concentrated energy in the process of assimilation in beings of low intellect. There is no strain of mind to draw off blood from the chylipoietic functions; so the *animal* force bears sway, and a high per-centage of nutriment is abstracted, as in the brute. When Columbus was in Cuba, he found the natives in a state of extreme ignorance. A handful of maize or cassada bread was enough for a

meal, so that the Spaniards, the most spare feeders in Europe, seemed to them like cormorants.

The modern Pythagoreans, yclept vegetarians, assure us that their bodily power is increased, and their intellectual faculties rendered lucid, energetic, and undisturbed, under their system. And we are reminded that the diet of the Greeks and Romans, in their palmy days, was chiefly vegetable; but then that character did not change when they adopted animal food. As man is carnivorous, however, and constantly doomed to migrate, he can feed with impunity on the productions of every clime. He therefore wisely adopts a mixed dietetic rule, to suit himself to the torrid zone, in which the extensive consumption of flesh food is precluded by the rapid decomposition of animal fibre; and to the northern latitudes, in which the scantiness of vegetation reduces the inhabitants to diet of more gross and unctuous nature.

We cannot therefore impute an important psychical influence to diet, so long as the system is not physically disordered.

The imbibition of alcoholic liquors, however, comes under a very different category. Ben Jonson's Canary, and Sheridan's Burgundy, as well as Coleridge's opium, for a time inspired *their* intellect, we are told, but it *might have* produced more golden fruit without them. We are not aware of any peculiar people, who, *as a nation*, are toppers; yet Tacitus does refer to the custom of very free drinking among the ancient Germans, who quaffed strong drink even to the manes of departed friends. The abuse of opium exerts a very baneful psychical influence. The full or elysian dose is totally subductive of mental integrity; life is a baseless vision that *does* 'leave a wreck behind.'

Those who have witnessed the slaves of the habit, in the divans of Constantinople,—for here the vice is a national one,—will not forget the pictures of psychical derangement—of mental annihilation. From these narcotized Orientals, therefore, we can expect no fruits of intellect. Their field of literature is well-nigh a desert; while they have often been made the slaves of those northern conquerors, whose degree of *natural* intellect was far beneath their own.

The Christian, who knows that his life is one of probationary *denial*, does not thus fall into the pit by wholesale. The whole life of the Moslem, however, is one voluptuous dream—his heaven, the end *for which* he also *lives*, is the paradise of harlots.

But more than all does legislation influence and mark the progress of mind, as it is the bond that unites a community.

The first law was a divine injunction. Religion taught by the tables of Moses was the basis of all subsequent legislation. To love God was the first great law; to love our neighbour, the second.

If these laws were carried out to the letter, pure philanthropy would

be the leading spirit of the time: art and science would be secondary; for self-interest, the most potent stimulus to exertion and invention, would be wanting. The age of gold would be established without gold being thought of. *Mind* would be eclipsed by *heart*; and intellect, as regards its deepest study and its loftiest flights, would lie dormant and fallow. But insanity would be a most rare phenomenon; for its essence often consists in over-working of the mind.

This, however, is an Utopian vision. Religion is prone to degenerate into fanaticism and superstition, legislation into despotic and selfish government, and liberty dies when she degenerates into licentiousness and rebellion. Hence the various shades of psychical derangement, even insanity on religious points. Not that religion *creates* insanity (a common error among pseudo-psychologists), but that the excited brain is blinded to its real truths by an *ignis fatuus*.

It is when religion and law are thus set at naught that the most extraordinary psychical phenomena are elicited; the motives of human action being self-gratification and not God's law. Of this truth the deluge and Babel, and Sodom and Nineveh, are historic records.

The revolutions of false religion are less overwhelming and violent than those of the State, but they are not less in perverting the constitution of the mind.

We need but to look on the idolatry and licentiousness of the heathen nations, and on the grovelling propensities of the slave, to be sensible of the benignant influence of Christianity and good government.

The earlier inhabitants of the world were without this light, when the posterity of Seth, proud of their alliance with the women-angels, committed their heinous crimes; the flood came, and a new race, chiefly of Assyrians, Chaldeans, and Hebrews, arose from the sons of Noah. Thus pride of birth destroyed the first people; pride of wealth the second—the full penalty paid for all their psychical debasement.

Among the ancient theists and polytheists, ere the light of revelation beamed abroad, the systems of ethics may indeed have evinced a high refinement of intellect, and the wise men of Athens and of Rome, the learned pundits of Benares, the Peruvian incas, the Mexican caciques, nay, even the skalds of the Hyperborean seas, evolved their various flights of very ingenious mythology. Of their legislation, the codes of Zoroaster, Lycurgus, Solon, and Justinian, are on record. Even among these heathen moralists we certainly learn of high examples of heroic virtue and sacrifice. Vice was distinguished from virtue, and the heathens, even those of the wild races, were impressed with the vision of the Judgment. But truth was yet unrevealed, and the intellectual devotion, without the light of Christian influence, was perilous almost in the direct ratio of its intensity—its children being the spoiler, the

sceptic, and the refined voluptuary. Hence, with all this seeming virtue, the mind was absolutely enslaved to vice.

The archives in the temples of heathen Greece, and the pagodas of the Brahmins, were, it is true, enriched by rolls of disquisitions on the distinction between virtue and vice, and their choultries thickly scattered over their land for the reception of the wayfarer. But the virtues of the Stoics were recorded in blood; suicide was deemed the acmé of magnanimity, and a dying gladiator was looked on with a degree of heated enthusiasm, only exceeded by that which her Majesty of Spain displays when a bull rips up the belly of a tauridor. The suicide of the Stoics was a murder—*felo-de-se*—differing from the majority of suicides among the Christians. The effect of the first was to *prevent* insanity—so rare a malady among the heathen; that of the second is, we believe, almost invariably the *result* of a *degree* of madness—the result of those sensations from which the Stoic would release himself by plunging cold steel into his thorax.

As a type of the inconsistencies of a Buddhist pagan, we read in the Baghvat Geeta this sublime sentence: "The man is praised who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event." With all this fine morality the abominations of their priesthood were almost incredible; and indeed it is probable that we do not yet know all the crimes committed behind the mysterious veils of their gorgeous but polluted temples. The isolation of the Chinese, a nation of sceptics, conceals from us many crimes of which we implicitly believe them guilty. In Thibet, the custom of polyandry, or community of husbands, indicates little modesty in her daughters. Vice must of necessity be predominant in those heathen lands, where the attributes of the Olympic gods and of the idols of the Hindu temples are in the lowest degree licentious and disgusting, and the possession of every vice as it were deified—the base example of the gods consecrating the deeds of their worshippers. We cannot, therefore, believe the account of Marco Polo, that the high Asiatic Mongols and Tatters were chaste to a degree from the influence of their religion, *half* Christianity, or *Shahmanism*. The slavery of this people to the priesthood was equal to that of the low papists at the present time. The Soodar was directly put to death if he but opened the sacred books of the Vedas, as the low Irish suffer a moral death when they are debarred from the life of the Gospel.

The bondage of a false religion is ever wofully detrimental to the progress of intellect, charity being its purest and its noblest manifestation, whether it be of the pagan or jesuitical idolater. The blasphemous sensuality of the Hindu temple, the blind and mad sacrifice of Juggernaut, the Sutti, the murder of the innocents, *i. e.*

the female infanticide of Rajpoot, practised at this very hour, and the murders of the Inquisition, as they are utterly void of charity, the only virtue that can complete the sanctification of a people, must be a fatal error.

To what maniacal enormities has it not given origin, especially in the eleventh, thirteenth and fourteenth centuries. The Vokels, the Fakirs, the Flagellants—Jewish, Catholic, and Protestant persecutions without number, merely because one believed himself right, and therefore all others wrong, forgetting that there may be *two* rights, according to the conscience of a creature. In modern Spain, Portugal, and Italy, the intellect, as a rule, is in a state of apathetic slumber. In France there are a few exalted and leading spirits; the mass presents a painful contrast. Yet Mahomet has been even a greater enemy to psychical improvement than Loyola; the Arabs, once enlightened in art and science, dwindled and decayed under the blight of Islamism. But though the eloistered priest must be ever a bigoted book-worm, yet perhaps jesuitism effected some counterbalancing good, by inciting our Protestant colleges to greater exertion—even as the present pontiff, by his late appointment, will minister, we hope, to the purification of the Anglican Church, and tend to ensure that Christian benevolence which springs alone from pure and *holy* motives. Else were that standard of excellence vain, which cast down the degraded idols and altars of paganism, and, instead of the mythological creations of a prurient imagination, established divine truth, a truth which has enlightened even the barbarian, if humility has *predisposed* him, for those Laps and Fins who immediately bordered on Russia and Sweden embraced the Christian faith.

But the national mind is too often a proud spirit. The pride of sect is far more detrimental than the pride of birth or wealth, for it condemns nine hundred and ninety-nine out of every thousand of the human race: and yet this is termed religion.

The Christian faith, as it has been desecrated often by national illusion, has often, though failing of its primal object, given character to the spirit of a people. The crusade, for instance, "the first European event," as Guizot terms it, tended to expand the national mind of Western Europe by travel in other lands, and by the accrediting of embassies from Christians to Pagan courts, and by the incitement to discovery. The history of the crusades first roused the curiosity of Marco Polo, and, through his marvellous stories, of Columbus.

As the martial glories of pagan Greece and Rome were the subjects of her wondrous epics, so were the crusades the spring of our later romantic poesy. The adventures of the holy wars have been sung by the poets, from Tasso to Scott: and as English, French, German,



Italian, Spanish, all took part in the martial pilgrimage, a tinge of the romantic was directly given to the literature of those lands, and the poet has consoled himself for the failure of the three great expeditions for the elevation of the Cross.

The second great European event that sprang from a devotional source—the Reformation—metamorphosed for a time the national mind. Wickliffe, Luther, Zwingli, Huss, were the topic of their day, and the pen was engrossed with doctrinal theology, and a purer religion was adopted, although during the onset the flames of the Inquisition certainly rose the higher.

In Germany, France, and England, even to the reign of William the Third (we may to a degree add, to our own day), sectarian theology gave a colour to the psychical character of those countries. In burnings and bloodshed, and the thirty years' war, the minds both of Catholics and Protestants were equally bigoted, and the writings of Spinosa and Socinius tended as much to sap theology as the doctrines of Pyrrho himself.

If we reflect on cosmogony, we find that the religion and theology of a nation were often intimately connected with its government. Religion has not only characterized a nation already established, but it has been the *origin* of a *new* state. In the reign of Elizabeth a handful of puritans wandering from England to Holland, and thence to Massachusetts and Connecticut, founded those states, and established that one religion which now prevails throughout the Transatlantic Union.

The principle of church and state is of high antiquity. The patriarchs were both the kings and priests of their family. Moses and Aaron were the joint rulers of the state. In ancient India, however, the Brahmin was even of the first caste, the monarch of the second; and this Brahmin, like our chancellor, was the conscience-keeper of his sovereign.

The national mind was thus especially prone to take its hue from the example or character of its rulers: just as it follows a fashion set by a great personage; or as the students stained their faces yellow that they might resemble their master.

Moses, Lycurgus, Ptolemy Philadelphus, Pericles, Justinian, Ackber, Alfred, Peter, Napoleon, all imparted their own great conceptions to the national mind, and even to neighbouring nations. So enlightened, indeed, was the reign of Ackber, that even the Greek sophs went to India purposely to converse with the pundits of the holy city of Benares: and as Robertson has hinted, perhaps the stoic school may have had its spring from the notions thus imparted to Zeno and Epictetus. The Peruvians, who had from very high antiquity continued

*in statu quo*, were speedily formed into a government by the genius of Manca Capac, the first Inca.

Hence emanates a passion for learning throughout a state. And this especially, if the one great mind be a patron of art and science. To Mecenas, Pericles, the Medici, are we indebted for many of those splendours which still delight the eye and the understanding of the world. Were such minds in constant succession we may believe to what a degree of perfection the psychical condition of nations would arrive.

But let us take the contrast of these bright pictures—the worst form of government, probably, of which we possess a record, that of Muley Ismael, of Morocco. They must be degraded slaves indeed who, after he had killed forty thousand of his subjects with his own hand—barefooted and trembling, and bowing to the ground, screamed out, “Great is the wisdom of our lord! the voice of our lord is like the voice of an angel from heaven.”

With the contrasts of the psychical effects of servility and freedom on a country, history abounds, not only regarding the happiness and civilization, but the intellect of a people. In the one state we may find, perchance, a few leading minds, meteors that blaze for awhile amid a host of slaves; in the other, science is spread abroad, and as a rule, remunerated *ad valorem*.

In Russia, for instance, the bondage of the serfs causes the manifestations of intellect to be very low and rare indeed.

In the servility of rebellion (the rebel despot being the most cruel of all the slaves of power) the intellect of a people must of necessity become degraded, and degenerate into a national monomania. They may cringe and bow awhile to their idol, until the crushing of his iron law causes the worm to turn and sting the tyrant to death. Then comes the reign of anarchy. The republican mind will be too much absorbed in political disquisition, or intestine warfare, to even dream of those pursuits which enlighten the mind and soften and amend the heart.

But even *legitimate* warfare, as it is termed, is too often the vain-glory of a nation, to the blighting of its psychical progress; although it is true many illustrious men are deeply associated with war, but they have deemed it a necessity, not a glory. Fabricius, Cincinnatus, Washington, grasped not an imperial crown, like the first Consul of France, and therefore they are glorified while Napoleon was reviled and hated. The history of a nation, therefore, is too often a history of warfare, the high Mongol dynasty, perhaps, excepted. With the American, the Æthiopian, and the Malay, war is a *passion*, the indulgence of malevolent revenge. There is no quarter; for they fight to kill, not to

conquer; the prisoner of war is not immured and exchanged, but scalped. If wounded, like the Feræ, they tear the weapon from their flesh, as Herera and others report, and break the shaft and dash it with execrations on the ground. Their victories are the result chiefly of stratagem, or a sort of instinctive cunning, aided by the acuteness of their *physical* sense. They have, it is true, a sort of discretion, for they *run away* if they are likely to be worsted. In this too they resemble the Feræ, as they do indeed even in their feeding, after which they are apathetic, but when hungry or aroused they then play the tiger. With the Caucasian (the Iapetidæ) war is a *science*, a system. We see the *plan* of a battle, the *co-operation* of forces—a word, which in itself implies civilization, and advance of psychical capacity. The first grand step of the Romans was in arms, especially after the fall of the Tarquins, when the annual elections kept the leaders on the *qui vive*; and in the wars with Pyrrhus, especially as the consulship and ovations were the guerdon of military prowess.

From the earliest æra the mind of man has run wild upon invasion, and he has jumbled together religion and wholesale murders, making the former the pretext for the latter; the common psychical development was desire of conquest. The holy wars of the Crusades—the conquests of Mahomet, the three changes of dynasty in Constantinople, were some of the monomaniacal illusions which from time to time have controlled and metamorphosed the psychology of the world.

And such was its psychical influence, that the *peace of war* became the pastime of the nobility—especially after Philip the First of France, in the lofty spirit of chivalry, established the *joute* and the *tournoi*.

But contention on a field is the grave of intellectuality. Even the sçavans of Napoleon, with all their boasted researches in Egypt, came meagre off—if we except Denon, and he would have done better in peace; and Larrey, who threw some light on military surgery—but even that is a poor compensation for the loss of legs and arms and lives.

What lesson may we learn, then, from our brief psychical survey of the globe? That intellect is vain if we promote not the moral happiness of man. He should have but one idol—his Maker; but one motive—a Christian spirit of benevolence.

We cannot hope, of course, for a community of taste in art and science, but we *may* hope that the foreshadowed national intercommunication will ensure a bond of sympathetic interest between the four quarters of the globe, if it do not in the end establish an Utopia of the universal mind.

## ART. IV.—LUNATIC ASYLUMS IN IRELAND.

HAVING taken a rapid glance at the origin, progress, and present condition of our own lunatic asylums, in our last number, we turn, with no ordinary interest, to consider the subject so far as it relates to the sister kingdom.

Bad as have been the legislative provisions for England, matters do not seem to have worn a much better aspect in the sister kingdom. By reference to parliamentary papers, we find that no notice was taken, before the Act of Union, of the condition of the Irish lunatic. In fact, we might have supposed that lunatics had no existence in that country. Some provision, indeed, had been made in regard to the county of Cork; but it was too limited in its nature, and so confined in its operation, that it is almost unnecessary to mention it as an exception to the rest of Ireland. In 1804, a Committee of the House of Commons passed a series of resolutions to the effect that certain acts of parliament (27 Geo. III.), not having been fully carried out, inasmuch as that provisions had been made only in Dublin for 118 lunatics and idiots; in Cork, for 90; in Waterford, for 25; further and more decided legislation became necessary. In 1806, a kind of half-prison, half-medical act (known as 46 Geo. III. c. xcvi.) was passed; its second clause empowered a sum, not exceeding 100*l.* per annum, to be levied for wards for the reception, in any hospital, &c., of a county, city, or county of a town, of idiots or lunatics. This Act had been found necessary on the grounds, as the committee stated, that, "with the exception of the four above-named towns, it did not appear that any institution maintained in any degree at the public expense, exists in any part of Ireland for the reception of such cases." This was indeed a sad picture of the state of the lunatic poor of Ireland, at a period (1805-6) when her population, by official returns, amounted to 5,395,000 souls. This Act was, moreover, passed in 1806, mainly on the ground "that the poor and the lunatic were confined in the same houses—a practice from which the most distressing inconveniences resulted, the method of confinement being only fitted for malefactors," &c.

The fearful struggle in which Great Britain was then and for many years subsequently engaged, rendered almost any minor subject distasteful, until she had to some extent freed her homes from the terrors of the continental emperor; and nothing appears to have been done until in 1810-11, the evil became so pressing and so enormous, that further postponement was impossible. As an experiment, the Richmond Asylum, in Dublin, was empowered to receive certain grants from the

British treasury; and, in 1815, accommodation was opened for 200 patients, or rather prisoners, for as yet we have not arrived at the point of separation. Even that accommodation appeared almost useless, since, in 1816, the following report was made to Government:

"I have seen *three*—certainly *two*—lunatics in one bed in the House of Industry (Dublin). I have seen, I think, not fewer than fifty or sixty persons in one room, of which, I believe, the majority were insane. I have seen in the same room a lunatic chained in a bed, the other half of which was occupied by a *sane* pauper." Such was, up to 1817, even in the metropolis of Ireland, the condition of the Irish lunatic.

With clear and recorded testimony such as the above, given by cool and dispassionate men, whose characters and integrity were beyond suspicion, and whose legitimate influence was very great, it became utterly impossible that such a state of things could longer exist without some remedy being applied. A Committee of the House of Commons was soon after appointed to devise the best means of meeting the evil. An able and comprehensive report (considering the time) was the result. This document, it is believed, was the production of a man, of whom his country may well be proud, (Lord Montegale,) and whose labours for the improvement of his unfortunate country have been at all times steady and consistent. It was recommended to divide Ireland into districts,—to erect for each district a lunatic asylum, capable of containing 100 or 150 patients; the money requisite for the purpose to be advanced from the consolidated fund as a loan, repayable by the districts on certain conditions,—to place these new institutions exclusively under the control of the Lord-Lieutenant of Ireland. In the first instance, four; then six; and subsequently, ten districts were created, and ten asylums built: officers were appointed by the executive, and boards of superintendence, agreeably to the provisions of the act of parliament, were nominated by succeeding lords lieutenant. In fact, everything appeared to have been done to secure accommodation and care for such lunatics as obtained admission, *save one*,—that one omission was, that these asylums were considered rather as prisons than as hospitals. They were, in every instance, placed under civil governors or superintendents: one medical officer, a practising physician in the neighbouring town, was attached. He visited, according to the first regulations, twice a-week, unless when specially called for to accidents or sudden disease; in a word, he was often twenty miles away, attending his private avocations, when his immediate and pressing attendance might demand his professional duty at the asylum. The inspection of these institutions was placed under the prison department; in a word, the afflicted lunatic was looked on as a criminal, or an outcast, and treated as such, until recently; as in gaols, the medical attendant paid

his occasional visit. Leg-locks, restraint-chains, bolts, and barred windows were supposed to do the rest.\*

It was soon found that the accommodation provided in these new asylums, and which amounted to 1220, was too limited. The number swelled almost at once up to 2000, while the gaols, to which recent acts of parliament had facilitated admission, (inasmuch as gaols and lunatic asylums were bundled together by legislative and executive wisdom,) became so crowded by dangerous lunatics that all order and regularity seemed to be seriously impeded. In 1841, the lunatics confined in gaols amounted to 110; in 1843, they swelled to 214; and in 1849, notwithstanding the various causes which might be supposed to check the evil, the number again increased to 338, while the inmates of the district asylums were found to be 2603.

The following analysis of the lunatic poor of Ireland may more conclusively show their present condition than any lengthened remarks could do.

No. 1. Paupers in District Asylums.		No. 2. Paupers in Local Asylums.		No. 3. Paupers in Gaols.		No. 4. Workhouses.		No. 5. Wandering Idiots or Lunatics.
Males	Fem.	Males	Fem.	Males	Fem.	Males	Fem.	About 6000 agreeably to Police returns.
1348	1255	151	214	196	140	778	1162	
2603		365		338		1940		

Thus we find that although legislation *has* done something for the lunatic poor of Ireland, excepting those in columns 1, 2, 3, little if any provision exists for an overwhelming body of this unfortunate class.

It must be admitted, on all hands, that owing to the vigilance and care exercised by the present inspectors—Messrs. White and Nugent, the patients in column 1 are fully and steadily attended to, both in a moral and medical point of view, in such asylums as are provided with resident medical officers, and that, so far as it is possible in the remaining district asylums where such officers do not exist, the wants and comforts of the inmates are anxiously looked after. But from the following official statements in 1843, it is clear that in local pauper asylums the condition of the lunatic was dreadful in the extreme.

“Forty-nine lunatics have been confined in the local asylum of Kilkenny—twenty-five males and twenty-four females, with only one room in common to males and females for dinner. The day I visited

\* The cost of restraints for one district asylum, some years ago, was officially returned for one year at £37 3s. 9d.

it there were twenty females at dinner in a small room—when they were done the males came in and dined.”

At Wexford matters were as follow :—

“ The state of the local asylum of Wexford is most disgraceful; one patient chained to a wall. He was naked, with a parcel of loose straw about him. He darted forward; and were it not that he was checked by a chain which went round his leg, and was fastened to the wall by a hook, he would have caught hold of me, and probably used violence. I went to another cell, and although not chained, the individual was almost as bad as the other. I went into another room, I looked around, I heard somebody moaning—on the top of a screen I saw two unfortunate lunatics stretched out, they were trying to warm themselves through the bars of a grating; the room was so dark that I could not see them at first.”

Such is the recorded evidence of, perhaps, one of the mildest and most amiable public officers that ever existed—Dr. Francis White, inspector of prisons and lunatic asylums in 1843.

In reference to the condition of lunatics confined in the Irish work-houses, we would wish to drop a veil. The portrait is a terrible one. Their state cannot, perhaps, be paralleled in savage or civilized history. ¶ We have now traced legislation and the actual condition of the Irish lunatic poor down to 1841; up to which period the history of her lunatic asylums is intimately interwoven; in fact, forms an essential part of the prison discipline of that country: a rapid change about that period commenced, and although checked in 1843-4, it has progressed in a most satisfactory manner since the latter year. Lord Mulgrave, as one of his last acts, nominated Dr. Stewart as manager or civil governor of Belfast. The local authorities, after much discussion with inspectors and others, deemed it desirable that his services as a medical man should be made available for the good of the public. The obsolete regulations prohibiting this were set aside. The change was most beneficial, and stood out in marked relief with other institutions painfully reported on by Sir David Barr, when officially visiting the public medical establishments of Ireland in 1841. Earl Fortescue nominated another medical gentleman, Dr. Flynn, to the Clonmel Asylum. The wedge was now effectually introduced. Upon a change of government, parties interested in keeping up the exclusion of medical men from their legitimate position, set themselves steadily, but, as the evidence given before parliament proves, stealthily, to work. The then Lord Chancellor of Ireland, Sir Edward Sugden, was enlisted against medical superintendence. His high name, his exalted character, and his pure, unostentatious benevolence, were all arrayed against this simple and humane provision, and in 1843 a code of regulations, under that great man's auspices, was run through the Privy Council of Ireland, which

seemed to close every lunatic asylum, and for ever, against resident medical superintendence.

Monopoly and selfishness knew no bounds to their triumph—their annual local reports and parliamentary documents re-echoed the victory. Medical men, alas! for the profession—ay, even medical men, put forward their claims to public approbation, for being instrumental in excluding their own profession from its legitimate field of labour and of humanity. The victory was, however, of short duration: nobly did the English medical literature vindicate the profession. These regulations were also reviewed in France, Prussia, America—their absurd, contradictory, and vicious provisions, were exposed: the very authors of them at last felt ashamed of their wickedness; the transparent veil which covered the designs of their fabrications was torn asunder, and finally, the Report of the Lords' Committee, in 1843, on the State of the Lunatic Poor, laid the foundation for their permanent overthrow. Lord Ashley's Bill, in 1844, became law. None but medical men, henceforward, could, in England, be superintendents of her asylums. Sir James Graham carried to the working of the Bill the weight of government influence, and the anomalous spectacle was presented of a *legal* penalty being attached to any asylum in England having fifty patients and not having a medical officer residing and in charge of them, while in Ireland, under the same high functionary, as home secretary, no medical man, even if he happened to be a manager or civil governor of an Irish district lunatic asylum, and *as such* holding office immediately under Sir James Graham, could administer a dose of castor-oil to a patient within the walls of his asylum!

Human absurdity could go no further, and legislative interference came quietly to the rescue. In 1845 a new Lunatic Asylum Bill became the law; the prisons and asylums now parted company. Dr. White was appointed inspector, and in 1846 Dr. Nugent was added; and from this period a new and vigorous spirit has been evoked. In the first number of our Journal, we took the condition of the lunatic asylums in Ireland to task. Change after change has taken place; the old rules and regulations of 1843 have perished, in Carlow, Belfast, Limerick, Clonmel, and even in the cradle of their birth, Maryborough, by the appointment, as vacancies occurred, of resident physicians, or by the extension of their duties to such medical gentlemen as happened to have been managers. Much has thus been effected, but yet more remains behind.

Richmond Asylum, with 290 patients, under the very eye of the government, in Dublin, has no resident medical officer. Ballinasloe with 300 patients, has no resident medical officer. Cork, with its noble college, and its crowd of literary and scientific institutions, has no



resident medical officer for its 420 patients. Neither has Derry, Waterford, nor Armagh. There are omissions in the every-day labours of a humane executive, which only need be pointed out to have a remedy at once applied.

What uniformity of action, of returns, or result, can government expect from the institutions under its immediate control, if so imperfect, so unwise, and we will even add, so barbarous a system is permitted to exist in this respect. Neither is it to be supposed for one moment, that with such vigorous intellects as those of Sir George Grey, Lord Clarendon, Sir William Somerville, and Sir Thomas Redington, things can remain as they are, if only the subject be fully and fairly considered in all its bearings by them. Let us, then, use all the energies of the press in England, and all the force which justice and humanity never fail to evoke in the minds of honest and able men, to carry out the full and fair provisions of our English system, so far as the remaining non-medical asylums of Ireland are concerned. All sections of society who wish well to the lunatic should take up this matter, and give their hearty and practical aid to the good cause. Our columns will be ever open to the advocates of this cause, and we trust ere long to record the most satisfactory results. In the meantime let us cheer on the Irish inspectors in their present arduous labours. They are deserving the full meed of public approbation and support, and we cheerfully and at once accord to them our warm thanks and gratitude on the part of our medical brethren.

Having so far touched on the government district lunatic asylums, it remains to say a few words on other establishments devoted, either wholly or in part, to the insane. Dean Swift, it is well known, left a fine and improving property for the care of idiots and insane persons: by the last available return it appears that there were sixty paying and eighty-two free inmates, but not a particle of information could be gleaned as to its financial arrangements; indeed, in a note to the report of the lunacy inspectors (page 30) for the year 1846-7, it is stated "that the expenditure for the year 1845 could not be ascertained." Admitting to the fullest extent that everything is well conducted; it is not seemly, in a Blue Book presented by command of her Majesty to parliament, that by the official organs of the government, so far as lunatic asylums are concerned, such a serious remark, calculated to create unpleasant feelings in the public mind, should be made. In the Island Bridge department of the Old House of Industry, Dublin, there appeared from the last return to have been about 329 idiots and lunatics confined, exclusively supported from a parliamentary grant, and which is now in gradual progress of extinction. It is time, in truth, that all lunatics should be placed in suitable institutions, as more in

accordance with discipline and humanity; the extinction, therefore, of this establishment must be hailed as a still further step in advance.

The private asylums of Ireland are not numerous nor extensive; there are two in Cork, one in Armagh, eight in Dublin, one in Waterford, one in Limerick, and one in Maryborough; in public confidence they stand high. No complaint appears to have been ever recorded of injustice or cruelty; and the inspectors, in their annual Reports, speak in terms of warm approbation of the parties under whom they are conducted.

In conclusion, we have good reason to be satisfied with the progress of humane treatment towards the lunatics in Ireland; and when the five new district asylums now in progress of erection are completed; when all shall be placed under the charge of resident medical men of character and efficiency; and when the powers of the inspectors shall have been more fully recognised and consolidated; when, in fact, the executive will have organized an active system of co-operation between the as yet disjointed members of this department, Ireland may fairly claim a high position with regard to her public lunatic establishments among the other nations of the civilized world.

#### ART. V.—MENTAL DIETETICS:—THE EFFECTS OF STIMULANTS, SOLID AND FLUID, ON THE MIND.\*

THE human mind is never in a state of absolute repose. Impulses from within and influences from without continually disturb its equanimity. Inactivity is incompatible with thought. The active principles of our nature, as Dugald Stewart and other philosophers describe them; our appetites and desires, our affections and passions, our hopes, and "fears which kindle hope," are constant sources of emotion, resembling those natural springs and under-currents which unceasingly agitate the surface of a lake. These impulses originate in the mind itself; they are emanations, strictly speaking, from within, giving rise to a succession of thoughts and feelings variously modified, according to the peculiar idiosyncrasy of each individual. There are other influences, however, operating from without, which take their rise from the body, for our

\* The Use of Alcoholic Liquors in Health and Disease: Prize Essay. By William B. Carpenter. London, 1850.

Temperance and Total Abstinence, or the Use and Abuse of Alcoholic Liquors in Health and Disease. By Spenser Thomson, M.D. London, 1850.

spiritual is so intimately blended with our material nature, that a reciprocal interchange of impressions is constantly taking place. Every change of organic function is followed by a corresponding change in our mental frame; and in like manner, the lights and shadows which flit across the mind excite or depress the energies of our nervous system. This mysterious influence of the mind upon the body has been poetically compared to that which the sun was supposed to exercise on the Egyptian statue of Memnon, which was said to become musical when irradiated with its beams. The mode in which two entities, so essentially different from each other, are united, the link of connexion between them, is utterly unknown; but this much is certain, that their mutual harmony gives rise to that state of health which communicates a certain degree of tone and buoyancy to all our feelings, which Shakespeare admirably describes when he makes Romeo say—

“My bosom’s lord sits lightly on his throne,  
And all this day an unaccustomed spirit  
Lifts me above the ground with cheerful thoughts.”

The consciousness of health is something more than mere freedom from pain; it is a positive pleasure.

“The pleasure which attends good health,” observes Dr. Thomas Brown, “like every other long-continued bodily pleasure, we may suppose to be diminished by habitual enjoyment; and it is therefore chiefly on recovery from sickness, when the habit has been long broken by feelings of an opposite kind, that we recognise what it must originally have been. To those who know what it is to have risen from the captivity of a bed of sickness, I need not say that every function is more than mere vigour; it is a happiness but to breathe and to move; and not every limb merely, but almost every fibre of every limb, has its separate sense of enjoyment.”\*

This happy state of mental and bodily health; this unity, and combined harmony, constituting all that can be conceived pleasurable in the “*voluptas vitæ*,” may be deranged by a variety of the causes referred to, operating from within or from without; the former comprehending those changes which originate in the mind itself, the latter those which arise from certain conditions of the body. The influence of climate; the state of the atmosphere, the quantity of its electricity or moisture; its barometrical pressure and various alternations, operate sensibly upon the feelings and mental powers of every person; how much does its purity exhilarate, how much its contrary condition depress the mind! What a blessed thing it is to breathe fresh air, exclaimed Count Struensee,

\* Lectures on the Philosophy of the Human Mind. By Thomas Brown, M.D. 4 vols. Edinburgh, 1820. Vol. i. p. 390.

upon quitting his dungeon, although he was being led out to the place of his execution. The effect of different aliments, solid and fluid, upon the mind ; more especially those which are of a stimulating description, is still more striking ; and these we now purpose considering, under the head of MENTAL DIETETICS.

The physiology of digestion—the mastication and insalivation of food and its propulsion into the stomach ; its conversion into chyme, and the course of the vessels by which its nutritious particles are taken up in the form of chyle, and poured into the current of the venous blood just as it is reaching the right side of the heart, and the transmission of this venous blood, mixed with the chyle, into the lungs, there to be arterialized and rendered fit for the nourishment and support of every part of the body, need not here be described ; suffice it to observe, that the great end of the digestive function is to supply the vital stream with the elements of nutrition. The process of digestion, therefore, in reality, terminates in the lungs. The object of dietetics, as a legitimate branch of psychological as well as physiological science, is to regulate the supply of such food, whether taken in a solid or fluid form, as will be most easily digested. The very great proportion of blood which is sent directly to the brain, and which Haller states to be one-fifth of the whole current, would lead us, *à priori*, to anticipate that this organ would be the first to suffer from any morbid alteration in the condition of the circulating fluid. But this is not all ; we must remember that an immediate connexion is established between the brain and the digestive organs, by means of the eighth pair of nerves and the sympathetic system ; and hence Mr. Mill, in his analysis of the phenomena of the human mind, correctly observes,

“Connexions are proved to exist between our ideas and certain states of these organs. Thus anxiety, in most people, disorders the digestion. It is no wonder, then, that the internal feelings which accompany indigestion should excite the ideas which prevail in a state of anxiety. Fear in most people accelerates, in a remarkable manner, the vermicular motion of the intestines. There is an association, therefore, between certain states of the intestines and terrible ideas ; and this is sufficiently confirmed by the horrible dreams to which men are subject from indigestion ; and the hypochondria, more or less afflicting, which almost always accompanies certain morbid states of the digestive organs. The grateful food which excites pleasurable sensations in the mouth, continues them in the stomach, and as pleasures excite ideas of their causes, and these of similar causes, and causes excite ideas of their effects, and so on, trains of pleasurable ideas take their origin from pleasurable sensations in the stomach. Uneasy sensations in the stomach produce analogous effects. Disagreeable sensations are associated with disagreeable circumstances ; a train is introduced in which one painful idea following another, combinations to the last degree afflictive

are sometimes introduced, and the sufferer is altogether overwhelmed by dismal associations."<sup>\*</sup>

To the same causes, viz., reciprocity between sensations and ideas, may be ascribed those instinctive principles of action which originate in certain wants that are common to all animals.

"Our appetites (says Dugald Stewart) are three in number, hunger, thirst, and the appetite of sex. Of these, two were intended for the preservation of the individual, the third for the continuation of the species; and without them reason would have been inefficient for those important purposes. Suppose, for example, that the appetite for hunger had been no part of our constitution; reason and experience might have satisfied us of the necessity of food for our preservation—but how should we have been able, without an implanted principle, to ascertain according to the various states of our animal economy the proper seasons for eating, or the proper food that is salutary to the body? The lower animals not only receive this information from nature, but are, moreover, directed by instinct to the particular sort of food that is proper for them to use in health and in disease."<sup>†</sup>

So also Dr. Reid observes:

"Though a man knew that his life must be supported by eating, reason could not direct him when to eat, or what; how much or how often. In all these things appetite is a much better guide than reason. Were reason only to direct us in this matter, its calm voice would often be drowned in the hurry of business and charms of amusement. But the voice of appetite rises gradually; and at last becomes loud enough to call off our attention from any other employment."<sup>‡</sup>

We must not, however, restrict our observations to the means which an all-wise Providence has provided for suggesting, instinctively, the means of gratifying physical desires; the psychologist must go further. In a state of nature, doubtless, instinct would be an unerring guide; and yet, so strange are the effects of habit, that the appetite of animals has been changed by domestication, and some brought to subsist on food unadapted even to their organic structure. Herbivorous and graminivorous animals have been so trained as to live on animal food; and carnivorous animals, the lion, tiger, cat, &c., been taught to live, and thrive tolerably, on a vegetable diet. Horses, on the coast of Arabia, are constantly fed upon fish, herbage being deficient; and Bishop Heber informs us that in Norway, as well as in some parts of Hadramant and the Coromandel coast, they are constantly fed on the

<sup>\*</sup> Analysis of the Phenomena of the Human Mind. By James Mill. 2 vols. 8vo. London, 1829. Vol. i.

<sup>†</sup> The Philosophy of the Active and Moral Powers of Man. By Dugald Stewart. 2 vols. Edinburgh, 1828. Vol. i.

<sup>‡</sup> Essays on the Powers of the Human Mind. 3 vols. Edinburgh, 1812. Essay iii. c. 50.

refuse of fish. In the Philosophical Transactions, Dr. Tyson states that a horse in London, accustomed to stand at a tavern door where oysters were left, acquired a liking for this strange food—crunched the shells, and swallowed them with their contents. In Monro's narrative relating to the coast of Coromandel, we learn that the dealers fatten their horses by giving them balls composed of the boiled flesh of sheep's heads, mixed with grain. A lamb, during a long sea-voyage, was induced to live upon animal flesh; and afterwards, upon being turned into a pasture, refused to crop the grass destined for its support. Even a young wood-pigeon has been brought to relish flesh, and refuse every other kind of diet. The effects of these different kinds of food on the temper and disposition of such animals are curious. It has been remarked, upon good authority, that herbivorous animals, which are trained to eat flesh, become extremely ferocious; and that carnivorous animals fed upon a vegetable diet, become, on the other hand, extremely gentle. We are informed by Bishop Heber, that the cattle which are fed upon fish fatten rapidly; but the diet changes their nature, and renders them unmanageably ferocious. It has been observed, too, that the Tartars and other nations which live principally on animal food are warlike and cruel, while the Brahmin and Gentoo, subsisting chiefly on vegetable diet, evince a peaceable and mild disposition. Fuseli, the painter, was in the habit of eating raw meat, for the purpose of engendering in his imagination horrible fancies. Dryden, it is said, did the same. It is related that Mrs. Radcliffe, when writing the "*Mysteries of Udolpho*," took heavy suppers, and ate uncooked meat. Voltaire humorously suggests, that Cromwell must have been labouring under a fit of indigestion, when the idea of bringing Charles I. to the scaffold entered his mind. When Lord Byron, in one of those capricious episodes of his life which he frequently indulged in, entertained a horror of corpulency, he would accustom himself, for days, to live on biscuits and soda water; and after this fit of abstemiousness was over, a dinner of beef-steaks was wont to make him savage. He would then argue, that eating flesh excited men to war and bloodshed :

"Hence Pasiphaë promoted breeding cattle,  
To make the Cretans bloodier in battle."

His biographer says, "one day as I sat opposite to him, employed, I suppose, rather earnestly over a beef-steak, after watching me for a few seconds, he said in a grave tone, 'Moore, don't you find eating beef-steaks make you ferocious?'"\* The zeal with which Shelley, at one period of his life, denounced the use of animal food, and the cruelty of

\* *Life and Works of Lord Byron.* By Thomas Moore. 17 vols. Murray, 1830. Vol. iv. p. 158.

slaughtering animals, may be remembered. In the Utopian perfection of the ideal world revealed by "Ianthé," in the poem of Queen Mab, he describes a meat diet as giving rise to "the germs of misery, death, disease, and crime;" and depicts man, when regenerated, living entirely on the fruits of the earth:

"No longer now  
He slays the lamb that looks him in the face,  
And horribly devours his mangled flesh."

The history of mankind sufficiently evinces, that not only individuals, but even nations, have lived almost exclusively on vegetable food; it has, however, been abundantly proved, that a mixed diet is the most conducive to health: nevertheless, there are certain conditions of the system, when the physician is called upon to substitute a purely vegetable for a mixed animal diet, and, *vice versa*, a stimulating animal for a vegetable regimen. In Watt's work on Diabetes, the case is detailed of a student who had been the subject of severe depletory measures, and whose intellect was raised in the inverse proportion to the reduction of his body.

"From my own observation," observes Dr. Thackrah, "I am convinced that by a low diet the intellect is often relieved and invigorated; but, on the other hand, I have seen it improved by an opposite system. A young gentleman who has tried various diets, assures me that his mind is most capable of exertion when his body is most plentifully nourished. He now takes flesh twice, and milk once a day. Dr. Stark, on taking beef after a low diet, had 'a keenness for study.' It is evident, from these and similar observations, that the intellect may be powerful on contrasted diets, and that advantage has been derived from an increased proportion of flesh, as well as from the opposite change. To vigour of mind, a proper circulation through the brain, a supply of blood healthy both in quality and volume, is always requisite. Now the digestive organs of individuals vary so much in their power of abstracting nourishment from like qualities and kinds of aliments, that a diet which is moderate to one will be excessive to another. One student, living chiefly on vegetables, may have the brain weak or torpid from the defect of good blood; another, taking a richer diet, may have the brain oppressed from sanguineous excess. Let there be a mutual transfer of diet to suit the opposite constitutions of their digestive organs, and the state of the brain in both individuals will be materially improved."\*

The principles upon which the physiology of digestion is explained must be clearly kept in view before we can appreciate these facts psychologically, for in pursuing, step by step, the induction which enables us to connect the changes which take place in the body with

\* Lectures on Diet and Digestion. By Charles Turner Thackrah. London, 1824. p. 64.

mental phenomena, we must trace the mode in which these various elementary substances are introduced into the system, and the influence which every stage of this process has upon the mind. When the stomach has received a certain supply of food, its bloodvessels and nerves are stimulated to increased activity, whence arises an afflux of blood into its internal lining membrane, accompanied by a copious secretion of gastric juice. This great afflux of blood, which takes place in the stomach and intestines, diminishes the quantity of circulating fluid on the surface and in other distant parts of the body, and is accompanied by an increase of nervous energy, concentrated from the centres of the nervous system. Hence, delicate persons frequently experience a certain degree of coldness, or chill, after taking a full meal; and most people feel disposed, after dinner, to draw near to the fire. This, however, is not all: the distended stomach curves round upon its axis, and presses upon the descending aorta, which impedes the downward current of the circulation. Hereby the blood accumulates in the vessels of the head; the face is observed to be unusually flushed; and sometimes the action of the lungs being interfered with, occasions for awhile difficulty of breathing and a sense of oppression in the region of the heart. This condition fully accounts for the impaired intellectual activity which is experienced after a plentiful repast, and, accordingly, the whole animal creation evinces a disposition to remain quiet and sleep after eating. The lion, after gorging himself to repletion, "smoothes his brindled mane," and lies down in his forest solitude in a state of sluggish repose;—the wolf, with his hide distended, betakes himself to his mountain-fastness, and slumbers unconsciously until his system becomes again reduced, when, urged by the pangs of hunger, he again goes forth, almost wasted to a skeleton, howling in search of prey; the boa-constrictor, gorged to excess, remains in a state of stupor many days, and, until digestion has performed its office, cannot rouse itself to activity. So is it with the gourmand: he, too, sinks into a profound and stertorous sleep, and not unfrequently falls a victim to apoplexy. When, however, the stomach has relieved itself of its burthen,—when it diminishes in bulk, and no longer presses on the aorta,—the respiration becomes free,—the circulation is again restored,—the nervous energy becomes equably diffused through the system, and the intellectual faculties recover their accustomed vigour. A curious observation is made by Dr. Paris: he says that, at the moment the chyle is poured into the blood, "the body becomes enlivened; then it is that animals are roused from that repose into which they had subsided during the earlier stages of digestion, and betake themselves to action—then it is that civilized man feels an aptitude for exertion."\* We believe,

\* A Treatise on Diet. By J. A. Paris, M.D. 2nd Edition. London, 1827. p. 111.



however, the relief is more immediate than this, and is experienced as soon as the stomach is partially unburthened, otherwise, considering the period which various aliments take to be digested, man would, after eating, be much longer than he is, indisposed to activity.\* The nutritive particles of the food being thus, in the form of chyle, mixed with the blood, and supplying it with the elements which enable it to repair the waste of the animal system, it is obvious that the health both of the body and of the mind must depend on the quality and quantity of the vital stream. According to Lecanu, the proportion of the red globules of the blood may be regarded as a measure of vital energy, for the action of the serum and of the globules on the nervous system is very different. The former scarcely excites it, the latter do so powerfully. Now those causes which tend to increase the mass of blood, tend also to increase the proportion of red globules; whilst those which tend to diminish the mass of blood, tend to diminish the proportion of the globules.† The result is obvious. A large quantity of stimulating animal food, without a proper amount of exercise, augments the number of the red globules, and diminishes the aqueous part of the blood. Hence the nervous system becomes oppressed, the brain frequently congested, and the intellectual faculties no longer enjoy their wonted activity. In the meantime, the system endeavours to relieve itself by throwing a counter-stimulus upon certain other organs, the functions of which are morbidly increased. The blood in such cases becomes preternaturally thickened, and its coagulum unusually firm.‡ On the other hand, if the system be not supplied with the requisite amount of nutrition, the blood becomes, by the loss of its red corpuscles, impoverished in quality, and in cases of extreme abstinence diminished in quantity. In these cases the powers of the mind soon become enfeebled. "Among the poorer classes of children (observes Dr. Andrew Combe), the children as well as the

\* From a Table drawn out by Dr. Beaumont, we learn that the mean time of digestion in the stomach (*or chymification*) of various articles of food, is as follows:—

	H. M.		H. M.
Roast beef . . . . .	3 30	Roast turkey . . . . .	2 30
Beef steak, broiled . . . . .	3 0	Roast pig . . . . .	2 25
Salt beef, boiled . . . . .	2 45	Venison steak . . . . .	1 35
Boiled mutton . . . . .	3 0	Fricassee chicken . . . . .	2 45
Boiled salt pork . . . . .	4 30	Cheese, old and strong . . . . .	3 30
Boiled fowl . . . . .	4 0	Hashed meat . . . . .	2 30
Roast fowl . . . . .	4 0	Boiled tripe . . . . .	1 0
Roast duck . . . . .	4 0	Boiled eggs, soft . . . . .	3 0
Boiled turkey . . . . .	2 25	Boiled cabbage . . . . .	4 30

Experiments and Observations on the Gastric Juice. By W. Beaumont. Edinburgh, 1838. p. 37.

+ Manual of Chemistry. By William Thomas Brande. 2 vols. London, 1848. Vol. ii. p. 1772.

‡ An Inquiry into the Nature and Properties of the Blood in Health and in Disease. By Charles Turner Thackrah. Edited by Thomas Wright, M.D. London, 1824. p. 192.

parents suffer much, both physically and morally, from insufficient food. Their diet being chiefly of a vegetable nature, and consisting of a scanty allowance of porridge, potatoes and soups, with very little butcher's-meat, is far from adequate to carry on vigorous growth in the young or repair waste in adults; hence arise in the former an imperfect development of the body, a corresponding deficiency of mental power, and a diminished capability of resisting the causes of disease. In work-houses and other charitable institutions, ample evidence of these deficiencies obtrudes itself upon our notice, in the weak and stunted forms and very moderate capacities of the children. Under an impoverished diet, indeed, the moral and intellectual capacity is deteriorated as certainly as the bodily; and full exposition of the fact, and of the principles involved in it, would be a great public benefit. When Sir John Franklin and his companions were reduced to a state of starvation at Fort Enterprise, in November, 1821, he was struck with the signs of weakness of intellect which they exhibited. I observed, says he, that as our strength decayed our minds exhibited symptoms of weakness, evinced by a kind of unreasonable pettishness with each other. Each of us thought the other weaker in intellect than himself, and more in need of advice and assistance. So trifling a circumstance as a change of place, recommended as being warmer and more comfortable, and refused by the other from dread of motion, frequently called forth fretful expressions, which were no sooner uttered than atoned for—to be repeated perhaps in the course of a few minutes. The same thing often occurred when we endeavoured to assist each other in carrying wood to the fire; none of us were willing to receive assistance, although the task was disproportioned to his strength. On one occasion, Hepburn was so convinced of this waywardness, that he exclaimed—‘Dear me, if we are spared to return to England I wonder if we shall recover our understandings.’ This narrative, (adds Dr. Combe,) affords a striking confirmation of the truth, that unless the brain be adequately nourished and stimulated by the blood, the mental faculties cannot display that energy which characterises them in opposite conditions.”\*

In cases of extreme abstinence, the body, not being supported by nourishment from without, preys as it were upon itself; the alimentary canal becomes contracted; the muscular walls close on the empty abdomen; the secretions become depraved, the gastric and pancreatic juices, and even serum of the peritoneum, partially absorbed, and the blood becomes diminished in volume and deteriorated. The first effect of starvation is the disappearance of the fat, the elements of which (carbon and hydrogen) are given off through the skin and lungs, having

\* The Physiology of Digestion. By Dr. Andrew Combe, M.D. Edited by James Cox, M.D. Edinburgh, 1849. p. 108.

served to support respiration. The cellular tissue embedded between the muscles becomes absorbed, the whole body emaciated; "it is not, however, the fat only," says Liebig, "which disappears, but also, by degrees, all such of the solids as are capable of being dissolved. In the wasted bodies of those who have suffered from starvation, the muscles are shrunk and unnaturally soft, and have lost their contractility; all those parts of the body which were capable of entering into the state of motion have served to protect the remainder of the frame from the destructive influence of the atmosphere. Towards the end, the particles of the brain begin to undergo the process of oxidation; and delirium, mania, and death close the scene; that is to say, all resistance to the oxidizing power of the atmospheric oxygen ceases, and the chemical process, of cremacausis or decay commences, in which every part of the body, the bones excepted, enters into combination with oxygen. The time which is required to cause death by starvation, depends on the amount of fat in the body, on the degree of exercise, as in labour or exertion of any kind; on the temperature of the air, and, finally, on the presence or absence of water. Through the skin and lungs there escapes a certain quantity of water, and as the presence of water is essential to the continuation of the vital motions, its dissipation hastens death. Cases have occurred in which a full supply of water being accessible to the sufferer, death has not occurred till after the lapse of twenty days; and in one case, life was sustained in this way for the period of sixty days."<sup>\*</sup>

In the midst of all this disorganization and dissolution, the mind frequently retains its self-possession with marvellous perspicuity, and is enabled to recount with painful accuracy the physical sufferings to which it is subjected. Some years ago a German merchant, aged 32, who was depressed by severe reverses of fortune, formed the resolution of destroying himself by abstinence, and with that view repaired, on the 15th September, 1818, to an unfrequented wood, where he constructed a hut of boughs, and remained without food until the 3rd of October following, when he was found by the landlord of a neighbouring public house, still alive, but very feeble, speechless, and insensible. Broth, with the yolk of an egg, was given him, which he swallowed with difficulty and died immediately. In the pocket of the unfortunate man was found a journal written in pencil, singular in its kind, giving a narrative of his feelings, and which may be regarded as a curious psychological fragment. It begins thus: "The generous philanthropist, who shall one day find me here after my death, is requested to inter me; and in consideration of this service, to keep my clothes, purse, knife, and letter-case. I moreover observe, that I am no suicide,

\* Animal Chemistry, or Chemistry in its relations to Physiology and Pathology. By Justin Liebig, M.D. Edited by William Gregory, M.D. London, 1843. p. 27.

but have died of hunger, because, through wicked men, I have lost the whole of my very considerable property, and am unwilling to become a burthen to my friends." The next remark is dated September 17, the second day of abstinence: "I yet live; but how have I been soaked during the night, and how cold has it been! O God! when will my sufferings terminate? No human being has been seen here for three days—only some birds." The next extract continues: "And again three days, and I have been so soaked during the night that my clothes to-day are not yet dry. How hard is this, no one knows; and my last hour must soon arrive. Doubtless during the heavy rain a little water has got into my throat, but the thirst is not to be slaked with water; moreover, I have had none even of this for six days, since I am no longer able to move from the place. Yesterday, for the first time, during the eternity which, alas! I have already passed here, a man approached me within the distance of eight or ten paces. He was certainly a shepherd. I saluted him in silence; and he returned it in the same manner. Probably he will find me after my death. Finally, I here protest before the all-wise God, that notwithstanding all the misfortunes which I have suffered from my youth, I yet die very unwillingly; although necessity has imperiously driven me to it. Nevertheless, I pray for it. Father, forgive him, for he knows not what he does. More can I not write, for faintness and spasms, and this will be the last. Dated near Forest by the side of the Goat public house, September 29, 1818. J. F. N."\*

In this case, amidst all his physical distress, the unhappy individual was enabled to note down his sufferings until the fourteenth day of abstinence; the sensation of cold and faintness arose obviously from diminished nervous energy, and the thirst, from reduction in the quantity and quality of the blood. "Drink, drink,"—"Water, water," is the last agonizing cry of the poor victim, dying, while he writhes tortured upon the rack.

Having thus far explained the physiological principles which govern the assimilation of the elements of nutrition derived from solid aliments, we are prepared to consider the physiological and psychological effects of those stimulants which, principally in a fluid form, are commonly used as articles of diet.

The universality of the appetite for intoxicating drinks is a curious fact in the history of our species. "It seems," says Dr. Robertson, "to have been one of the first exertions of human ingenuity to discover some composition of an intoxicating quality; and there is hardly any nation so rude, or so destitute of invention, as not to have succeeded in this fatal research."† The juice of the grape was

\* Hufeland's Journal. Apud Thackrah. *Op. cit.*, p. 42.

† History of America, vol. i., p. 396. 4to. Edinburgh. Apud Dugald Stewart. *Op. cit.*; Vol. i., p. 18.

undoubtedly the first intoxicating beverage known to mankind; hence Bacchus, after his education by the Nysean nymphs, is said to have traversed nearly the whole globe, introducing the culture of the vine, and diffusing refinement wherever he went. The Greeks and Romans were certainly ignorant of ardent spirits; but the use of the still was known to Geber in the seventh century, who, in a curious book entitled "*Liber Investigationis Magisterii*," describes the process of distillation by alembics, "*per descensorium et per filtrum*." The art of distillation was long preserved in profound secrecy by the alchemists, and it is affirmed by the erudite in these matters, that Raymond Lully, who flourished in the thirteenth century, was the first who gave the name of Alcohol to the spirit of wine so obtained. For two or three centuries after its discovery, alcohol was used only as a medicine; and the physicians of those days, attributing to it the extraordinary property of prolonging life, designated it the *elixir vitæ*, and *aqua vitæ*. Hence, the French still designate their Cognac "*eau de vie*." Without entering into minute chemical details, the process of fermentation, under its simplest conditions, consists in adding a certain quantity of yeast or other ferment to an aqueous solution of sugar, which, subjected to a certain temperature—say between 70 and 80 Fahr.—resolves itself into carbonic acid, sugar, and alcohol. The carbonic acid is evolved, the sugar, provided a due temperature be maintained, soon disappears, and alcohol is gradually formed.\*

Accordingly brandy, rum, gin, whiskey, are the spirituous products obtained by distilling fermented liquors, and most commonly used as articles of exhilarating luxury,† and although they differ very materially

\* Brande, *Op. cit.*, p. 1647.

† Brandy is the result of the distillation of wine, and its qualities vary with the kind of wine from which it is obtained, and the precaution with which it is distilled. Its flavour and fragrantcy are derived from a portion of essential oil, and of an ethereal product, which pass over along with the alcohol and water in the process of distillation. Its average sp. grav. is 0·825 at 60°. It contains about 93 per cent. of alcohol, or 42 per cent. of absolute alcohol. (Sp. grav. 0·791.)

Rum is distilled in the West and East Indies from a fermented mixture of molasses and water, with the skimmings from the sugar boilers, and the lees or spirit-wash of former distillations. Its peculiar flavour is ascribed to an oily product, formed probably in the process of fermentation, to which its sudorific property may probably be in part referred. Its average strength is 53 to 54 per cent. of alcohol (sp. grav. 0·825 at 60°), or about 42 per cent. of absolute alcohol.

Gin, or Geneva—from genievre, juniper—is prepared from different kinds of corn spirit; it was originally largely imported from Holland, and hence known as Hollands, or Holland gin. Its flavour is derived from juniper berries, or the essential oil of juniper, which contributes to its diuretic qualities.

Whiskey, a term said to be derived from the Irish usquebaugh, is also a corn spirit, and when genuine its characteristic flavour is derived from the malt used in its manufacture having been dried over peat or turf fires; but this odour and flavour of burned turf or peat-reek is frequently given to raw corn spirit by impregnating it with peat smoke. The average strength of genuine Scotch and Irish whiskey amounts to about 54 per cent. of alcohol (sp. grav. 0·825 at 60°). Brande, *Op. cit.*, vol. ii., p. 1650.

from each other, and possess very different qualities—inasmuch as brandy is simply cordial and stomachic; rum, heating and sudorific; whiskey and gin, diuretic; yet the stimulating quality of each depends entirely on the quantity of alcohol which enters into its composition. Wines, too, although containing the same absolute amount of spirit, vary materially in their qualities and stimulating effects. To what is this to be attributed? Dr. Paris accounts for it by supposing that, in some wines, the alcohol is not only more intimately mixed with water, but its combination with the extractive matter is more perfect than in other wines; consequently the spirit is incapable of exercising its deleterious effects before it becomes altered in its properties and partially digested. It follows, therefore, that from the peculiar state of the digestive organs, the intoxicating effect of the same wine will vary at different times in the same individual. Hence, also, imperfectly-fermented spirits, apart from any noxious ingredients with which they may be adulterated, will have a very deleterious effect upon the animal economy. Independent, too, of the alcohol itself, their influence will be very much modified by the various acid, saccharine, mucilaginous, and other adventitious matters, which enter into their composition. Hence the practice, so generally adopted in Scotland and Ireland, of dissolving sugar in boiling water before adding the whiskey, is founded upon correct chemical principles, for the condensation between the fluids is hereby greater, and the combination of the spirit with the saccharine matter held in solution more complete. It is also a matter of common observation, that the excitement produced by one kind of wine or spirit differs very materially from another. The wines of Oporto give rise, when drank to excess, to an excitement of a sluggish nature, very different from that derived from sparkling champagne, which intoxicates very speedily, because the small quantity of alcohol which this wine contains rises up along with the bubbles of the carbonic acid gas in a volatile state, producing an excitement of a more lively and agreeable character, and of shorter duration, than that which is caused by any other species of wine.\* The different effect which different alcoholic liquors have upon the mind is a matter of common observation; but independent of their direct action on the nervous system, which may be accounted for upon chemical and physiological principles, the peculiar idiosyncrasy of each individual mind must be taken largely into account. "It is well known," says Coleridge, "how nearly allied to frenzy are the effects of spirituous liquors on men who have strong feelings and few ideas. The quantity of stimulus which, taken by a man of education, surely as it

\* History of Wines, Ancient and Modern. By A. Henderson, M.D. London, 1824. p. 353.

will hasten the decay of all his powers, would yet for the time only call them into full energy,

“ And only till unmechanized by death,  
Make the pipe vocal to the player's breath ;”

the same quantity renders an uneducated man a frantic wild beast. Nor do these effects cease with temporary intoxication ; but engender habits of restlessness, a proneness to turbulent feelings even when the man is sober ; in short, a general inflammability of temper ; nor can it be denied, whatever may be its causes, that there exists a certain nationality of constitution, which occasions the poison of spirituous drinks to act with greater malignity in some countries than in others.\* The propensities of individuals, and their peculiar habits of thought and feeling, give a corresponding tone to the character of their inebriation—the lover of poetry spouts verses—the orator declaims—the disappointed politician pours forth invectives against his party, whilst he whose mind is demoralized gives way to obscene jesting, profane language, and closes his night's debauch in some such stew of iniquity as Hogarth has depicted in his “ Harlot's Progress.”

Among the various expedients that have been resorted to for the purpose of abolishing this vice, the establishment of temperance societies was some years ago adopted ; and, especially in America and Ireland, have been of essential service ; but the prohibition-principle we are afraid scarcely strikes at the root of the evil. Animated by the zealous desire of assisting the “ Temperance movement,” as it has been called, a worthy individual, Mr. Eaton, early in the year 1848, advertised a prize of one hundred guineas for the best essay on the “ Use and Abuse of Alcoholic Liquors in Health and in Disease ;” and although we agree with our able contemporary the Athenæum, that the competition for prizes adjudicated upon the shrine of Mammon does not suggest the highest motives for making literary or scientific researches, yet we have been much gratified by the perusal of the two very able essays which have on this occasion been called forth. The successful candidate to whom, we are informed, the prize was unanimously awarded, was Dr. Carpenter ; and the next best essay, in the opinion of the umpires, was by Dr. Spencer Thomson ; both are published, and the titles of the works are annexed to the present article. Dr. Carpenter had already signalized himself as one of the champions of total abstinence, and, as might be anticipated, he has brought all his scientific knowledge and practical experience to bear, with lawyer-like sagacity, upon his brief, wherefore his evidence and argumentation appear to be impressed with an *ex parte* colouring, which is, in a scientific point of

\* Essays on his own Times, forming a second Series of the Friend. By S. T. Coleridge. Edited by his Daughter. 3 vols. London, 1850. Vol. iii. p. 795.

view, to be regretted. The interests of science ought not to be enlisted, in a special-pleading spirit, to uphold in a one-sided manner any popular cause, particularly one that is not founded on the basis of true philosophy; for the abuse of alcoholic liquors no human being would undertake to defend, and to found a prohibition of any article of consumption upon its abuse is very illogical. Dr. Carpenter, therefore, has been arraigned before the bar of the profession for having promulgated views respecting the exhibition of alcoholic stimuli, which are not in accordance with sound principles of physiology and pathology. The essay of Dr. Thomson is certainly written in a more impartial tone; but both contain much valuable information, and they may be considered valuable contributions to medical literature. The prohibition-principle Dr. Carpenter himself is, under certain contingencies, unable to maintain; he is forced, with a reluctant grace, to admit that "alcoholic liquors may be occasionally had recourse to with advantage:" therefore there is here a flaw in his indictment—a broken link in his chain of argument. Far more philosophical would it be to deal with the question in a more comprehensive spirit, and deter people from committing excess, by pointing out the moral and physical evils which every form of intemperance infallibly produces. The deleterious chemico-physiological effects of alcohol on the blood and nervous system, and the lamentable disintegration and ruin which it entails on the intellectual faculties, suggest a more awful warning to the mind of a reflecting man, than the skeleton itself which was introduced as a *memento mori* at the feasts of the Egyptians.

The physiological effects of alcohol on the system have been very carefully investigated, and it is now clearly ascertained that the spirit is absorbed by the blood-vessels of the stomach, and enters into the current of the circulation; "owing to its volatility," says Liebig, "and the ease with which its vapour permeates animal membranes and tissues, alcohol can spread throughout the body in all directions."\* We are informed by Dr. Ogsten of Aberdeen, that he examined the body of a woman, aged forty, who had drowned herself when intoxicated; and in addition to the usual appearances found in drowned persons, he and the other medical gentlemen present discovered in the ventricles of the brain four ounces of a fluid, having all the physical qualities of alcohol.† In the Illinois Medical and Surgical Journal, a case is recorded of the examination of a man who was found drowned, after having been drinking many days, and a fluid giving out a strong alcoholic odour was discovered in the ventricles of the brain.‡

\* Liebig, *Op. cit.*, p. 230.

† Edinburgh Medical and Surgical Journal, 1833. vol. xl. p. 293.

‡ Medical Times. Vol. xii., p. 320.



Dr. Percy injected a quantity of strong alcohol into the stomach of a spaniel, which immediately died; and afterwards succeeded in obtaining, by distillation, a portion of the spirit from the brain. In order to discover whether drinks are absorbed with the chyle, Magendie made a dog swallow a quantity of diluted spirit with his food; in half an hour afterwards the chyle was examined, which exhibited no trace of alcohol; but the blood exhaled a strong odour of it, and by distillation yielded a considerable quantity.\* There can be no doubt, therefore, that when alcohol, whether in the form of wine or spirituous liquid, is introduced into the stomach, it is immediately and rapidly absorbed; but this is not all—it is also clearly proved that, without entering into the circulation, alcohol will, through the medium of the nerves, act directly on the brain, and produce instant death. Orfila relates the case of a soldier who drank eight pints of brandy for a wager, and died instantly.† Only a few years ago a waterman, in attendance upon a cab-stand in the Haymarket, drank, for a bribe of five shillings, a whole bottle of gin at a single draught, and immediately dropped down insensible and died. In some cases death takes place, as Dr. Ogsten well describes, from asphyxia; the increased quantity of blood in the brain produces pressure at its base; the functions of the respiratory nerves thereby become suspended—the motions of the chest are impeded—the lungs congested, and the blood, no longer receiving the chemical changes necessary for circulation, the heart, from the want of its ordinary stimulus, contracts more and more feebly, until its irritability becomes exhausted, and life extinguished.‡ Bearing in mind these very important physiological facts, we must be prepared to expect that the alcoholic elements introduced into the blood, and brought into immediate contact with the tissues of different organs, will derange the functions which they are severally destined to perform, and the amount and character of the mischief so produced will correspond with, and be modified by, the peculiarities of their individual organic structure. With these facts before us, when we consider the delicate structure of the brain, as revealed to us by the progress of microscopic anatomy, we must be prepared for the physical and mental derangement which must arise, either from the alcohol itself, or its elements, being brought into direct contact with the vesicular neurine or granular matter entering into the composition of its white and grey substance. According to our most recent physiological views, the vesicular matter is the source of nervous power, and associated, as the material instrument of the mind, with all its manifestations, whether in the simple exercise of perception, or the more complicated operations of the thinking principle. We are then to conceive the

\* Thomson, *Op. cit.*, 43.

† Toxicologie Générale. T. ii. p. 454.

‡ Dr. Ogsten, *loc. cit.*, p. 293.

simple or organic structure dedicated to this high function brought into contact with irritating and noxious elements. The result must obviously be a disturbance in the manifestations of the mind proportioned to the organic derangements so produced, and without, therefore, taking a materialistic view of the changes which take place, the obliteration of some, and the derangement of other of the intellectual faculties, are hereby satisfactorily accounted for. It is certain, that when the circulation in the grey matter of the convolutions is retarded by congestion or accelerated by unwonted stimulation, there is a corresponding state of stupor or mental activity, amounting even to delirium, produced; and, indeed, it has been suggested by some of our most eminent physiologists, that "every idea of the mind is associated with a corresponding change in some part or parts of the vesicular surface."\* In the first stage of intoxication, there is arterial acceleration through the brain; the countenance becomes animated, the face flushed, the eye sparkles with brilliancy, and there is a general exaltation of nervous energy. It is now, says the late accomplished Dr. Macnish, that "the thoughts which emanate from their prolific tabernacle are more fervid and original than ever, they rush out with augmented copiousness, and sparkle over the understanding like the Aurora Borealis, or the eccentric scintillations of light upon a summer cloud. In a word, the organ is excited to a high but not a diseased action, for this is coupled with pain, and instead of pleasurable produces afflicting ideas. But its energies, like those of any other part are apt to be over excited. When this takes place, the balance is broken; the mind gets tumultuous and disordered, and the ideas inconsistent and absurd."† Then follows the second stage of intoxication, consequent on excessive stimulation; there is now venous retardation characterized by stupor—languor, drowsiness, obscurity of vision and an incapacity of exercising volition. The intellectual faculties are now completely prostrated. Lastly comes the stage of cerebral compression—the head drops on the chest, the eyes lose their expression, the heart labours, the breathing is stentorous, and a state of coma, more or less complete, succeeds, which not unfrequently terminates in death. In this state some prognosis may be gathered from the condition of the iris. Mr. Bedingfield has made this observation, "If the iris retain its contractile power, the patient will generally recover, however overpowered the senses may be—if, on the contrary, it remain in a state of extreme dilation when a strong light is directed upon it, only a feeble hope of recovery can be entertained."‡

\* The Physiological Anatomy and Physiology of Man. By Robert Bentley Todd, M.D., and W. Bowman. 2 vols. London, 1847. Vol. i. p. 304.

† The Anatomy of Drunkenness. By Robert Macnish, LL.D. Glasgow, 1838, p. 119.

‡ Thomson, *Op. cit.*

Independent, however, of the symptoms produced by the disturbed circulation within the brain, Dr. Thackrah conceived that the nervous substance itself possessed some peculiar affinity for alcohol; and Dr. Carpenter attributes a "selective power" as he terms it, to the cerebrum, which may account for the intellectual powers being affected before any disorder of sensation or motion manifests itself.\* We do not apprehend that this hypothesis is required to explain these phenomena which are consequent upon over-stimulation, for analogous effects are produced on the nervous system by opium, hashish, tobacco, and other neurotic stimulants.

The fact of alcohol being brought into contact, through the circulation, with the molecular structure of the brain, and other nervous centres, is quite sufficient to account for the series of pathological and psychological changes which terminate in permanent organic lesion and insanity. There can be no doubt, that the increased activity of the circulation through the brain, gives rise, in the first instance, to that rapid flow of ideas which seems to overwhelm the reflective faculties. Opportunities have occurred of observing the effect of increased circulation upon mental phenomena. Sir Astley Cooper relates the case of a young gentleman brought to him who had lost a portion of his skull just above the eyebrow. "On examining the head," says Sir Astley Cooper, "I distinctly saw the pulsation of the brain was regular and slow; but when he was agitated by opposition to his wishes, the blood was directly sent with increased force to the brain, the pulsation became frequent and violent.† Dr. Caldwell relates the case of a young woman who had lost a large portion of her scalp, skull-bone, and dura mater, and a corresponding portion of brain was laid bare, and open to inspection. When she was in a dreamless sleep, her brain was motionless and lay within the cranium; but when her sleep was imperfect, and she was agitated by dreams, her brain moved, and protruded without the cranium, forming cerebral hernia. In vivid dreams, reported as such by herself, the protrusion was considerable, but when she was perfectly awake, especially if engaged in active thought or sprightly conversation, the protrusion was still greater."‡ This increase in the activity of the circulation through the brain, accounts for the intellectual excitement observed, not only in the early stages of insanity, but on the accession of inflammation, and to this cause may perhaps be ascribed the clairvoyance of the dying, so admirably described in the *κavoc* of Aretæus.§

\* Dr. Carpenter, *Op. cit.* p. 20.

† Sir Astley Cooper's Lectures on Surgery. Edited by Tyrrel. Vol. i. p. 279. London.

‡ The Principles of Physiology applied to the preservation of Health. By Andrew Combe, M.D. p. 37. Edinburgh, 1841.

§ Essays and Orations. By Sir Henry Hallford. London, 1833, p. 81.

In this state of mental excitement, a peculiar lucidity or conscious exaltation of many of the intellectual faculties occurs, which is attended with the most agreeable sensations.

Habitual tipping, or a systematic recourse to intoxicating liquids, gives rise to a chronic form of mental disease, which is characterised by a marked perversion of all the moral feelings. Such persons, without betraying any positive symptoms of drunkenness, are, nevertheless, under the influence of an excitement which produces in them an irritability of temper and a waywardness of disposition, which prompts them to commit acts of indiscretion which frequently become matters of judicial investigation. Was he drunk, or was he sober? He was apparently perfectly collected, and rational; but notwithstanding this, he may have been under the influence of alcoholic excitement, albeit the faculties of the understanding may not manifestly have been deranged. This form of insidious excitement—this state, which is an intermediate condition between sobriety and insobriety—should be carefully watched and guarded against in persons holding responsible situations and positions of trust and danger on board steam-vessels, and having the management of railway engines, &c. In the recent report of the Committee of the House of Commons on the supply and use of spirits in the navy, Captain Drew cites the case of a man who, in a state of excitement, without drunkenness, was continually committing acts of insubordination, for which he was so frequently flogged, that despairing of his reformation the captain determined on invaliding him; but being advised by the surgeon that he was a fine healthy young man, and not a fit subject to be invalided, his allowance of grog was altogether stopped, and the result was, that he became completely an altered man, and not a complaint was made against him while he remained in the ship. Upon cross-examination the captain stated, that “he had never had any suspicion of his being drunk; he never showed any indications of being in liquor,” nevertheless, he was “in a state of constant excitement from his allowance, which induced him to do nothing and constantly commit acts of disobedience.”\* Captain Hamilton, in the same report, says, “that drunkenness is the cause of nearly all the punishments on board a ship is so well known that I need not repeat what has so often been said; but I would go further, and add, that where people do not even get drunk, habitual spirit-drinking produces an irritability of temper in the seamen and the officers that is the cause of much evil in the daily routine of duty.”† This form of mental disease frequently terminates in homicidal insanity; unless apoplexy, paralysis, or delirium tremens, supervene, and

\* Report of the Committee appointed to Inquire into the supply of Spirits in the Navy. 1850, p. 13.

† Ibid. p. 20.

lead to a fatal result. The case is still fresh in the recollection of the public of a captain of a merchant-vessel, who, suffering under this form of disease, wounded and cruelly maimed many of his crew, and who is now an inmate of Bethlehem Hospital.

The practice of taking opium to exhilarate the spirits is not, we have reason to believe, so common now in this country as it was some years ago. Fashion controls even vice in polished society. When it became whispered abroad, that some few eminent statesmen and literary men of distinction indulged occasionally in this pernicious habit, even ladies moving in the higher circles of the aristocracy imagined that this "fatal drug" must possess some Circean charm, and had recourse to it for the purpose of enabling them to sustain the excitement necessary for going through the fatigue of midnight routs, and parties succeeding each other the same night with dazzling rapidity. The publication of that charming and very remarkable work, "*The Confessions of an English Opium-Eater*," contributed rather to extend than suppress the pernicious practice; for, albeit the accomplished author depicted in fearful colours the "pains of opium," yet the pleasures and transcendental happiness which he describes himself to have experienced during his reveries,—the visions which opened before him,—the apocalypse of the spiritual and inner world, are described with such fascinating eloquence, that his voice of warning was in reality that of the tempter, inviting others to participate in his mystic and dread enjoyment. We ourselves knew many young men who injured their health by having, experimentally, recourse to it, forgetting entirely that the character of the excitement so produced, must depend on the mental idiosyncrasy and previous habits of thought of every individual. "If a man," observes Mr. De Quincey, "whose talk is of oxen, should become an opium-eater, the probability is, that (if he is not too dull to dream at all) he will dream about oxen;" so, too, it is not to be anticipated that Oriental imagery,—the pagodas of China,—the temples of Isis and Osiris,—the domes and cupolas of Jerusalem,—and the solemn music of anthems celebrating religious festivals, will crowd upon a mind which is habitually unimaginative. We regard the "*Confessions of an English Opium-Eater*" as a psychological romance, although it be a true autobiographical account of those mental phenomena which occurred to a mind peculiarly constituted, accustomed in its waking state to habits of profound thought, and commanding a vast store of ancient and modern learning, tinctured with a certain degree of mysticism derived from the school of Kant, Fichte, and other German philosophers. We may truly say, that Mr. De Quincey is one of the most remarkable men we ever had the pleasure of meeting; his conversation is always characterised by the clearest reasoning and the happiest choice of language; he is a profound Greek

scholar, and his erudition extends through the history of all countries; few men are better acquainted with Eastern literature, and, although it is some five-and-twenty years since we were in the habit of frequently meeting him, it gives us unfeigned satisfaction to learn that he has entirely given up the use of opium, and is in the enjoyment of excellent health.

The psychological effects of alcoholic or vinous potations differ materially from those arising from the use, or rather, the abuse of opium.

"The pleasure given by wine," we quote the 'Confessions of an Opium-Eater,' "is always mounting and tending to a crisis, after which it declines; that from opium, when once generated, is stationary for eight or ten hours: the first, to borrow a technical distinction from medicine, is a case of acute, the second, a case of chronic pleasure; the one is a flame, the other a steady and equable glare. But the main distinction lies in this, that whereas wine disorders the mental faculties, opium, on the contrary (if taken in a proper manner) introduces amongst them the most exquisite order, legislation, and harmony. Wine robs a man of his self-possession, opium greatly invigorates it; wine unsettles and clouds the judgment, and gives a preternatural brightness and a vivid exaltation to the contempts and admirations,—the loves and the hatreds of the drinkers; opium, on the contrary, communicates serenity and equipoise to all the faculties active or passive; and, with respect to the temper and moral feelings in general, it gives simply that vital warmth which is approved by the judgment, and which would probably always accompany a bodily constitution of primæval or antediluvian health \* \* \* \*. Wine constantly leads a man to the brink of absurdity and extravagance, and beyond a certain point it is sure to volatilize and to disperse the intellectual energies; whereas, opium always serves to compose what had been agitated, and concentrate what had been distracted."\*

To counterbalance, however, these apparent advantages of the effects of opium over wine, opium-eating may be described as, strictly speaking, "a solitary vice."

"The opium-eater," observes our author, "naturally seeks solitude and silence as indispensable conditions of those trances or profoundest reveries which are the crown and consummation of what opium can do for nature;" but even in this state of sublunary bliss, it is confessed that, "his intellectual apprehension of what is possible infinitely outruns his power, not of execution only, but even of power to attempt: he lies under the weight of incubus, and night-mare; he lies in sight of all that he would fain perform, just as a man forcibly confined to his bed by the mortal languor of a relaxing disease, who is compelled to witness injury or outrage offered to some object of his tenderest love—he curses the spells that chain him down from motion;—he would lay down his life if

\* Confessions of an English Opium Eater. London, 1826. p. 95.

he might get up and walk—but he is powerless as an infant, and cannot attempt to rise.”\*

A state very analogous to this is produced by various preparations of the Indian hemp—the *Cannabio Indica*, known under the name of Hashish, from which are prepared Sidhee or Bang, Majoon, and several forms of extract.†

In a very interesting work recently published by Mr. Urquhart, the psychological effects of this drug are thus described: “The first time I took it was about seven in the morning, and in an hour and a half after I perceived a heaviness of the head, wandering of the mind, and an apprehension that I was going to faint. I thence passed into a state of half trance, from which I awoke suddenly and was much refreshed. The impression was that of wandering out of myself. I had two beings; and there were two distinct and concurrent trains of ideas. Images came floating before me—not the figures of a dream, but those that seem to play before the eye when it is closed, and with those images were strangely mixed the sounds of a guitar which was being played in an adjoining room; the sound seemed to cluster in, and pass away with the figures on the retina. The music of the wretched performance was heavenly, and seemed to proceed from a full orchestra, and to be reverberated through long halls of mountains. These figures and sounds were again connected with metaphysical reflections, which also like the sounds clustered themselves into trains of thought, which seemed to take form before my eyes, and weave themselves with the colours and sounds. I was following a train of reasoning, new points would occur and concurrently. There was a figure before me throwing out corresponding shoots like a zinc tree; and then, as the moving figures reappeared, or as the sounds caught my ear, the other classes of figures came out distinctly, and danced through each other.”‡ The effect of irregular and hurried circulation through the brain, and its immediate connexion with these trains of thought, are here plainly indicated; so much, however, has recently appeared on the effects of Hashish § that we need only point out the fact, that all these neurotic stimulants act upon the same principle; they affect the mind through the medium of the circulation.

Considered under the head of mental dietetics, the question recurs

\* Ibid. p. 156.

† Pharmaceutical Journal and Transactions. Edited by Jacob Bell, 1845. Vol. v. p. 83.

‡ The Pillars of Hercules, a Narrative of Travels in Spain and Morocco, in 1845. By David Urquhart, Esq. 2 vols. London, 1850. Vol. ii. p. 129.

§ Du Hashish et de l'Aliénation Mentale, par J. Moreau. Paris, 1845. British and Foreign Medical Review. By John Forbes, M.D. Vol. xxiii. 1847.

under what circumstances they ought to be had recourse to, and whether as articles of diet, all alcoholic and vinous stimulants may not be dispensed with. There can be no doubt that opium and hashish should in this country be had recourse to only as medicinal agents, and even then they should be administered with great care. The concurrent testimony, however, of the most approved authors on diet, we allude to Dr. Wilson Philip, Dr. Paris, Dr. Pereira, Dr. Mayo, Dr. Andrew Combe, is in favour of alcoholic and vinous stimulants being occasionally used with moderation.

#### ART. VI.—STATE OF LUNACY IN ENGLAND.

WE have before us the fifth annual report of the commissioners in lunacy, ordered to be printed by the House of Commons, on the 15th of August, 1850. By it we perceive that the number of insane persons confined in asylums, hospitals, and licensed houses, on the 1st of January, 1850, was 7140, of this number there were in the county and borough asylum—

	Males	Females	Total
Private patients .	120	112	232
Pauper patients .	3150	3758	6908

Found lunatic by inquisition, 5; 4 males and 1 female.—Criminal lunatics, 359; viz. 117 males and 31 females. Patients chargeable to counties and boroughs, 804; viz. 359 male and 445 females. The number of insane persons confined in hospitals, amounted to 1208; of this number, 865 were private patients; viz. 412 males, and 453 females; paupers 343; males 175, females 168. Found lunatic by inquisition, 17; females 3, males 14; criminal patients in hospitals, 5 males. Chargeable to counties and boroughs, 26; 14 males and 12 females.

The number of patients in the metropolitan licensed houses is 2945.

Private	Total	Paupers
Males . . . 575	} 1120	737
Females . . . 546		1,088
		} 1825

##### Found Lunatic by Inquisition.

Males . . .	59	} 96
Females . . .	37	

Criminal patients, 32; males 25, females 7. Private patients chargeable to counties and boroughs, 88; viz. 32 males, and 50 females.



*Provincial Licensed Houses.*

## Number of patients (private)

Males : 800 }  
 Females : 757 } 1557

## Paupers

1106 }  
 1123 } 2229

## Found Lunatic by Inquisition.

Males : : : : 76 }  
 Females : : : : 44 } 120

## SUMMARY.

	Private.			Pauper.			Total Lunatics.	Found Lunatic by Inquisition.			Criminal.			Chargeable to Counties or Boroughs.		
	M.	F.	Total.	M.	F.	Total.		M.	F.	Total.	M.	F.	Total.	M.	F.	Total.
Asylums . . .	120	112	232	3,150	3,758	6,908	7,140	4	1	5	117	31	148	359	445	804
Hospitals . . .	412	453	865	175	168	343	1,208	14		17	5	-	5	14	12	26
Metropolitan Licensed Houses . . .	574	546	1,120	737	1,088	1,825	2,945	59		96	25	7	32	38	50	88
Provincial Licensed Houses . . .	800	757	1,557	1,106	1,123	2,229	3,786	76	44	120	64	15	79	66	52	118
TOTALS . . .	1,906	1,868	3,774	5,159	5,137	11,305	15,079	153	85	238	211	53	264	477	559	1,036

Since the last Report, licences have been granted to the following gentlemen:—Mr. Elliot, Munster House, for 35 patients; Dr. W. Conolly, Hayes Park, 10 male and 10 female patients; Dr. J. G. Davey, Vine Cottage, 5 female patients. Licences have been renewed to Beaufort House, Fulham, formerly licensed to Mr. Wing; a house on Turnham Green Terrace; and a licence has been granted conjointly to Messrs. Gregory and Bascome, Wyke House, in lieu of Dr. Costello. Dr. Tuke has become co-proprietor with Mrs. Tuke, of Manor House, Chiswick.

## In the provinces—

“ ‘Darnall Hall,’ near Sheffield, in the county of York, formerly licensed to Mr. John Kitching.

“ ‘The ‘Hull and East Riding Refuge,’ in the county of York, formerly licensed to Mr. Casson, and now converted into the ‘Hull Borough Asylum.’

“ ‘Burgh Hall,’ near Chorley, in the county of Lancaster, formerly licensed to Mr. J. Seed; and

“ ‘Portland House,’ at Halstock, in the county of Dorset, formerly licensed to Mr. Mercer.”

The following houses have been licensed for the first time, viz. :—

“ ‘Claxton Grange Retreat,’ near York, has been licensed to Mr. John Jackson, for private and pauper patients; and

“ ‘Field House,’ at Anlaby, in the East Riding of the county of York, has been licensed to Mr. Edward Casson, for the reception of private and pauper patients. [This house was licensed shortly before the date of our last Annual Report.]”

During the past year three additional public Asylums have been opened, viz. :—

“ ‘The Hull Borough Asylum,’ lately called the ‘Hull and East Riding Refuge,’ and then licensed to Mr. Casson.

“ ‘The ‘Birmingham Borough Asylum;’ and

“ ‘The ‘Manchester Royal Lunatic Hospital.’ ”

It gratifies us to hear the Commissioners observe, with regard to their official entries into the books kept at the asylums, that—

“ Their general tenor has been favourable, and they have now the satisfaction of reporting that the various Institutions for the insane throughout the country are in an improved state, and that the conduct of the superintendents, officers, and attendants, in reference to the treatment of patients and the management of lunatic establishments, is for the most part humane and judicious.”

It appears from the Report, that the Commissioners have at different times, during the past year, authorized the temporary removal of eighty-eight patients from various hospitals and licensed houses, within the metropolitan district, to the sea-side, or on visits to their friends, for limited periods, for the benefit of their health. They continue to believe that the authority conferred by this section has been found most useful, not only as contributing to the comfort and health of the patients, but as affording a means of testing the progress of their recovery, especially in those cases where the commissioners did not feel themselves justified in ordering their discharge, until they had undergone some previous probation under the immediate eye of their relatives or friends.

On the subject of suicides the Report states :—

“ We have the satisfaction of stating that the deaths by suicide during the last year have amounted to only *eight in number*. Considering that the total number of lunatics in asylums in the country is not less than 15,000, and that the ancient system of mechanical restraint has in many institutions been altogether abandoned, and in most others exceedingly diminished, we cannot but consider that the number of deaths by suicide is smaller than might have been anticipated, and that the fact is highly creditable to the superintendents, medical officers, and attendants of the various establishments for the insane, to whose vigilance and care this result must be mainly attributed.

“ Of the suicides referred to, six, viz. three males and three females, were by strangulation; one male by cutting his throat, and a female by drowning. In the last-mentioned case, which occurred in the metropolitan district, the lady referred to escaped from her attendant while walking with her in the country, secreted, and afterwards drowned herself.

"In every case of suicide we have required full particulars as to the place, time of day or night, and other circumstances; by what instrument or means the act was committed, and by whom, and after what period it was discovered.

"These inquiries are made with a view to ascertain whether or not any blame is imputable to attendants or others, and whether all proper arrangements had been previously made and precautions taken to prevent such an act, having regard to the particular case, more especially where the patient was known to have exhibited suicidal propensities. In two instances, which appeared to call for more than ordinary investigation, the local visitors, at the suggestion of this Board, instituted minute inquiries on the spot."

In the course of the Report allusion is made to the celebrated Nottidge and Ripley case. In illustration of the danger which would have accrued, had the Lord Chief Baron's dictum been acted upon, it is observed, as the result of a careful analysis of the patients in the Lancaster Asylum (made with reference to this subject, in the month of September last), that according to the dictum in question, upwards of 300 insane patients, totally unfit to take care of themselves, must have been turned loose upon society!

The Commissioners observe:—

"Whilst making our visitations in the course of the past year we had reason to believe that, in some instances, private patients in licensed houses had not the benefit of that suitable accommodation and those comforts to which they were entitled from their circumstances and situation in life. In some cases it appeared on inquiry that the relations were unable to afford a remuneration adequate to the expenditure necessary for proper accommodation and treatment, and in others that they neglected to appropriate a sufficient part of the patient's income in promoting his cure or adding to his general comforts.

"A few cases also came under our observation in which it was evident that the sums paid were amply sufficient to provide everything necessary for the comfort and restoration of the patients, but the benefit of which the patients in fact did not enjoy. A marked instance of the disproportion between the amount paid and the accommodation provided for a gentleman of property having been brought before the board, we issued the following circular to the proprietors of private asylums in the metropolitan district:—

*"Office of Commissioners in Lunacy,  
19, New-street, Spring Gardens, 12th February, 1850.*

"SIR,—The commissioners in lunacy having reason to suppose that in some cases a smaller allowance is made for the maintenance of patients in lunatic asylums than their annual income would justify; and also, that in other cases the amount of accommodation and comfort supplied to the patients is less than was stipulated for by the relatives, and less than, having regard to the sums charged, the patients may be

considered to be reasonably entitled to, are desirous, and request that you will, without delay, make out a tabular list (according to the annexed form), specifying the names of all the private patients in your house (as far as may be alphabetically), separating the males from the females, and specifying also against their several names their stations or professions in life, together with the total annual rate of payment agreed to be charged for them respectively for their maintenance and treatment, and also for extras (if any); and the commissioners further request that you will have this list ready, and accessible, to them, whenever they may visit your licensed house.

“ I am, &c.,

(Signed)

“ R. W. S. LUTWIDGE,

“ To the Superintendent of ———.”

Secretary.”

“ We think it due to some proprietors of licensed houses to state that we have ascertained that in various instances superior comforts and accommodation have been afforded to patients, more with reference to their former habits and station in life than to the mere amount of money received for their maintenance.”

The commissioners direct the attention of government to the necessity of adopting some different arrangements with reference to the disposal of criminal lunatics. They observe that the construction of lunatic asylums is so essentially different from that of prisons, that an effectual security against the escape of criminals cannot be provided for without restricting the liberty of other patients, with whom they are necessarily associated, and materially interfering with that treatment and general arrangement which ought to be adopted for their benefit.

Criminal patients have therefore escaped, and must continue to escape from asylums and houses licensed for the reception of the insane. As an instance of this they mention the fact, which was brought specially under the notice of secretary Sir George Grey, that a most active and cunning criminal patient escaped for the fifth time, from Hoxton House, in February last. The objection of the commissioners applies especially to such lunatics as have been charged with the more heinous offences; and it has been frequently brought under their notice that the friends and relatives of patients, and also the patients themselves when conscious of their being associated with criminal lunatics, have considered such association as a great and unnecessary aggravation of their calamity.

A passing allusion is made to the defective state of the law with reference to the property of lunatics; and a hope is expressed, that the matter will receive the Lord Chancellor's early attention. We think this subject one entitled to every consideration. Upon the whole, we consider this report extremely satisfactory to those connected with the care and cure of the insane. We hope it will have the effect of encouraging them in the exercise of their arduous, anxious, responsible, and often dangerous duties. Too much praise cannot be bestowed upon

those who devote their time, abilities, and knowledge to the cure and amelioration of the condition of the insane. Every allowance should be readily made for the little defects that occasionally flit across the sun's disk; and the most friendly feeling should be encouraged between the proprietors of asylums and those officially engaged in their visitation and inspection. The first point is to attach men of respectability, attainments, and knowledge to the *personal management of the insane*. This would be the most effectual and the only mode of elevating the character of private lunatic asylums, and of removing a prejudice which, to some extent, continues to exist in the public mind against these institutions. Once this is effected, and the feeling prevails that entire confidence is to be placed in the medical proprietors of establishments for the insane, there will be a greater disposition to send friends and relatives, at an early and more curable stage of insanity, to private asylums; and it would effectually put an end to that system, so destructive to the integrity of the human mind, called "home" and "cottage" treatment.

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#### ART. VII.—THEORY OF INSANITY.\*

THE name of MONRO has for so long a period been associated with the subject of insanity and with Bethlehem Hospital,—one of the oldest lunatic asylums in Europe,—that any treatise on affections of the mind proceeding from the pen of a member of that respectable and distinguished family will and ought to be received with unusual interest by the profession. Sir Walter Scott observed, "that a successful author has not a more dangerous rival than himself; his successive productions will always be tried by the standard of his *chef d'œuvre*," and hence, he remarks, "it is sometimes more easy to *acquire* than to *sustain* a reputation." We by no means assert this to be the position of Dr. Henry Monro, in reference to the well-earned status of his ancestry. Let him be of good cheer; he has, we are informed, prepared himself to deal with the subject by study and steady practical observation. It may be true that he has not struck positively into any new path, or turned aside the veil which conceals from our finite understandings much that is mysterious with regard to the mind, in health or disease; or revealed to us any previously undiscovered star, to guide us safely through the intricate labyrinth which he attempts to explore; but he has brought with him an obvious spirit of philosophic inquiry and independence, and has developed many interesting and peculiar, if

\* Remarks on Insanity, its Nature and Treatment. By Henry Monro, M.D. In 2 parts. Part I. 1850.

not novel views, upon a variety of points which, it must be confessed, are (and we are afraid ever will remain) involved in deep and impenetrable obscurity. With much that he has written it affords us pleasure to say we cordially agree, but with much we confess we differ; but our very difference is, we hope, tempered with a feeling of respect for the author. Dr. Monro's object is to establish that insanity is a disease caused by "*loss of nervous tone*," and that this condition arises from depressed vitality. The theory is thus propounded by its author:—

"Insanity is a disease of loss of nervous tone; that this loss of nervous tone is caused by a premature and abnormal exhaustibility of the vital powers of the sensorium; that this infirmity is essentially a local one, though torpor of the general, physical, and vital powers assists it; and its origin is to be esteemed constitutional, congenital, and frequently hereditary."

Again, the author states (page 12):

"The theory of the pathology of insanity which I wish to put forward in this treatise is, that it is an affection consequent on depressed vitality, which depressed vitality is wont to manifest itself with peculiar and specific force in the cerebral masses, owing to a congenital and frequently an hereditary tendency, as the brain must succumb when oppressed by any exciting cause."

In support of these views he refers, first, to the analogy existing between the symptoms of insanity, and certain mental conditions which are acknowledged to arise from deficiency of nervous power, obviously consequent on depressed vitality; second, to the general state of the physical condition of the insane; and, thirdly, he refers to the benefit he has found arise from the treatment which has been based upon this hypothesis. Thus far (assuming his positions to be tenable) the views of the author would appear to be substantiated, for in a numerous class of insane cases, it is generally admitted that there exists a marked want of tone and energy in the nervous system, accompanied by an obvious depression of vital energy. There can, indeed, be no doubt that insanity often arises, as Dr. Monro suggests, from *exhaustion and loss of nervous tone*; that in these cases the manifestation of strength, so frequently exhibited, is purely *fictitious*; that in the words of that acute physician, Dr. Seymour, we have, in the majority of cases, "*excitement without power*;" but this theory will not account for the insanity which results, as it occasionally does, from the opposite condition of the system, viz. that associated with an acute or sub-acute affection of the brain and its investments, requiring for its treatment measures somewhat active in their character. Hence, on the very threshold of the inquiry we meet with this difficulty, that in many cases, particularly in the incipient stage of insanity, there is an *obvious and positive augmentation of nervous energy, and an exaltation of the intellectual faculties*. How is this to be explained? The author meets the objec-

tion by arguing, that in these cases the depressed state of vitality—this “deficiency of nervous tone”—gives rise to an “irritable excess of action,” which accounts for all the phenomena of excitation. He acknowledges that, “as regards most of the lower but more elementary qualities of the mind, they exist very often to an intenser degree in the insane than they do in the sane;” he admits that “the most elementary of all the phenomena of mind, namely, the consciousness of the conception of images by the mind, is morbidly active, either in the way of rapidity of succession of ideas, or indelible impression of single ideas;” he concedes, moreover, that “the instinctive impulses, which are the highest qualities of mind in many of the lower tribes of animals, are very often so excessive in insanity, as to become, in some cases, the most remarkable characteristics of the disease”—nay, that “even the higher intellectual faculties, though for the most part more or less suspended by insanity, are in some remarkable cases morbidly excessive;” and yet all this exaltation he ascribes to some “coincident excess,” arising from irritation consequent upon impaired nervous energy and depressed vitality. Look at the insane patient with his flushed face, injected conjunctivæ, and incoherent raving—his extreme excitement, and manifestation of physical strength; listen to the rapid flow of unconnected ideas, which seem to flash like lightning through his mind; feel the accelerated pulse, the heated scalp, and observe the abnormal rapidity of the circulation through the system; and then ask, What evidence is there in *this state* (often connected with uncomplicated insanity) of “*loss of nervous tone*,” or “*diminished vitality*?” True it is, that in a very large class of cases there is an *asthenic* condition, such as the author has clearly and well described; but we must be cautious of hasty generalizations; in steering clear of Charybdis, we must not wreck ourselves upon Scylla; in avoiding one theory, we must not peril our whole induction upon another. The doctrine of depressed vitality and impaired nervous energy can by no means account for an abnormal accumulation of nervous energy; for those contrary and antagonistic conditions, which can never be brought, by any process of reasoning, into the relation of cause and effect. “The violent efforts of thought and action manifested by the insane are nothing more nor less,” observes the author, “than attempts on the part of nature to free itself of a morbid excess of nervous energy,” (page 17.) This we grant, but *unde derivatur*? The word “irritability” has, since the days of Haller, been used by physiologists in a very vague and ambiguous manner. *Ubi irritatio, ibi fluxus*; but this state of irritation is only an antecedent link in the chain. Nay, there is no disease, whether of the vascular or nervous system, that is not, at all events in its earlier stages, accompanied by abnormal irrita-

bility; and this very irritability, we submit, augments rather than diminishes nervous energy; and when the sensorial functions are hereby stimulated into a state of abnormal activity, surely the excess of action is to be ascribed to the excess rather than the diminution of nervous energy. That cerebral irritability produces a consequent train of disturbed mental phenomena there can be no doubt, but that it is to be laid down as a law, that insanity is *always* a consequence of loss of nervous tone, we are not prepared to admit.

The author dwells at some length upon the corporeal nature of insanity:

"I believe," says he, "that insanity is simply a disease of the nervous instruments of the mind." (This we apprehend to be the opinion generally entertained.) "The person," he observes, "who repudiates the idea of the physical nature of insanity in its various stages of delirium and imbecility, should also repudiate the doctrine of the physical nature of the delirium of fever, and the imbecility of old age; for though insanity is a specific disease in some of its aspects, yet in most points, at a certain stage, it is so allied to the conditions of mental phenomena in fever, and at a certain other stage to those of old age, that it is nearly impossible to make any psychological distinction between them. Neither do I see why he should not repudiate also the idea, that the condition of a born idiot is dependent on bodily defect; and I do not see how he can help coming to the further conclusion, that the abstract mind (a being not subject to decay) of a cretin is a different sort of mind from that of other people."—(p. 6.)

All this is sufficiently apposite; but in endeavouring to establish the independence of the mind, the author has recourse to an illustration which involves the whole question in inextricable obscurity. He assumes, as an established point, that motion is not a condition of matter; but an entirely separate and independent principle.

"Let us take another act," he observes, "performed by means of the body, which is also the manifestation of a *great principle, really external to, and independent of, all animal bodies*. Who would pretend to say, that motion is identical with those changes in the muscular and nervous parts of animal mechanism, by the conjoint operation of whose functions motion is effected, and that motion is only commensurate with nervous stimulus and muscular contractility? No one could; because we see motion exists commensurately with matter, and it pervades all that sphere to which its operations could belong, or pretend; we can state this as a fact, through the instrumentality of our senses; and *why should we doubt that, as motion is independent of the body it acts through, as motion embraces a sphere of action equal to its properties and pretensions, so mind is independent of the body it acts through, and is to be deemed commensurate with the extent of its properties and pretensions, which (in the human mind distinctively,) are to aspire after eternity,—*



to possess the knowledge of moral good and moral evil, and to desire the perfection of moral good—faculties, in short, which cannot have their full end and object in this life, and must have them in a sphere suited to their full development.”—(p. 7.)

The ancient philosophers, it will be remembered, puzzled themselves sorely to discover the origin and nature of motion, which many of them conceived to be identical with life; but we cannot understand what analogy—even adduced by way of illustration—it bears to the mind, or upon what theory of mechanical philosophy it is to be regarded as a principle independent of matter. This hypothesis carries us to the very brink of German pantheism, as recently propounded by Stallo, who lays it down as an axiom, that “matter exists not in itself, but by virtue of, and in reference to, its inner vitality;” and that “the true centre of the gravity of matter is its inner life.” But we digress: allowing insanity to be merely a disease of the brain, which becomes an imperfect instrument of the mind, we can by no means understand the localization which the author would give to the different intellectual faculties. “In the divisions I am about to make,” he observes, “of the seats of the various mental faculties, I hope that I may escape the charges brought against phrenological distinctions generally; for be it observed, that though I recognise (as I believe the best physiologists of the present day will agree with me in doing) the probable distinctiveness of locality for the operation of broadly-distinct faculties, I by no means attempt to localize their sphere of action” (p. 12); yet in the next page the author speaks of “the seats of the more elementary faculties, such as the conception of ideas,” &c., and “the seats of the higher faculties, such as reason and will,” &c., as if he fairly adopted some system or other of organology closely resembling, at all events, phrenology. Probably, in the second part of his “Remarks,” the author will, on this interesting subject, explain his views more fully, and point out these “promised divisions,” or seats of those “broadly-distinct faculties,” which he recognises as entering into the elementary constitution of the human mind.

In the second chapter of his “Remarks,” Dr. H. Monro enters upon the consideration of various modifications, or forms as he terms them, of “partial intellectual insanity;” and here, as well as in his “Introduction,” he appears to involve himself in some difficulty respecting what he considers to be complete insanity, which implicates very seriously the question of morals. “The complete maniac,” he tells us, “lives in a waking dream,—he raves without power to stop himself,—without the power to appreciate the necessity of stopping himself; he is completely the victim, not in the least the master, of the strongest

impressions uppermost in his fancy." Here there can be no doubt all moral responsibility is at an end; not so, however, he argues, where insanity is "not complete;" in such cases "morals have some place." This brings us to the question, what the author means by cases of incomplete mania? He asked a young gentleman why he did not restrain himself from making absurd grimaces and gestures; and was answered "with great ingenuousness, that he (the patient) felt the long continuance of such restraint intolerable, though he saw the propriety of it." A young lady, after her recovery, told him that "she felt throughout her illness, that she could have restrained her extreme acts of violence if she had chosen; but that at certain times such an attempt seemed intolerable; and so she gave way to her propensities when stimulated by heat of head," &c. A medical man, he further relates, "used to request that he might be kept under restraint, to prevent him from smashing every thing about him." In all these cases the author argues, "that the insanity was not complete, because the judgment and the power of self-restraint were not absolutely gone, though the attempt to exercise them was an intolerable labour." (*Introduction*, v.) In all these cases, however, the contrary would seem to be the fact; there was in each a strong desire to resist the insane impulse, but an utter incapacity to do so. Theirs was not an incomplete, but a complete development of impulsive insanity; and to hold either morally responsible for actions they could not control, would be the highest degree of inhumanity. The line of demarcation drawn by Dr. Monro seems to be as follows: the *complete* maniac is an irresponsible being; but persons who are *partially*—as he designates it—insane, may be fit subjects for moral discipline. The difficulty of pointing out the exact point at which the power of self-control ceases, we have frequently dwelt upon; in the incipient stages of insanity, we have frequently urged the necessity of such patients summoning up all their powers of volition to resist the morbid impulses of which they are conscious; but all their energies become unavailing as the disease, unhappily, progresses. But the author does not use the word "complete," or "partial," in the sense in which they are usually applied. When monomania is spoken of as a form of "partial insanity," we simply imply that the individual labours under a specific delusion, apart from which his other mental faculties are (to all appearance) unaffected. The disease is partial, as only affecting a particular series or train of ideas; but in respect to the monomania itself, it cannot be called partial, for the delusion is *perfect*, and this form of insanity, therefore, is thoroughly confirmed. When we speak of partial intellectual insanity, we only mean that certain of the mental faculties are deranged, while others remain intact. The man who believes himself to be Julius Cæsar may entertain correct notions enough on other subjects, upon which he



ship; and, were our minds compelled to wander with Ophelia's all our lives, we should sigh indeed (had we the power of regret left to us) for that state of vigour of mind necessary for any enjoyment of the things of life. Those who wish to be convinced of these things need only witness madness in reality, and compare it with madness in poetry; or rather, I would say, witness the feelings which one mad person entertains towards another, and compare it with the feelings that a sane person can afford to have towards one afflicted in this way."—(pp. 31-32.)

We do not concur altogether in Dr. H. Monroe's observation, that in moral insanity—in which the moral sense is unaccountably perverted, while the judgment remains pretty clear—there is generally a greater amount of intellectual deficiency than is generally acknowledged. Our own experience has convinced us that in many such cases the intellectual faculties are unusually clear, active, and suggestive. The author, however, abstains from dwelling upon this form of the disease, under the conviction that it is "difficult and replete with danger, both socially as well as religiously, to decide where actual physical disease steps in, of such an amount as to incapacitate the mind from its proper action." However difficult, this we conceive to be one of the most important investigations upon which the medico-psychologist can enter. As a point of medical jurisprudence deeply affecting the welfare of society, it is one that has the strongest claim upon our attention.

The author next proceeds to examine the pathology of various mental phenomena which resemble, or may be compared with insanity, and which seem to support his theory of all such conditions arising from loss of nervous energy, or an exhausted condition of the vital powers of the sensorium. These abnormal states he considers under the heads of sleep and dreaming, somnambulism, waking trance, voluntary abstraction, transporting passion, the mental state in infancy and old age, and imperfections of the mind arising from intoxication, fever, and various internal and external causes. Dr. Abercrombie, in his "Inquiries concerning the Intellectual Powers," observes, that "insanity and dreaming, considered as mental powers, have a remarkable affinity to each other. The great difference between them," he observes, "is, that in insanity the erroneous impression being permanent affects the conduct, whereas in dreaming no influence on the conduct is produced, because the vision is dissipated upon waking." (*Intellectual Powers*, p. 269.) Dr. Macnish, in his "Philosophy of Sleep," observes, "that Dr. Abercrombie's definition is nearly, but not wholly correct, for in somnambulism and sleep-talking, the conduct is influenced by the prevailing dream." "Dr. Rush," he adds, "has remarked with great shrewdness, that a dream may be considered as a transient paroxysm of delirium; and delirium, as a permanent dream. (*Philosophy of Sleep*, p. 44.)

The analogy which Dr. H. Mouro has drawn between the mental state in sleep and dreams, and the phenomena of insanity, merits attention, and will be read with interest :

“The mental phenomena of sleep, when profound, are not remembered, if any exist: we must therefore take those of less profound or dreaming sleep. Here the condition of the mind is very like that of *intense* insanity—namely, a very vivid impression of simple images passing before the mind,—an inability to compare these images with the things of the external world,—an inability to judge of the relation one image bears to another,—and, above all, an inability to control the train of these images by an act of will, either as regards their origin, their course, or their interruption. The most striking distinctions between the phenomena of dreams and those of intense insanity are—1st. That the external world is never perhaps so entirely shut out in insanity as it is in dreams, the special senses seldom or never being so much suspended; 2ndly. The power of voluntary motion is lost generally in sleep, but it exists in insanity; 3dly. The dreaming state is temporary, and able to be dispelled, while insanity is more or less permanent. There is, however, a less profound sleep even than that of the ordinary dreaming state, which generally occurs when a person is very near the waking state, though some excitable temperaments are subject to its phenomena more or less at all times. In this condition the external world is not wholly shut off from the dreamer; for he is conscious of sounds, &c., though he misinterprets them; he is able also to use his organs of motion, as is manifested in talking in sleep and throwing his limbs about: this, however, approaches the condition of somnambulism. In the state of very light sleep the reasoning faculties are often as intense as in the waking state, though moral liberty is not even yet achieved; and thus the succession of ideas is not directed by the will, but by other influences, such as those impressions most deeply engraven at the time on the memory, or those sensations most strong on the field of consciousness. It may be said of this condition what Locke said of insanity—they argue rightly, but on wrong premises.”—pp. 36-7.

We are somewhat surprised that the author, in accounting for the phenomenon of sleep, goes beyond the limits of his favourite theory of exhausted nervous energy, and states that he believes this depressed condition arises from “deficiently vitalized blood—or in other words, that through the loss of vitality in the assimilating and purifying processes of the blood, carbon and other deleterious ingredients (!) are accumulated and not given off, in consequence of which the blood becomes too venous, and not sufficiently arterial, and this, as is well known, will cause stupefaction of the nervous power.” This “carbon” theory of the cause of sleep, which was many years ago put forward with considerable ingenuity, has always appeared to us very objectionable. Upon this hypothesis, “Nature’s sweet restorer, balmy sleep,” instead of being a

natural and healthful state of repose, would be an abnormal condition, a precursory stage of asphyxia. Physiologists have clearly proved that an excess of carbon, without any "other deleterious ingredients," in the venous system, acts as a specific poison upon the nervous tissue. Besides, as this carbonic sedative must go on increasing, how does the sleeper after a certain period awake? "*Sublata causa tollitur effectus*;" but the cause is here not removed; nay, it may be supposed to be aggravated, for the circulation and respiration during sleep are retarded. It appears to us, that sensorial exhaustion, consequent upon diurnal stimulation, is quite sufficient to account for all the physical characteristics, at least, of sleep, however difficult it may be to explain its psychological phenomena. "Our life is twofold—sleep hath its own world."

The condition of the mind in infancy, Dr. H. Monro has dwelt upon at some length; but we must confess that we do not perceive any analogy between the mind of an infant and the mind of an insane person. It does not follow, that because a child cannot reason, inasmuch as its psychological powers are not yet developed, that therefore its mind is in a condition analogous to that of a mind in which reason has been dethroned; as well might it be argued that an infant, because it totters about a room before it has acquired command over its limbs, is in a condition analogous to that of a paralytic person, who has lost the power of voluntary motion. Here, however, we shall allow the author to speak for himself:—

"The condition of the mental phenomena in early years is in some point similar to the condition of the insane mind, though the mode in which this condition is arrived at in these two cases is very different; the one not having arrived at the maturity of mental manifestation, while the other has lost a maturity which he once possessed. The mind of youth is peculiarly prone to a most vivid conception of simple ideas, while it has not much power of connecting and ordering those ideas. The fervid impression of simple suggestions in early years is well known to be such as never exists again after the full powers of the mind are developed; their poignancy and keenness, indeed, are never afterwards forgotten, if once stored up in a retentive mind; and the recollection of these feelings, as well as the ability to realise again these feelings through an effort of memory, forms one of the most innocent as well as glowing sources of happiness which this world can afford. This accounts for the very vivid feelings little children have about colour, sound, and impressions on common sensations: any one who remembers well his early impressions on these subjects, and compares them with the impressions raised by the same objects in after years, will be struck with the contrast. The blue of the sea or the sky, the variegated blossoms of spring, the red and purple of sunsets, are fixed with a distinctness of

pleasurable sensation not able to be realised in after years, and which, if not remembered from the days of youth, can never be appreciated. The sweet scent of a hay-field in a summer's evening, the song of birds at the close of day, the pleasurable and painful sensations raised by warrath and cold, the terror raised by some impressions on the mind, the dim recollection of scenes of very early life so pregnant with intense delight or intense anguish, all speak with one voice to the truth of what I assert. And this is the reason why reflective people dwell with such peculiar interest on this undeveloped period of existence: to them the mental phenomena of this period are like highly-finished pictures, while the after-impressions of a similar nature resemble rather cold outlines; and we may say that the sensations conveyed by dreams are more like these early impressions than anything realised in the waking state of manhood. Children, however, have not the power of reasoning, and comparing, and directing their acts of volition, to anything like the same extent that the full-developed mind of man has; and in these respects the mind of a child is similar to that of the insane."—pp. 52-53.

We have no hesitation in saying that insanity occurs in early life more frequently than is commonly supposed, or is even suspected; but this analogy is drawn under the supposition of the infant mind being in a state of "supreme health." Cases of insanity in extremely advanced life are of constant occurrence; and as an illustration of that fact, and at the same time as a fair specimen of the author's style, we cannot do better than conclude our notice with his description of the mental state in old age.

"The phenomena of the mind in the other extreme of life—namely, senile imbecility,—as well as the cause of these phenomena, so much resemble those of many forms of insanity, that frequently it is difficult to draw the line between what is the result of healthy decay and what is to be considered disease. These phenomena, however, resemble those of the *second* stage of insanity rather than the first—namely, that state where all the mental faculties are becoming gradually suspended, and when no excess of any particular faculties exists: the phenomena of simple suggestion succumb equally with those of relative suggestion; the simple images of the mind gradually fade, equally with the powers of analysis and synthesis; the special senses become blunted coincidentally with the more abstract efforts of the conscious being. To use the words of metaphor, in old age the stream does not, as in insanity, attempt to compensate for its deficient volume by its fury; for the channel is obliterated with the dissolution of the stream. Or, to carry out this metaphor in detail, we may say that the phenomena of old age resemble that quiet dissolution which occurs when a mighty river is approaching the close of its proper destiny, and is about to retire for ever into that ocean whither its course has ever tended; its waters, as they gradually disappear, leave no marks of ruin behind, but rather a

kindly soil, as a memorial of that which is passed; so that, when the pleasant hours of its vigour have passed away, and its power to soothe the traveller by the murmuring sounds of its waters and the refreshing sight of its expanse have departed, its channel and its tide can be no more traced: whereas the phenomena of insanity are like the disturbed and premature dissolution of that river, whose waters fail before its work is done, and whose channel remains entire while its tide diminishes. Fury must now do what vigour has ceased to fulfil, and the cataract try to compensate for the loss of the tide of many waters: the stream, as it seeks the ocean, continues for a space to remind the passenger of the loss that nature's harmony has sustained, and to fill his mind with the impressions of storm and wreck instead of serenity and rest."—p. 55.

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### Original Communications.

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#### NOTES OF A RECENT VISIT TO SEVERAL PROVINCIAL ASYLUMS FOR THE INSANE IN FRANCE.

BY JOHN WEBSTER, M.D., F.R.S., FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS,  
CONSULTING PHYSICIAN TO ST. GEORGE AND ST. JAMES'S DISPENSARY, ETC.

(Continued from page 540 of No. XII. for October, 1850.)

#### ASYLUM AT LE MANS.

In the sketches given of the four asylums referred to in previous pages, whilst there was much to approve, still some points merited criticism, if not condemnation. The remarks I considered it necessary to make during my narrative, may perhaps seem severe; but as nothing was stated excepting from personal observation, and as I felt more anxious to communicate facts than opinions, even should the statements produce unfavourable impressions respecting some of the institutions described, the fault was not mine, seeing my chief object was to be a faithful reporter. Respecting the asylum which I now propose passing under review, it becomes a very agreeable duty to state, by way of preface, that of all the public establishments for the insane I have recently visited in France, that of Le Mans has certainly given me the most satisfaction. But as this seems like pronouncing a verdict before taking evidence, I will therefore proceed, as in similar cases, to give the data which bear out the above conclusion.

This public asylum is situated close to the banks of the river Huisne, near Le Mans—formerly the capital of the province of Maine, and now the chief town of the department of La Sarthe. Its position is somewhat low, but agreeable, open, airy, and apparently salubrious. Like other newly-established departmental lunatic asylums, it is under the authority of the *préfet* of the department, as also the minister of the interior, and has a local commission of surveillance, composed of five members, whose orders are administered by a resident Director, and hence dissimilar, in several respects, from some of the establishments to which attention has been hitherto directed. The Le Mans Asylum, in consequence of having been constructed expressly for the reception of lunatics, and under good medical advice, is consequently devoid of many of the defects often inherent to other institutions. The court-yards are spacious, airy, and quite distinct, although of easy communication. The dormitories are cheerful, well lighted, properly ventilated, and of scrupulous cleanliness. The chapel, offices, kitchen, and principal appendages of the establishment, are in the centre; the court-yards for



female being on one side, and those for male patients on the other. But without entering into every particular, I have no hesitation in saying, that the whole arrangements of this institution for lunatics, are the best adapted for the objects proposed, of any I have seen elsewhere; and visiting English justices, or architects, before drawing plans for new asylums, might examine the entire structure with profit and advantage, as well in reference to the accommodation for lunatics, as to relieve the pockets of grumbling county ratepayers.

During the year 1849, the following table exhibits the movement of patients at the Le Mans Asylum.

Admitted ... ..	Males, 41 ... ..	Females, 33 ... ..	Total, 74.
Discharged, cured ... ..	Males, 15 ... ..	Females, 20 ... ..	Total, 35.
Died ... ..	Males, 8 ... ..	Females, 8 ... ..	Total, 16.

In reference to the mortality here reported amongst the lunatics, it is instructive to mention that, unlike the other four asylums previously described, not a single fatal case of cholera occurred throughout the whole twelve months; diseases of the chest, on the other hand, being frequently the apparent cause of death amongst the inmates.

On the day I visited this departmental asylum, the total number of lunatics amounted to 258; of whom, 124 were males, and 134 females; the indigent patients being 84 males, and 103 females; thus leaving 40 men and 31 women, or a total of 71 individuals, who paid for their treatment and maintenance, sums varying from 460 to 2,000 francs per annum.

There is only one physician attached to this institution, who, however, constantly resides within its precincts, and also gives his time and exertions exclusively to official duties. This officer, Dr. Etoc-Demazy, is well known for his professional attainments, and as the author of "Researches on Suicide." One *interne* resides likewise in the asylum; so that, should the physician happen to be absent, medical assistance may be always procured in case of any emergency. Besides these two resident medical gentlemen, a surgeon is officially attached to the establishment; whilst the minor details, in reference to patients, are superintended by several benevolent sisters of charity belonging to the order of Evron.

Respecting the all-important subject of restraint, I may state that, on the day of my visit to the asylum, three men and four women had on strait-waistcoats; although some were merely placed under such restraint for a very short period; and no individual was then in the cells, or in any other way confined. One male and two female patients, I also observed, were sitting in arm-chairs to inhale the fresh air in their respective courtyards, who were slightly attached to their seats by a loose band; but neither case must be reckoned as examples of mechanical coercion, seeing the occupants were paralytic and could not move, the belt alluded to being merely to keep them from falling.

Occupations of various descriptions are carried forward with much zeal by the authorities of this institution; indeed, to engage the lunatics in some employment seemed to be the great object pursued. Thus, when going over the gardens and adjoining fields, I saw many inmates busily occupied in gardening, cutting firewood, and preparing foundations for new buildings. At another part, a gang of upwards of a dozen lunatics were finishing a long tunnel they had made under the public highway, in order to connect a field, recently purchased, with the present farm. Other patients, again, were lowering a slope where a washing-house was to be constructed. Throughout the farm—consisting of about fifteen acres, various individuals appeared engaged like ordinary work-people; whilst the industry and orderly conduct then prevailing out of doors gratified me much; as also on noticing, that the labourers always saluted their physician respectfully as soon as he approached, and conversed about their occupations as if they were not insane. Hence, judging only from outward appearances, it seemed as if we were quietly perambulating some agricultural establishment, not the precincts of a madhouse.

Within doors, the same aspect of quietude and occupation prevailed; the female patients being engaged in spinning, sewing, making clothes, washing, knitting, or in the kitchen and laundry. In short, the insane inmates performed much of the household work of the establishment. By these means, the expenses of the institution are not only diminished, the inmates much benefited in their bodily health and mental condition, but they also gain a little money; which adds to their comfort in the meantime, and gives them something besides when they leave the institution.

The labour department is so well organized, and so great is the desire often felt, especially by the male patients, to be sent into the fields and gardens to work, that Dr. Etoc-Demazy mentioned, it was even considered a punishment by many of the poor lunatics, when not allowed to join as usual their fellow-workmen. Judging from the empty appearance of the court-yards and dormitories, I had previously visited, this information was fully confirmed, seeing all these localities were nearly without occupants, whilst few patients seemed either idle or unemployed.

Amongst the imumes, paralytic cases were numerous; but few were classed as idiots, or epileptic patients. As in other similar establishments, a number of cases were considered incurable, their disease being of long continuance. Nevertheless, looking at the ratio of cures, compared with the admissions, the benefits effected seem to have been considerable.

As additional accommodation will soon be completed for indigent patients, and as several new cottages, with gardens, are also about being erected, to receive insane persons who pay for their maintenance, the asylum will then have sufficient space to accommodate 310 inmates. Even now, the dormitories are by no means so overcrowded as I have elsewhere seen, from deficient accommodation; and as none of the wards in this asylum contain more than 12 beds, whilst several have only 8; and farther, as there are generally windows on each side of the apartments, the dormitories appear cheerful, better ventilated, and are consequently, I think, more salubrious, than in many other institutions.

Comparisons are often odious, even if just; still, the authorities of this asylum, both medical and lay, deserve great praise for the unwearied and successful efforts they constantly make, to alleviate the severe afflictions of those unfortunate victims of mental alienation committed to their charge. The facts narrated in this brief notice, and the impressions I received during my recent visit, made me form a very high estimate of the "*Asile de la Sarthe*;" which appeared at the time, as afterwards, one of the best constructed and most judiciously-managed lunatic institutions, I have anywhere had an opportunity of examining; especially in reference to employing the insane inmates. When accompanying the zealous resident physician through the various divisions of this establishment, whose efforts have contributed so materially towards its present excellent condition, I said as much to him personally; and although not of much value, I have again much pleasure in also publicly expressing the same sincere opinion, through the medium of Dr. Winslow's *Psychological Journal*.

#### ASYLUM AT BLOIS.

Similar to the institution at St. Gemmes, this asylum is not yet completed; many of the court yards and appurtenances being still in progress. The building was commenced in 1841; and when all the dormitories are erected, will afford accommodation for 350 lunatic patients. The situation is well chosen, being open and airy besides possessing an extensive prospect of the neighbouring country, especially over the southern bank of the Loire; and although in the vicinity of Blois, the establishment is nearly as secluded from observation as if many miles distant. Similar to many other French lunatic asylums, the supply of water is at present defective; but this want of so essential an element will be effectually remedied, should the contemplated improvements for supplying the city of Blois with that most necessary article, for domestic and other purposes, be actually carried forward by the municipality.

The general plan of this institution bears some resemblance to the asylum at Le Mans; the court-yards are judiciously arranged, and decidedly more cheerful than many earlier constructed erections. Already, parterres of flowers have been formed in the enclosures; and when all the dormitories, with other conveniences, are finished, I feel assured this public asylum, intended for the reception of lunatics especially belonging to the department of the Loir and Cher, will merit inspection, and obtain approval.

During the year 1849, the following statement shows the movement of patients; but for the reasons just stated, and its limited extent, the table does not possess the same importance as the reports received from other institutions.

Admitted ... ..	Males, 26 ... ..	Females, 60 ... ..	Total 86.
Discharged, cured .	Males, 13 ... ..	Females, 10 ... ..	Total 23.
Died ... ..	Males, 8 ... ..	Females, 7 ... ..	Total 15.

Amongst the deaths, several arose from cholera, and chiefly during August; but none after the 27th of that month. Again, in reference to the present population, its amount may be reported as almost now in a state of transition; seeing sixty new patients are

expected to arrive very shortly, the dormitories being already prepared for their reception. However, on the day of my visit, the actual number in the asylum was 124 inmates; consisting of 46 male, and 78 female lunatics. Amongst the other peculiarities noticed at this institution, and similar to those mentioned when describing St. Gemmes, the resident physician also combines the attributes of director. This arrangement has certainly advantages in an asylum like the present, where many new works are in progress; as the eye of a medical practitioner, conversant with insanity, is better able to direct the proposed improvements, and necessary alterations in the building, than any other individual. Nevertheless, there are many serious objections to the junction of two such important and distinct offices as resident-physician and director in a lunatic asylum, especially where the patients are numerous. However, on this subject I shall speak more fully, in a subsequent paragraph.

Dr. Billod—an accomplished physician, and well known for his medical works—now occupies the responsible offices of director and resident medical officer of the Blois asylum. That he performs the various duties of these appointments well and satisfactorily, cannot be better illustrated, than by the statements I shall have the gratification of soon making, as the result of my own inquiries and observation at this institution. Besides the physician, one interne is also attached to this institution; but at present that officer is absent, for the purpose of accompanying to the asylum a party of the lunatic patients, whose arrival, as already mentioned, is daily expected. The interne's duties are, however, performed in the interval by an insane patient resident in the asylum, who was formerly a medical practitioner. This unfortunate individual accompanied Dr. Billod and myself, the morning I went round the wards with that gentleman; and it is interesting to state, that he wrote down all the orders of the physician, and otherwise conducted himself as if he had been the real "locum tenens."

Having referred to the acting deputy-interne being a lunatic, I ought also to mention, as illustrations of the benefit, and even safety, of sometimes employing insane persons in various duties; and farther, of giving them official occupations—of course, where such proceedings are considered safe and judicious,—that the present secretary of the asylum is a lunatic; a patient also superintends the horse employed in driving the machine, for pumping water to the various reservoirs; another insane patient takes care of the same horse in the stable; the dairy woman, now in charge of the cows, is insane, and likewise the gardener; a carpenter, who acts as foreman, a shoemaker, employed to teach others, and the person who is at present under-bailiff, having several other lunatic labourers to superintend, are all "non composes mentis." Further, and which ought not to be forgotten, one of the male attendants, who accompanied Dr. Billod, myself, and the insane interne already mentioned, through the epileptic ward, was likewise a lunatic. These important facts are highly interesting; and I have been thus particular in now recording all the circumstances, as they admirably illustrate the system constantly pursued at this institution; namely, of giving work and employment to every lunatic inmate, wherever practicable.

A recent regulation in the management of the Blois Asylum was subsequently communicated, which I must specially record, as it is both useful and deserving of imitation; namely, the authorities now receive no new attendants into the establishment, unless they understand some trade or handicraft; so that every subordinate official and servant may be qualified to teach patients the requisite occupations. This excellent system not only proves beneficial to the institution in pecuniary respects, but it encourages labour amongst the lunatics, which is highly advantageous, and improves their bodily health, as well as mental condition; whilst they thereby may also gain some money for present comforts and future contingencies.

As might be expected, various occupations are carried forward in this asylum, especially out-of-door employments. In the adjoining farm—which contains at present about fifteen acres, but will soon be augmented to twenty-five by a new purchase—agricultural and horticultural employments are pursued most zealously. When I walked over the enclosure, several labourers were engaged in excavating the foundations of a new court-yard for the agitated patients, and others were carrying the earth from different sites in wheelbarrows, wherewith to form a large mound in the centre of one of the fields, in order that the residents might have a fine and extensive panoramic view of the neighbouring country. Various inmates were also trimming walks in the garden, and so forth. In fact, every person out of doors seemed busy; and the general aspect of the place looked very unlike a lunatic establishment. Again, within doors two weavers were busy at their loom; also, carpenters and a shoemaker. Many female patients—some of whom were also engaged in the fields, as is often seen in

France—were busily occupied in sewing, in knitting, in the kitchen, or in household work; and others in preparing clothing for the inmates, which essential articles were all made upon the premises. Bodily occupation for the mind diseased being here considered a great adjuvant in the treatment of lunatics, it was carried out to the utmost limit; and Dr. Billod stated, that at least four-fifths of the whole residents were usually employed.

In corroboration of the beneficial effects produced upon the insane by bodily labour, this gentleman also informed me that he had frequently remarked the patients did not sleep so soundly, and the dormitories were often more noisy during Sunday nights than any other period of the week; and this effect he ascribed to the circumstance, that on Sundays the various occupations being interrupted, the whole day was passed by the inmates in comparative idleness. Dr. Billod has made this observation so frequently, from visiting the dormitories on purpose during different nights, that he had no doubt upon the subject; and now communicated the fact as the result of repeated observation and experience, which well deserves the special notice of other psychologists.

As might be anticipated from the details previously reported, mechanical restraint is very little employed at this institution, compared with other places in France; and on the day of my visit not a single male patient was in any way confined. Three female lunatics were, however, in strait waistcoats, one being also tied to her bed, and in a great state of excitement; another of the above had her legs also tied together; but the third female patient was merely in demi-camisole, her hands being quite free. No other lunatic was restrained in any way, and the cells were all empty. I saw no iron bars in the windows; and altogether the general appearance of the patients in this asylum was satisfactory; the women, with the above exceptions, being even quiet and orderly.

Many of the inmates were incurable; some being idiots, a few cretins, and a considerable number of epileptics, with homicidal tendencies. Besides the above formidable varieties of mental disease, three patients were affected with general paralysis, one of whom was a female. Recently, M. Billod had a paralytic patient, who, amongst his other ideas of grandeur—so peculiar to this complaint—at one time considered himself to be a general in chief commanding the army in Italy; then he became Proudhon; afterwards Blanqui; subsequently, Pierre Leroux; Louis Blanc; President of all the Clubs; Secretary of Ledru-Rollin; and latterly, when the physician refused to open the doors of the asylum to allow him to depart, he appointed himself director, having first, in imagination, dismissed that gentleman from both the offices he holds in the institution. Seeing this form of mental, as well as physical disease has become of late more common than formerly, and often baffles every kind of treatment employed, it therefore seems peculiarly interesting to mention, that one of the male attendants at present on duty had been affected with this serious malady, and seems now apparently cured, although the symptoms, at one time, were of an unfavourable character, as shown by the following outline of the case, given in the words of M. Billod. The patient was 33 years of age, of a nervo-sanguineous temperament, and has a mild, open, and intelligent-looking countenance. The symptoms at first were those of acute mania in the most decided form, with extreme agitation and general delirium; the predominant ideas having reference to politics and ambition. He believed the other patients in the asylum were all members of a political club, to whom he often addressed speeches. He desired to regenerate society, and to make every person rich, whilst he believed his own fortune incalculable. There was great excitation of his intelligence, of sensibility, and of will; with such constant wakefulness, that he scarcely ever slept. His speech was embarrassed, tongue tremulous, the muscles of his face being often affected by spasmodic contractions; whilst his gait was vacillating, although generally in movement. The disease continued unabated till the night between the 18th and 19th of last August, when this patient was attacked by cholera—then prevalent in the asylum—whereupon the delirium seemed alleviated. Ultimately, the other symptoms became less pronounced, and in a few days he was able again to resume labour in the fields, which proved highly beneficial; and recently he has been appointed one of the infirmary attendants.

At the present moment, there are not many private or paying patients in this asylum, the accommodation being very limited for such inmates. As it is, however, proposed to erect eight additional apartments, with a private garden, for male patients of the better class; and a similar number on the female side, an increase may be expected, when the payments will be from 600 to 1200 francs annually.

Amongst the insane, physicians occasionally find considerable difficulty in inducing particular patients to take food, when artificial methods become absolutely necessary. The sound, in many of these cases, is employed for that purpose; although other mechanical means have likewise been recommended, some of which are very ingenious, and are often effectual. Dr. Billod having paid great attention to these distressing cases, has recently invented a species of gag made of metal, which he introduces into the mouth of the lunatic. By compressing the nostrils, at the same time that food is conveyed with a spoon through the machine, the patient so treated must swallow whatever comes in contact with the pharynx, whilst a valve empties the spoon, and prevents regurgitation. Dr. Billod spoke highly of the utility of his instrument; and as it will soon be made known to the profession, practitioners can then judge of its efficacy.

When alluding to the employment of insane patients in out-of-door labour, mention was made of a mound, then in course of construction, for the purpose of affording the lunatic inmates an extensive prospect of the adjacent fine country. Wherever the grounds of an asylum permit, and the view is not restricted by near objects, such an elevation should be always made; as it has been found both agreeable and beneficial. A distant view of a beautiful country, presenting a varied prospect, has a tranquillizing effect upon the mind of many lunatics; besides being an excellent mode, as also an inducement for patients to take exercise. It has, however, been observed, by practical physicians, when the mounds are easily overlooked by neighbouring dwellings, or if strangers outside can be distinctly recognised by the lunatics within, then injurious consequences may supervene, especially, if erotic passions characterize the patient's mental malady.

Before taking leave of the asylum at Blois, and of its able physician-director, who is so zealous and successful an advocate for employing the insane wherever possible, or compatible with their safety and improvement, it ought to be distinctly mentioned, that no accident whatever has happened to a single patient at this asylum from any occupation, although carried forward most perseveringly. This fact is conclusive; and, conjoined with others of a similar kind, elsewhere reported, all scepticism on such points must now give way before knowledge and experience.

#### ORLEANS ASYLUM.

This institution being situated in the city of Orleans—the capital of the department of the Loiret, is so surrounded by houses on almost every side, that, from the upper windows of several, the court-yards of the patients may be easily seen, and conversations even held with the inmates. Besides this defect, not having been originally constructed as an asylum for lunatics, and some of the recent additional buildings being injudiciously made within a very limited space, and which it appears impossible to enlarge or improve, without purchasing many adjoining houses and streets, the faults inherent to this institution can never be corrected effectually. The only judicious remedy would be, to remove the establishment altogether to a more open and airy situation. Such a step seems even more necessary, seeing it is now conjoined with several other charitable institutions, having thereby a very large aggregate population.

Within the same precincts, and under a common board of administration, the present general hospital of Orleans comprises—1st, a workhouse, having, the day I visited this establishment, 310 paupers: 2nd, the *Hôtel Dieu*—or civil hospital, with 300 patients: 3rd, a refuge for orphans, of whom 80 were then in town, besides 819 in the country: 4th, a receptacle for diseased “*filles publiques*,” and, 6th, the lunatic asylum, which then contained 521 patients. The different inmates of all these establishments, including resident officials, and domestics, augmented the present population, I was informed, to 1550 individuals, which require an expenditure of at least 550,000 francs per annum.

Notwithstanding the large number of insane patients constantly resident in the lunatic division of this establishment, the medical staff is now more limited than in most other insane institutions of equal magnitude; seeing one resident physician takes charge of all the patients, whom he visits daily, without the assistance of any interne; although there ought to be two, if not three, considering the laborious duties performed. There is doubtless an adjunct medical officer domiciled in Orleans, who visits periodically; still the responsibility rests with the resident physician, Dr. Chambeyron, a practitioner of much experience in mental diseases, and who has filled similar appointments elsewhere. Having upwards of 500 lunatics constantly under surveillance, and many of these being engaged at a farm attached to the asylum, Dr. Chambeyron has full occupation for his time, which must be dedicated wholly to the inmates, as he is prevented from engaging in private practice.

During the year 1849, the movement of insane patients was thus reported:—

Admitted ... .. Males, 71 ... .. Females, 66 ... .. Total, 137.  
 Discharged, cured... Males, 20 ... .. Females, 11 ... .. Total, 31.  
 Died ... .. Males, 48 ... .. Females, 45 ... .. Total, 93.

Comprised in the above 93 deaths, it ought to be stated, that 32 persons died by cholera, 11 being males and 23 females; the greater proportion of which occurred in the month of July, when the recent epidemic prevailed extensively.

Believing a detailed statement of the various diseases assigned as the immediate cause of death in the total 93 patients now reported may be interesting to professional readers, I subjoin a classified statement, containing particulars which will, doubtless, be considered more important, seeing the table illustrates generally, not only the pathognomonic character of all cases ending fatally, but likewise forms an instructive exposition of the physical maladies attacking the inmates of a large French lunatic asylum, in which the mortality proved considerable.

*Classification of the ninety-three deaths recorded in the Lunatic Asylum at Orleans, during 1849.*

DISEASES OF HEAD.		Males	Fem.	Total.
Arachnitis . . . . .		1	—	1
Congestion . . . . .		—	2	2
Epilepsy . . . . .		6	2	8
Fracture of skull by a fall . . . . .		1	—	1
Ramollissement of brain . . . . .		9	1	10
		17	5	22
DISEASES OF CHEST.				
Asphyxia by strangulation . . . . .		—	1	1
Inflammation of lungs . . . . .		1	3	4
Pulmonary apoplexy . . . . .		1	—	1
Pulmonary catarrh . . . . .		2	—	2
Pulmonary consumption . . . . .		3	2	5
		7	6	13
DISEASES OF ABDOMEN.				
Cancer of uterus . . . . .		—	1	1
Cholera . . . . .		11	21	32
Dysentery . . . . .		2	—	2
Inflammation of bowels and stomach . . . . .		5	7	12
Inflammation of mesentery and peritoneum . . . . .		1	1	2
		19	30	49
DISEASES OF UNCERTAIN SEAT.				
Cachexia and decrepitude . . . . .		2	1	3
Erysipelas . . . . .		1	—	1
Inanition . . . . .		—	1	1
Small-pox . . . . .		—	1	1
Typhus fever . . . . .		2	1	3
		5	4	9
Total of deaths by all causes . . . . .		48	45	93

According to the above statement, diseases of the abdominal viscera proved, in consequence of the recent epidemic, more fatal than any other class of maladies; gastritis and enteritis, after cholera, being in this division the most common cause of death, 12 fatal cases of that description having occurred during the year. Next in point of frequency rank diseases of the head; and in this category 22 deaths are reported, ramollissement of the brain being the most frequent cause, as shown by the fact, that of this formidable and generally incurable alteration of structure there were eight examples. Epilepsy constitutes the second most numerous cause, of which the total fatal cases amounted to eight; and it is instructive to observe, respecting this class of affections, that amongst the whole 18 deaths from both the above diseases, 15 occurred in male patients—viz. nine by ramollissement, and six by epilepsy; whereas only three women died from similar morbid affections. By pectoral complaints only 13 deaths are reported, five being from pulmonary consumption, and four from inflammation of the lungs. The fact of not more than five fatal cases of consumption being met with, amongst the whole 93 deaths reported, forms rather a striking feature, especially, if compared with the mortality often observed from the same disease, in the lunatic establishments of Great Britain, where consumption prevails very frequently. For instance, at Bethlem Hospital, in which lunatic institution 24 deaths occurred during the year 1849, amongst an average population of 405 insane patients, one-sixth of the whole, or four, were produced by phthisis; whereas at the Orleans Asylum, the comparative ratio was only one-eighteenth of the total ninety-three deaths reported. Again, by other diseases, or those designated of uncertain seat, the proportion of deaths at the Orleans Asylum, in 1849, was less than in the three previous divisions, there being only nine fatal cases, of which three were produced by typhus fever, and three, according to the official return I received, by cachexia and decrepitude, but which would be perhaps denominated in England, by the antiquated and indefinite phrases—"old age and decay of nature."

With reference also to another interesting point, namely, the period of life when death supervened in the 93 fatal cases now reported; it is instructive to state, that 14 of the above number occurred in patients under 30 years of age; nearly one-half, or 45, in the prime of life, being then 30 to 50 years old; 18 from 50 to 60; nine from 60 to 70; and four from 70 to 80—besides which, three patients—two men and one woman, were stated to be from 80 to 90 years old at the time of their death; thus showing that some individuals, although insane, may yet attain great longevity.

Respecting the type or general character of the mental maladies affecting the 521 inmates recently under treatment in this asylum, which then consisted, as reported in a former paragraph, of 246 male, and 275 female lunatics, I would next direct attention to the following table, compiled from official documents, as it supplies some rather interesting, if not instructive information on such points; besides being a good index of the ordinary forms of insanity usually met with, in a large provincial establishment for lunatics in France.

TABLE showing the Type of Mental Disease which affected the 521 Insane Patients, under Treatment at the Orleans Asylum.			
INCURABLE PATIENTS.		Males	Fem. Total.
Idiocy and imbecility . . . . .		44	38 82
Do. do. complicated with epilepsy . . . . .		22	14 36
Mania complicated with epilepsy . . . . .		20	20 40
Mania of long continuance . . . . .		64	55 119
		150	127 277
PROBABLY INCURABLE PATIENTS.			
Inveterate mania . . . . .		70	95 165
Periodical mania . . . . .		2	4 6
	Total .	72	99 171
CURABLE PATIENTS.			
Acute dementia . . . . .		4	5 9
Acute monomania . . . . .		6	16 22
Acute mania . . . . .		14	28 42
	Total .	24	49 73
	General Total . .	246	275 521

From the above data it consequently appears, that only seventy-three patients, or less than one-seventh of the entire number, are classed as curable; whilst in the remaining 448 scarcely any hope of amelioration could be entertained. This fact at once explains the small amount of cures effected last year, as also the numerous deaths reported. Even to have discharged thirty-one individuals convalescent, was creditable to the physician, especially, when it is stated, that only sixty-one curable patients were admitted in 1849; whilst the locality, with other adverse circumstances alluded to previously, are at the same time taken into consideration.

The large proportion of epileptic patients, now resident in the Orleans Asylum, deserves also special notice; the amount being forty-two males and thirty-four females, making a total of seventy-six, who are all considered incurable. The number of idiots and imbecile patients is likewise remarkable; eighty-two cases of this description—consisting of forty-four males and thirty-eight females, being now in the wards. Such a large collection of unfortunate human beings, as the above 158 idiotic and epileptic patients, deserves attention, as the amount shows the great frequency of the above forms of mental diseases, in this part of France. Indeed, according to report, epilepsy is of so frequent occurrence amongst the inhabitants, that several quacks, and even priests, enjoy at present considerable reputation in curing this generally incurable disease; which always has, and ever will be, a source of gain to charlatans amongst an ignorant and superstitious population.

This table exhibits, besides, another feature which deserves notice, namely, the large number of incurable male patients compared with female lunatics in the same condition, although the aggregate amount of insane men in the asylum is less than that of the other sex, 150 incurable male lunatics being now on the register, with only 127 females of a similar description.

It likewise deserves especial remark, that the incurable men are not only more numerous than the insane women of the same category, but the number of curable male lunatics under treatment does not reach to half the amount of curable females; seeing twenty-four of the former sex to forty-nine of the other are reported in the above table. These facts, along with the fewer insane males admitted in 1849, prove the inveteracy of insanity amongst men, although the disease is less frequent.

General paralysis, as in some other institutions, seems also of rather frequent occurrence in this portion of the Republic; the number of lunatics now in the asylum, affected with this peculiar form of malady, being sixteen male and three female patients; thus indicating that here, as elsewhere, this disease is always met with in much greater proportion amongst men than women, although the symptoms are most intractable in both sexes, and seldom yield to any remedies, unless at the very commencement of so direful a malady.

When going round the dormitories and various court-yards, the female patients were then very noisy, and appeared quite as much agitated as in any French asylum I have ever visited; the men being also a good deal excited, but certainly less violent than the female lunatics. Further, the proportion of patients under restraint, on the day adverted to, was likewise considerable; as shown by the following enumeration, noted at the time of my perambulations, in order to avoid exaggeration. Eight male patients had strait-waistcoats, of whom two were likewise strapped to their beds; and seventeen female lunatics were in camisoles, two of these being, besides, tied to their beds; whilst two were also shut up by themselves in the court appropriated to agitated female patients.

This division of the asylum stands much in need of improvement, the cells being badly ventilated, unglazed, having stone walls, and are very comfortless. Indeed, the entire locality is altogether unfitted for lunatics, and about the worst of the kind I have ever entered; whilst, from its original defective construction, the faults, as in some other parts of the building, appear irremediable. Nevertheless, it is only just to the authorities to add, that several of the ordinary court-yards are by no means badly constructed, having also pretty parterres, with enclosures of flowers; besides which, a new dormitory,—recently finished, seems superior to the old, at the same time, that others were then undergoing improvements.

As might be expected from the above facts, and other causes, very few private or paying patients are at present under treatment in this asylum. Indeed, the accommodation for such inmates did not appear extensive. Amongst the 521 lunatics now under treatment, only thirty-two inmates, consisting of eleven male and twenty-one females, are classed as voluntary patients, who pay for their maintenance and lodging from 440 to 1200 francs per annum; the remaining 489 residents being all indigent lunatics, or,



to employ the distinctive French designation, they were insane patients who had been placed in the asylum, "d'office."

Most of the wards in this institution are not only very confined, but badly ventilated; and were, at my visit, overcrowded with beds, owing to the limited spaces, as also the very large number of lunatics now accumulated together. In consequence of the great deficiency of accommodation, a division of the patients now inhabit some old houses attached to a farm belonging to the hospice, which contains about twenty-five acres, where the inmates are occupied in agricultural and horticultural employments. In addition to the means here afforded, occupations are likewise promoted at the asylum itself, the females being engaged in household work, sewing, knitting, and other employments; the males in the gardens, at handicrafts, and various trades adapted to their situation; but occupying the lunatics did not seem to be carried out either as zealously, or to the same extent, in this asylum as I have noticed in other similar establishments. On this subject one defect may be mentioned, as it chiefly arises from injudicious domestic arrangements; viz. no kitchen being specially appropriated for the lunatic department, all the food required must be brought from the common cuisine; and as the lunatic patients are often sent to carry the provisions, it thus happens, that they mix with the inmates of other divisions of the hospital, which is very objectionable, as I can state from personal observation. Every institution for the insane should be entirely separated from any other charitable establishment, proper classification of the inmates being also of the highest importance; and no court-yard should ever overlook another; still less, should the inmates be seen from neighbouring houses, or be able, on their part, to converse with the occupants of such localities.

Believing enough has already been said respecting the Orleans Lunatic Asylum, I will only now add, that it requires much improvement, if not transference to a separate and more open situation. Such a proceeding would be highly judicious; and as it is the only public provincial establishment for insane patients belonging to the three departments of the Eure and Loir, the Loiret and the Eure, the councils-general of these important districts of France, ought no longer to rest satisfied with the present condition of this institution, which seems far inferior, in point of accommodation, to many others in the country. Should the public authorities, whether local or central, wish to be convinced respecting this important feature, they need not go farther to obtain information, or to observe the beneficial results of experience, than to the neighbouring asylums at Auxerre, or Blois, and especially the institution at Le Mans, whose excellent example they might advantageously imitate.

#### SAINT YON ASYLUM.

This institution derives its name from a M. de Saint Yon, who in 1615 possessed the property. In 1670, M. De Bois-Dauphin became the proprietor, by whom it was converted into a monastery for females and a general hospital, still retaining the original name of Saint Yon.

In 1825, the building was made a receptacle for lunatics, and has continued so till the present time; being specially appropriated to receive insane patients belonging to the department of the lower Seine. This asylum is situated in the Fauxbourg of St. Sever, on the south side of the river, and close to the city of Rouen, the ancient capital of Normandy. The position is good, although low, and rather near the neighbouring houses; still, the foundation being gravel, and having about twenty acres of gardens and fields adjoining, it possesses many advantages not always found in other establishments. The court-yards for female patients are on one side of the domestic offices, and those for the male lunatics on the other; both being quite separate. The pavilion, containing the baths, occupies the centre building; whilst a steam-engine supplies water to this important appendage in all French asylums, as also to the culinary and other departments.

Saint Yon is one of the largest provincial Insane asylums in France, and was also amongst the first departmental insane institutions established. It is, besides, one of the best conducted in the country; and contained, at the period of my recent visit, 739 insane inmates, 261 being male, and 468 female patients; thus giving a considerable excess of the latter sex over the former, much more so, indeed, than I have noticed in any of the other asylums previously described. Two physicians are attached to the institution, having entire charge of the patients, whom they visit daily. Dr. De Smytère takes charge of the male, and Dr. Mérielle of the female department; but only

one of these physicians now resides in the asylum, namely, Dr. De Smyttère, the other being a practitioner of repute in Rouen. Each of these gentlemen has two internes attached to their respective divisions; two of which, very useful medical officers, in every asylum, must be always on the premises, in case of any emergency; and all the four being resident in the establishment, the official staff seems adequate for every purpose.

Like most provincial public lunatic institutions in France, Saint Yon receives private or paying patients. The number at present is, however, not considerable; and they are lodged in separate quarters, the ladies in a building, with their own garden, on the one side; the gentlemen, who seemed equally well accommodated, occupied another quarter; both being quite distinct from the pauper patients. The pensions vary from 1000 to 1500 francs per annum, according to the accommodation, with 750 francs additional, should the patient desire the services of a special attendant. In reference to this department, it may be worth mentioning, that the building appropriated for private male patients, was constructed by an English architect, and has a separate garden, with a bowling parterre for the amusement of the pensioners.

When perambulating the numerous court-yards and dormitories of this large asylum, the inmates generally seemed much more quiet, compared with those I saw in 1842, during my previous visit to this institution; whilst both the male and female patients now exhibited less excitement than appeared to me at that period. This improvement was especially apparent in reference to the diminished application of the strait-waistcoat, compared with former usage; according to my distinct recollection. The total number of females now mechanically restrained, amongst the whole 468 lunatics of that sex, being seven; whereas of the 361 male patients, only three had camisoles; and I saw no inmate whatever confined in solitary cells, or mechanically restrained in any other manner. This report of the restraint now employed differs from my former observation; and shows the progress made in a question which is so interesting to every Englishman, and also now warmly supported by many French practitioners.

During the year 1810, the movement of insane patients at Saint Yon was as follows:

Admitted . . . .	Males, 100 . . . .	Females, 104 . . . .	Total, 204.
Discharged cured .	Males, 39 . . . .	Females, 37 . . . .	Total, 76.
Died . . . . .	Males, 56 . . . .	Females, 53 . . . .	Total, 109.

Amongst the above deaths, nearly one-third, or thirty-three individuals, died by cholera; the sexes being almost equally divided. Besides these casualties, twenty-four male and fourteen female patients were removed from the asylum, previous to their cure being effected.

When visiting the various divisions of this institution, along with the attending physician, I was much pleased with the internal discipline of the entire establishment. Thus, on the female side, those who are able to leave their dormitories, assemble in the middle of the court-yards, and seat themselves on chairs in a circle; so that the physician can thus minutely examine every individual without much trouble, or the chance overlooking any patient, which might be the case, were they dispersed over the enclosure. But in addition to the facility of thus seeing every person, the discipline of making all the female patients seat themselves in regular order, imposes upon them some restraint to remain quiet, at least during the physician's daily visit, which thereby becomes an important aid in their treatment; for if once a lunatic is made to behave properly, the other means employed by the practitioner will likely prove more efficacious. Again, on the men's side, the same principle is followed; but with this difference, that the male patients all stand up in single file, as if at an ordinary military parade; whilst the physician, accompanied by the interne, and other officers, or any visitor who may be present, walk along in front, in the way a general officer with his staff would inspect a regiment. The same mode of visiting and inspecting the patients is now adopted in many other lunatic asylums; and considering the large numbers frequently congregated together, the plan is judicious; whilst those inmates who are unable to walk, or may be in bed, or in the infirmary, are, of course, afterwards specially examined in their different localities.

The female dormitories seemed exceedingly crowded; and great difficulty was consequently experienced, in accommodating all the patients of this class, whom the authorities have been obliged, from necessity, to admit. Every available corner had therefore an extra bed; and even then, it has been found impossible to admit every applicant. Notwithstanding this overcrowded population of the female wards—generally so

noisy in France—the agitation was less than I have noticed elsewhere; whilst the male patients were as usual, more quiet than the female.

This institution seemed well managed in all its domestic, culinary, and vestimentary arrangements; whilst the discipline established by the medical officers, appeared excellent. The physicians have almost unlimited or despotic power in this asylum, to regulate everything respecting the medical treatment of the inmates; and they cannot be interfered with by any concurrent, still less, an inferior jurisdiction. The dietary, clothing, occupations, amusements, and recreations of every kind, are all directed by the attending physician; and no attendant whatever is permitted to order anything in reference to treatment or occupation, out of the usual routine, without his express sanction; nor is the friend or relative allowed to visit any lunatic, or the patient to leave a particular division, unless by the specific authority of the medical attendant; besides which the sisters and all servants must obey every mandate emanating from their superiors, especially those issued by the physician.

The patients appeared well fed and clothed, the women in the habiliments they usually wear; but the male patients, excepting those of the upper class, were nearly all clad in an uniform manner. This may suit the French national character, but to my mind, the plan seems objectionable, being too monotonous, besides having more of a military appearance than I should consider desirable.

The same uniformity of dress prevails in other establishments, but it is not so rigidly enforced as at Saint Yon. The system certainly promotes economy; but, amongst persons affected with mental alienation, the custom of clothing every patient alike, whatever may have been the previous tastes and occupation, or present state of mind and feelings of the individual, seems of doubtful utility; and ought not to be adopted in a limited, but still less, in any large asylum containing indigent lunatic patients.

Occupying and amusing the insane patients is considered of essential importance at this institution, where every effort is made to engage the lunatic inmates in some bodily employment. This object was perseveringly and successfully carried forward by M. Parchappe, when chief physician of Saint Yon; and the same very useful system is still pursued by his present able successors. To specify minutely the various trades and handicrafts in which patients are now engaged, seems superfluous; for to do so now, would be but to repeat many remarks similar to those already often made, when speaking of similar establishments. I will therefore at present only say, the asylum at Rouen need not fear comparison with any other institution.

In consequence of the usually crowded condition of Saint Yon, and the necessity of having additional sleeping accommodation, with greater space for employing the lunatics, a new asylum is now in course of construction, near the city, to contain 300 inmates and which will be appropriated exclusively to male patients; when the present institution will be restricted to insane females. According to report, the contemplated expense is calculated at 1,000,000 francs; but before the asylum is finished the outlay will doubtless, as often happens elsewhere, exceed the preliminary estimates.

In order to carry forward agricultural and horticultural labours, to which many psychological physicians in France justly attach great importance, a farm containing about ninety acres will be attached to the new establishment; and, judging from the plans kindly exhibited for my inspection, by the authorities, as also from the information communicated, the new asylum for the Lower Seine will be creditable to the department. Having the advantage of being specially projected to promote labour and employment amongst lunatics—so ably advocated by M. Parchappe—and being also superintended in its construction by the present Director of Saint Yon, Dr. De Bouville, an able, although now a retired physician, and therefore fully cognizant of the requirements for such institutions, my present expectations respecting its beneficial results are somewhat sanguine. These anticipations I hope to see realized at some future period, when able to visit the new asylum, as also to thank again in person MM. De Bouville, De Smyttère, and Mérielle, for the courtesies I experienced during my recent excursion.

#### GENERAL REMARKS.

When speaking of the medical staff of Saint Yon, I stated that four junior resident medical officers, called internes, are attached to the asylum, in which they are lodged, and have rations, besides receiving 400 francs per annum. Each interne may remain four years in office, but the average period varies from two to three years; and to be

appointed, the candidate requires certain qualifications. During the time an interne continues at the asylum, he has excellent opportunities for obtaining knowledge in the best of all schools,—namely, from practical clinical experience—aided by the information also given by the physicians. Not only are the internes thus practically instructed to become future practitioners, but they in the mean time relieve the superior medical attendants of much labour and professional details. No asylum should, therefore, be without senior resident pupil officers; and having seen the inconvenience accruing from the want of similar officials, in some English as well as French institutions, I have more than ever become convinced of the great advantage of the above functionaries. In very few English asylums are there such appointments; nevertheless, the period is not distant when every asylum for lunatics in the British empire will have several professional attendants of this description, like the ordinary civil hospitals, which now possess dressers and house surgeons.

Feeling very strongly the importance and advantage of having, not only medical pupils, but also resident internes at every asylum for the insane, I must enlarge a little upon this interesting question, especially, as my early convictions have become materially strengthened, by recent observation and experience. From the facts recorded in previous pages, it will have been noticed as very remarkable, that wherever internes were officiating in any of the asylums described, restraint was less employed, and the patients there appeared even more tranquil; besides the great relief from the laborious details, which such an arrangement gives to the attending physician. The daily experience of those conversant with the insane, and especially of physicians habitually engaged in teaching, or lecturing to medical pupils in public lunatic institutions, fully bears out the opinion, that harm very seldom arises from the attendance of students, if properly regulated, the same as in ordinary hospitals. On this point, the views entertained by many practitioners of eminence might be quoted; but at present one reference will suffice, as the sentiments expressed are based upon long experience, both from treating insane patients, and in giving lectures on insanity.

The authority now referred to is M. Falret, the distinguished physician of La Salpêtrière, who observed, in a recent lecture he delivered, "that so far from being detrimental to insane patients, the attendance of pupils is often adjutory to their treatment; whilst clinical instruction might be as safely imparted, as in any ordinary hospital." M. Falret likewise made an important remark respecting French students, which would, I am sure, be equally applicable to Englishmen, under similar circumstances, viz. that in his opinion the pupils always conducted themselves in a satisfactory manner.

Timid and prejudiced objectors have said, no doubt, the practice of giving clinical instruction in a lunatic asylum would irritate and wound the feelings of insane patients; but this erroneous view is assumed rather from the observation of man in his sound, than in an abnormal mental condition. Hence the origin of much fallacious reasoning, by well-meaning and benevolent, but mistaken individuals. If completely insane, no injury whatever is thereby likely to supervene to the patient; although occasionally in certain cases, when approaching convalescence, the presence of pupils, in that particular dormitory, may sometimes do harm. Should this appear, discrimination then becomes necessary; of which the attending physician being the best judge, would, therefore, always act accordingly.

The attendance of pupils in the wards of a lunatic asylum, along with the usual medical attendant, cannot surely have any worse effect than in an ordinary hospital. Again, cases of interest would be often more minutely inquired into; their history, symptoms, and treatment investigated with greater care than, perhaps, they might be under other circumstances; from being thus exposed to the observation of intelligent students anxious to gain experience. For it is a common remark, that the sick poor are frequently better attended, and also more assiduously treated, when placed under the general observation of the profession, than otherwise; especially when a "chiel" is taking notes to print them afterwards. Instead of injury, benefit will often follow such a proceeding; and even should any inconvenience be occasionally the consequence of placing lunatic upon the same footing as general hospitals, that result cannot be at all compared in importance, with the many advantages which must then arise to the profession, the community, and still more, to every victim of insanity under treatment in public institutions.

Although unwilling to accumulate arguments upon a subject, which appears to all unprejudiced minds to be now settled satisfactorily, I must still crave the permission of

readers to state, that an experienced professional friend, and resident medical officer of one of the largest asylums in England, and whose skill and judgment fully justify the high esteem in which he is held by all his acquaintance, candidly informed a county magistrate, also a friend of my own, who recently consulted him on the subject of an approaching medical election at another asylum, that when appointed to his present office "he previously never had the opportunity of feeling the pulse of a lunatic." It is unnecessary to say, that this gentleman is an earnest advocate for the system of instruction by lectures, respecting the nature and treatment of mental diseases; and has also materially contributed, by his individual exertions, to lessen that defect in medical education, which many other practitioners feel, and earnestly desire to see remedied.

When giving in previous pages the various statistical returns obtained from the eight public institutions mentioned in this communication, I considered it would be rather out of place to make special remarks upon the movement of patients in particular asylums, so as thus to avoid repetition; for these reasons, I purposely abstained from deducing any inferences, or enunciating general conclusions on such premises, until all the facts thus collected were placed in juxtaposition; believing that deductions, based upon an extensive series of facts, are more important, and in a higher degree conclusive, than if only drawn from a limited number of data; whilst they also give a more comprehensive outline of the chief phenomena. With this view, the following tabular statement has been compiled, in order to show the total number of patients admitted, cured, and died in each asylum during the year 1849, separately and collectively. The amount of inmates under treatment on the day I visited the various institutions is also stated; and as all the figures were obtained from official documents, they may be relied upon as accurate.

In regard, also, to a most important question,—namely, the actual number of patients reported under restraint, I can likewise say, upon that point, there is no exaggeration, as every figure contained in the subsequent table was written down at the time, from my own personal observation. This record of the amount of mechanical coercion, noticed in French insane establishments, doubtless will attract the special attention of British physicians, who generally entertain very different notions respecting the personal restraint of lunatics, from many of their brethren resident beyond the English channel; where great diversity of opinion prevails upon so vital a question, compared with that held in England. It should however be remembered, that padded rooms are very rarely met with in any French asylum; and also, that the camisole is the usual method of employing personal restraint, generally sanctioned by the medical officers; whilst it is sometimes applied as much for the safety of attendants, as of the patients; although some practitioners still think such treatment even beneficial in agitated cases. Intending again to allude to the important question of restraint, along with other subjects, I would now request the reader's attention to the following classified statement of facts and figures, which fully merit careful examination:—

TABLE showing the movement of Patients in eight French Provincial Asylums, during 1849. Also the total Population of Lunatics, when visited in August or September of 1850, with the number of patients under restraint. Compiled by Dr. Webster.

Name of Asylum.	Movements of Patients in 1849.									Total Population in the Autumn of 1850.			Patients under restraint.		
	Admitted.			Cured.			Died.								
	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.
Bon Sauveur . .	60	63	123	42	30	72	31	21	52	302	390	692	6	12	18
St. M <sup>e</sup> eu . . .	47	44	91	22	15	37	24	25	49	143	168	311	3	2	5
Nantes . . .	70	56	126	25	25	50	56	44	100	181	210	391	9	12	21
St. Gemmes . .	69	57	126	32	39	71	39	31	70	161	179	340	12	15	27
Le Mans . . .	41	33	74	15	20	35	8	16	24	134	258	3	4	7	
Blois . . .	26	60	86	13	10	23	8	7	15	46	78	124	—	3	3
Orleans . . .	71	66	137	20	11	31	48	45	93	246	275	521	8	17	25
St. Yon . . .	100	101	204	39	37	76	56	53	109	261	468	729	3	7	10
Totals . . .	484	483	967	208	187	395	270	234	504	1,464	1,902	3,366	44	72	116

According to the preceding summary, it appears, that the number of patients of both sexes received, during the year 1849, into the above eight provincial asylums for the insane, was almost identical; 484 lunatic males, and 483 females having been admitted. More men, however, were cured than women; 208 being of the former, to 187 of the latter sex; whilst the total deaths not only surpassed the aggregate recoveries, in both categories, but the proportion of fatal cases was greater amongst male than female patients; the difference being thirty-six fewer deaths amongst the latter division, although the gross amount of females under treatment was considerably more than the male inmates. These statements are interesting, and well deserve the attentive consideration of psychologists.

Indubitably, the great mortality recorded in the above table, was materially augmented by the recent epidemic cholera; hence, the results now reported, must not be held as true criteria of the usual annual average; still the ratio of deaths was large, speaking comparatively. Again, the total cures were almost forty-three per cent. amongst male patients, compared with the admissions; but only 38.71 per cent. amongst females, if similarly calculated. In reference to the amount of mortality, attention should be directed to that of Le Mans, as it furnishes a good index of the ordinary rate recorded in a provincial lunatic asylum, seeing no patient died of cholera at that institution; where, in an average population of at least 250 lunatics, the deaths, by all causes, amounted only to sixteen cases, during the entire year. Thereby making the ratio 6.20 per cent.; the number of persons discharged cured being, at the same time, nearly one-half the amount of admissions. Again, at St. Méc's asylum, if the twenty-one deaths reported by cholera be subtracted from the total forty-nine fatal cases stated in the previous table, the mortality, by all other causes, then becomes 9.31 per cent. amongst the residents. To pursue this limited mode of analysis any farther, at present, is unnecessary; whilst, to consider the total deaths now reported in the various asylums, as indicating ordinary occurrences, would be both unjust and erroneous. Foreigners might with equal justice assert, "London was a most unhealthy capital," because the mortality, of the same season, reached far beyond its usual amount; 27,109 persons having died in the metropolis of Great Britain, from all causes, during July, August, and September, of last year, instead of 13,503, which occurred in the parallel quarter of 1848; or of only 11,578, reported throughout the same districts, in the similar three months of the year 1850, just terminated.

Another feature in this table also deserves special remark,—namely, that female patients predominated, in respect of number, over the male lunatics in every asylum, especially in that at Bon Sauveur, and at Saint Yon; the excess, in the latter, being not less than 79.30 per cent. Even, if all the 3366 inmates are taken collectively, the difference, in the two sexes, is still nearly one-third; the numbers being 1464 male to 1902 female lunatics; thus giving 438 more patients of the latter than the former, and thereby indicating that now, in some districts of France, at least, insanity is a more frequent malady among women than men; the same, as I have heard, prevails throughout the whole country, as it is likewise in England; particularly amongst the metropolitan population. Various reasons are usually assigned for this decidedly greater liability of females than males to mental disease; but into that interesting question I will not enter further, as it would be rather out of place to discuss such a subject at present; my chief object being to point out, rather than to explain, the above well-established tendency of mania.

Respecting the amount of mechanical restraint actually noticed in the different asylums, at the period of my visit during last August and September, the figures I have given in the table will, doubtless, attract much attention. Taken collectively, the numbers show, that forty-four male lunatics, out of 1464 then resident, were in camisole, some being also otherwise restrained; thereby giving one individual in restraint to every 33¼ male inmates; or three per hundred. Amongst the female lunatics, again, the proportion was somewhat larger; seventy-two persons of that sex, out of the total 1902 resident patients, being under mechanical coercion; thus making one female in restraint to every 26¼ inmates; or at the rate of 3.78 per hundred. In contrast with this report respecting the above-named French provincial asylums, I would now place an official statement of the practice pursued at Bethlem hospital, during the same period. At this establishment, where formerly the strait-waistcoat, with various kinds of personal coercion, were in even greater use, than on the other side of the English channel, *not one insane patient*, amongst an average population of 391 lunatics, was under constraint of any description, during the five weeks ending the 20th of last September;

when I first revisited that institution, after my return from the continent, and which embraced the whole time referred to in this narrative.

Whilst describing some of the French lunatic institutions noticed in previous pages, allusion was made more than once to the deficient supply of water. This constitutes a serious evil in every public establishment, but especially in an asylum for lunatics, and contributes very materially to the production of sickness amongst the patients. Wherever a constant and abundant supply of good water exists, to carry away all refuse, and to promote personal cleanliness, as also for culinary or other purposes, then fevers and most zymotic diseases are much less likely to prevail, even when rife in the adjoining neighbourhood. Of course, other causes must not be overlooked, as they likewise exert great influence. Still, an abundant supply of water is essential; wherever large assemblages of human beings are congregated together, whether mentally sane or otherwise. This truth was remarkably illustrated at Bethlem hospital in the autumn of 1849; when cholera proved epidemic, and was very fatal in the immediate vicinity of that institution. In this large charity, not a single inmate was attacked by cholera, notwithstanding the hundreds, nay, even thousands, who became victims to that epidemic malady, within even a short distance of the building. When alluding to this remarkable exemption of Bethlem hospital from cholera, during the recent outbreak, and at the very time it proved so fatal in some French asylums for the insane, I stated in another publication, as an explanation of this phenomena, that here "there is a most abundant supply of pure water throughout the whole establishment, alike for baths, washing, and cooking. So copious, indeed, is the quantity, that in every water-closet, in consequence of a spring being attached to each door, whenever any person enters, the movement thus made simultaneously opens a valve; connected with a cistern, from which a torrent of water rushes into the seat; and this operation is repeated, when the patient retires. Further, through all the drains, water runs constantly; chloride of lime is also daily and freely used; and as every drain has been properly trapped, no odour ever prevails. A very deep artesian well—reaching to below the chalk—supplies the water required in the establishment; which a steam-engine pumps, at the rate of seventy gallons per minute, into the numerous reservoirs on the roof of the building, which are frequently cleansed, in order that the water may not be contaminated; hence, there is never any deficiency of this element, most essential in all institutions, but especially in asylums for the insane." The French physicians are fully aware of the vital importance of having an abundant supply of water in every public institution; and, to prove the existence of this feeling, I might again allude to the proposed erection of a steam-engine by Dr. Le Vincent, to pump water from the Loire, for the institution of St. Gemmes; as also to a similar proposal now in contemplation for the asylum at Blois, where a more copious supply is likewise much wanted.

Of late years, great progress has been made in France, respecting the nature, pathology, and medical treatment of mental diseases; whilst throughout Europe, few psychological physicians have done more in this important department of medical science, than several of the distinguished practitioners now attached to the lunatic establishments of the former country. To prove this assertion, it may be stated, that as all bodies are examined after death, in the public lunatic asylums of France, the opportunities for studying the pathology of mental diseases are consequently ample; of which the medical officers take every advantage, and also register the morbid appearances noticed on dissection.

In reference to another point, it ought, however, to be stated, although the physicians present regular reports of all proceedings in their respective asylums, to the higher official and administrative authorities, which contain very frequently much valuable information, with statistical details, and other data; these reports are, nevertheless, often lost to the profession, seeing they seldom appear in print, as in this country; but become buried, like many other public papers, in the archives of the Prefectures, the minister's bureau, or consigned to unmerited oblivion in some similar receptacle. Knowing the value of such useful documents in England, I think the Councils-General of departments in France should follow the system here adopted, as well as in America; knowing well, if the physicians of every French asylum for the insane published annually a detailed report of proceedings, the amount of highly useful and practical information thus supplied to the profession, would be very considerable. The instructive papers of this description, which MM. Parchappe, Bouchet, Aubanel, Billod, Morel, Giraud, Renaudin, and other experienced practitioners have given to the medical profession, conclusively indicate how much might be thus accomplished. The central

government, with such excellent examples for their guidance, ought to sanction, if they did not absolutely require, for publication, a detailed official statement from every public and departmental asylum, throughout their entire jurisdiction.

Before taking leave of the medical officers of institutions for the insane in France, of whose zeal, ability, and devotion to the humane cause they have undertaken, it would be both easy and gratifying to speak at greater length; I must say unequivocally, the remuneration received is often too small, and by no means adequate to the labour performed, or the position they as physicians hold in society. Being in most cases debarred from engaging in private practice, the sole professional support these gentlemen have is their annual salary, and an official residence. Undoubtedly, in Paris, Rouen, and in some other cities, the physicians of public lunatic asylums are not always prevented from giving their medical services, and part of their time, to the public; which, of course often makes a great difference; still to pay some of the distinguished men I could name, but refrain out of delicacy to their feelings, with only 3000 or even 2400 francs per annum, is very illiberal, and by no means, sufficient remuneration; especially, where private paying patients are received into the asylum, of whom none could ever be attended before or afterwards, by the then resident physicians. Either the salaries now paid ought to be increased both at first, and afterwards, according to length of services; or private practice uniformly permitted, when not interfering with their official duties, which, of course, must always be duly performed. Wherever bad regulations prevail, they should be reformed; but if laws are good in Paris, the same become equally applicable to Nantes. Again, if private practice be permitted in Rouen, it cannot be wrong at Orleans. Further, Bon Sauveur with 692 insane patients, should have at least one resident physician, with four internes; quite as much as the neighbouring asylum of St. Yon, containing 729 inmates. Lastly, St. Genmes Asylum, with 340 lunatics; and especially the Orleans institution, containing 521 insane patients, instead of only one resident medical officer, without, in both cases, even a single interne,—ought to have, if not two physicians, with two internes, certainly, three or four of the latter useful officers attached to each establishment.

In French asylums, there is I believe, no matron; or at least, no female attendant having the attributes of that important personage in English institutions; and which many consider an advantage in favour of our neighbours. A superior "sœur religieuse" possessing power over the other female attendants, is, however, not uncommon; whilst in the laundry, and other departments, there are various female officials; but the treatment and general management if the patients, whether on the male or female division, rests solely with the physician. In this respect, I consider the system pursued in the new French institutions well worthy of imitation, on the English side of the channel; where the matron sometimes becomes too important, from not being sufficiently under medical control, according to the opinion of many persons, well qualified to decide the point, from their own experience.

On the other hand, each departmental asylum has a director, who is a most important personage; being the chief superintendent of everything appertaining to the lay administration of the establishment. In some instances, the resident physician is likewise director; but in many asylums, the offices are entirely separate; which arrangement, to my mind, appears altogether the most eligible, as the attributes of both are incompatible, particularly in a large establishment. Under such circumstances, it must be allowed, that a physician whose mind is frequently engaged in financial questions, or if harassed by extensive commissariat duties, will not be able to find much leisure time for study and science. In an asylum, having a very limited number of inmates, the duties being in that case of a restricted description, the junction of the two offices may be permitted; and as such an arrangement will augment the remuneration of the physician, generally so underpaid, it has that advantage, without being then likely to prove injurious to the patients.

Believing it will be interesting to some English readers, to obtain a few general facts respecting the extent of accommodation at present available for the treatment of lunatics, belonging to the various departments of France; I would remark, that the institutions for insane patients, whether departmental, or those only forming a division of a general hospice, and lastly, those private establishments which now receive indigent patients, by arrangement with particular departments, recently amounted to 67; and were thus classed. The departmental asylums similar to Le Mans are 37; those forming only one division of a general hospice, as at Nantes, are eighteen in number; whilst twelve private establishments, like Bon Sauveur, now receive insane patients,



by pecuniary agreement with neighbouring departments. Besides the above sixty-seven establishments for lunatics, there are also the three great public institutions of Paris; namely, Bicêtre, La Salpêtrière, and Charenton; thus making seventy asylums for the insane, throughout France, which are now placed more or less under the surveillance of government.

As might be expected, the total amount of lunatics in the above institutions is very large; the number being, according to the most accurate accounts I have been able to obtain, about 22,400; the majority of which are females. Besides the aggregate number now mentioned, the inmates of various private lunatic asylums throughout the country must be also taken into account, before we can correctly estimate the prevalence of insanity in France; which, although not so common a disease as in England, in regard to the population, is nevertheless very considerable; especially in the French metropolis. This is shown by the total admissions of insane patients during 1849, at Bicêtre, Charenton, and La Salpêtrière, which are reported to have been 1421 cases, taken collectively; the sexes being nearly equally divided. Again, in regard to recoveries, 474 patients were discharged cured from the above named three institutions, during that year, 235 being men, and 239 women; whilst the total deaths amounted to 949 individuals, comprising 334 male and 615 female lunatics. It should however be remembered, that this very large mortality amongst the insane women arose especially from cholera, which then prevailed at the Salpêtrière like a pestilence; 599 persons having died in this institution during 1849, by that epidemic.

Another feature in the movement of patients under treatment at these establishments should be likewise noticed; viz., the number of lunatics reported to have escaped from Bicêtre, Charenton, and La Salpêtrière during last year, which actually amounted to 35 individuals; 23 being men, and 12 women. In contrast with the above official statement of escapes effected from the three public lunatic asylums of Paris, it may be interesting to state, that from Bethlehem hospital, during 30 years ending the 31st of last December, although 6952 curable insane patients had been admitted into the institution—consisting of 2781 men, and 4171 women, only twenty-three lunatics have escaped from the hospital, 15 being male, and eight female patients; most of whom, or twenty individuals, were however speedily brought back to the institution. It is also curious, if not instructive, to remark, that both in Paris, and at Bethlehem, the number of male patients who effected their escape, was greater than the female; the proportion being two men to one woman in either instance.

Formerly, when restraint was much more frequently employed in the ordinary treatment of lunatics, than recently, escapes were then by no means uncommon. Indeed, the stricter insane patients were confined, and the oftener mechanical coercion was employed, escapes then became more numerous. For instance, during twenty years, ending the 31st December, 1769, when the strait-waistcoat, straw, and even chains were but too commonly the lot of unfortunate lunatics in this, as in nearly every asylum; it appears, amongst 3629 patients admitted into Bethlehem hospital, fifty-five individuals escaped, forty-four being men, and only eleven women; thus giving one escape in every sixty-six admissions. More recently, and particularly when restraint of any kind is now very rarely employed, and the strait-waistcoat is unknown, escapes from the above institution have become of very rare occurrence. Thus, during thirty years, ending the 31st of December, 1849, although 6952 unable insane patients have been admitted, the whole of whom were recent cases, only twenty-two persons escaped, fifteen being male, and seven female lunatics; thereby making one evasion in every 316 admissions. If calculated in reference to sexes, the results then become very different; the escapes amongst male lunatics being actually one in every 165 of that sex admitted; whereas, it is only one in every 595 insane women; and if viewed comparatively, the proportion thus seems threefold greater, amongst male than female lunatics.

In my opinion, based upon these and other conclusive data, the more insane persons are restrained, the oftener attempts will be made to escape from confinement in any lunatic asylum; and I feel thoroughly convinced, were coercion less frequently employed, than unfortunately still prevails in some parts of Europe, escapes as well as suicides would not be so numerous. In reference to the fact of self-destruction being much more common amongst lunatics when mechanically restrained, than under the present very different system, I would mention, as a marked illustration of this great truth, that in Bethlehem hospital, where personal coercion by various means was so generally employed,—namely, during the same twenty years already quoted, in reference to this subject, or prior to the 1st of January, 1770, at which period escapes

were also common; eighteen patients actually committed suicide, consisting of six male and twelve female lunatics, which makes one case of self-destruction in every 202 admissions. Now, however, (and such a fact should be always remembered,) when the strait-waistcoat is unknown, and mechanical restraint of any description very rarely used, suicides, like escapes, have become much more infrequent. In proof of this opinion I may state, that during the last thirty years, notwithstanding mechanical coercion was more employed at the beginning of that period than towards its close, exactly eight suicides, of whom two were men and six were women, have been recorded amongst the whole 6952 curable insane patients under treatment in the hospital; being thus one case in every 869 admissions.

When noticing the peculiar feature exhibited at Bethlem, as also at the three Parisian public lunatic asylums, of male patients having much oftener effected their escape than females, it should be, on the other hand, remarked, that both recently, as also about the middle of last century, a greater number of women committed suicide at Bethlem Hospital than insane men; which propensity may be in part explained by the ascertained frequency of suicidal mania in the female oftener than in the male sex—the more acute feelings of the former, and their less self-command over actions which men seem in a higher degree able to control. Again, women being more domestic in their habits and conduct, feel less disposition to escape from their actual place of residence; whilst men, being comparatively more accustomed to change of place, to varied and active employments, and to be also much out of doors when in health, have become reconciled with greater difficulty to confinement in an asylum than women. However difficult it may be to explain such peculiarities in the two sexes, the facts now stated respecting the diversified disposition to escape and to suicide noticed in each sex appear, nevertheless, important; especially as they conclusively demonstrate, that the more frequently personal coercion of lunatics is employed, independent of many other evil consequences, so will casualties of the above description more likely supervene.

Notwithstanding it would prove both interesting and instructive to discuss the medical treatment usually pursued by physicians in the lunatic asylums of France, the length to which this paper has already extended prevents my now enlarging upon such an important topic, especially as some readers might consider it unnecessary. Nevertheless, I would briefly remark, that in addition to occupying and amusing the patients, great utility is attached in every institution to frequent baths, where the apparatus for bathing is always considerable—as at St. Yon, for instance, in which the bath-house is well worth examination. The douche does not appear to be so much employed as formerly—at least judging from my own previous observation; and it is only now used by way of punishment. The cold affusion seems, however, to be frequently prescribed in many of the French asylums. Hence, in refractory patients, who refuse to work when occupation is considered advisable by the physician, this form of bath proves frequently beneficial; and in many cases, where such cold affusion is employed, the patients are soon induced to commence the work they had previously refused to undertake; whereupon the medical attendant immediately stops any further affusion of cold water, as it is almost always found, that individuals so treated then keep their promise to resume employment. An instance of the kind, amongst others, may be here mentioned, since it shows the efficacy of a cold affusion-bath in refractory cases of insanity. One of the female inmates at St. Meen's Asylum having refused to continue some work, upon which she had been engaged the day previous, was ordered by her medical attendant to have the cold affusion. This remedy was accordingly applied in our presence, at the termination of the morning visit; as the order could only be executed, when the physician or an interne was actually present to watch the effect, and to stop any unnecessary application. Whilst the second bucket was being poured over this poor maniac's head—her body being then immersed in an ordinary bath, but so secured, that she could not escape the stream, or do any injury to herself, either with hands or limbs, she immediately called out, "*Grace, monsieur—je travaillerai.*" The further affusion of cold water was instantly interrupted, a few kind words were spoken to her by the interne by way of encouragement, and she was ordered back to the workroom. Subsequently, that gentleman remarked to me, that he confidently expected this patient would again return to her work as readily as three months before, when the cold affusion-bath was most successfully employed; since which, she had continued tranquil, and been diligent during the interval, until yesterday's outbreak. Other cases of a similar character might be quoted, but I refrain, believing they would be considered superfluous.

Influenced by the same motive, I do not intend to discuss the various remedies usually employed in cases of mania, farther than briefly to state, that the principles acted upon in France differ very little from those pursued by most English practitioners. Where physical disease prevails in any lunatic, of course the symptoms must be viewed much in the same light, as if the patient was mentally sane; with this essential caution, however, that great prudence must be always exercised in the adoption of debilitating treatment. Formerly, physicians, in their practice, were often disposed to consider mental diseases to exhibit an inflammatory diathesis. Hence bleeding, lowering the system, and depressing remedies, were much more frequently employed than at present. Nutritious food, warm clothing, cleanliness of person, with other prophylactic and hygienic measures, are, however, now generally considered of most essential importance; whilst it has been remarked, at the same time, that wherever the inmates of a lunatic asylum are under-fed, sickness and mortality will abound.

To prove that the sufficiency of food, and its good and nutritious quality, have much influence on the health of lunatics, I might mention a remarkable illustration which occurred at Bicêtre, during the first revolution, when the constituent assembly of France reduced the quantity of bread distributed to the inmates, from a kilogramme (two lbs. one-fifth oz.) to seven hectogrammes and a half (twenty-four ozs.), whereby a great number of the old convalescents relapsed into a state of raving madness. This system of retrenchment having been afterwards carried to a still lower grade, and even to half a kilogramme, the consequences to the poor maniacs were most disastrous; seeing that in two months of the fourth year of the Republic, twenty-nine deaths occurred among the patients; whilst, in the whole of the year *Two* (that is, when the allowance of bread was one kilogramme per patient), only twenty-seven deaths were reported during the entire twelve months. These facts furnish a very instructive lesson regarding the dietary of insane patients, and they point out the necessity of attending to the kind and quantity of nutriment, which the inmates of lunatic asylums ought to receive. For whatever may be the moral or remedial treatment pursued, unless due attention is paid to such an important point as the food and regimen of insane patients, any plan of management, however beneficial it might otherwise prove, will not be likely to realize the expectations of relatives, or to fulfil the wishes of a conscientious practitioner.

To sum up succinctly the principles a practitioner ought to follow in the management of lunatics, I would say insane patients must be treated as much as possible like rational beings, consistent with their own safety or that of others; and as the mind of such persons resembles, in some degree, that of a child, kindness, with decision, regulated by justice, ought to influence the actions of every attendant. No promise should ever be made to a lunatic which is not strictly kept; the feeble intellect of the afflicted sufferer must be always treated, as if it were a tender plant, and so kept as much as possible devoid of every external source of excitement. Subsequently, and wherever practicable, the patient should be employed in bodily labour; or, at least, an attempt made to engage the remaining faculties in some amusement or intellectual occupation, in order thereby to draw the maniac's debilitated mind from its usual morbid channels, but especially, from those notions and objects which have contributed to produce mental disease. Experience invariably teaches, wherever the physician is able to divert the patient's ideas—however feeble these may appear—from previous morbid cogitations and reminiscences, so as to fix attention upon new subjects of thought or occupation, any plan of treatment, whether moral or medical, then considered appropriate, will more likely prove efficacious, and so promote future convalescence.

Although the laws now in force respecting the administration of French lunatic asylums have conferred great benefits upon the country, and much improved the condition of the inmates, especially in the departmental institutions for the insane recently constructed, still, like our own lunacy enactments, they are capable of improvement. Into these important questions it would be rather out of place now to enter at any length; nevertheless I cannot avoid observing, that here, as in most public departments of France, the central government, whilst it exercises general control over the provincial authorities, and very properly so, in many cases has too much power in reference to details, and in the appointment of the superior officials. Again, the local administrations sometimes interfere with the functions of the medical officers, more than is judicious; whilst these have not always sufficient authority over the non-medical treatment of the patients, and over their male or female attendants. Further, the numerous and varied duties required from the physicians are often most laborious, and frequently seem like the work of a clerk in a banking-house or public office,

rather than that of a man of science, whose time and mental energies should be almost exclusively dedicated to the cure of disease and his medical studies, instead of to manual labour.

As the minister of the interior nominates the physicians to all public asylums, it thence happens, that occasionally the local authorities are inimical to the nominee of the minister, especially if he be a stranger to the department. It likewise sometimes occurs, that the members of the governing body of a provincial institution wish a friend of their own to procure the appointment, whereby jealousy, and even dislike, is felt towards the stranger thrust upon an unwilling council of administration. I might give instances to illustrate such consequences, but refrain, as personalities are objectionable. Nevertheless, one well-known case might be now mentioned, wherein the minister exercised his power in reference to a very distinguished individual, which shows the way the system may be made to work—I allude to the treatment experienced by my excellent and learned friend M. Foville. This well-known physician and eminent physiologist, formerly physician to Saint Yon Asylum, and latterly of Charenton, was summarily deprived of that valuable and important appointment, about two years and a half ago, by an ephemeral minister of the day, who had clutched the seals of office for a time, and then used his temporary power against a long-tried public servant, that happened to be a friend of, and hence patronized by, the Prince de Joinville.

In a provincial asylum I could name, another minister of the interior having appointed a resident physician—a man of experience, but still a perfect stranger to the department, instead of a local candidate, the new official, so far from meeting with cordial support in the performance of his duties, was long looked upon with coolness, and considered an intruder; whilst his professional brethren in the locality never would associate with the favoured protégé sent from head-quarters. At Bon Sauveur, on the other hand, neither resident physicians nor internes have been appointed, notwithstanding the size of the asylum, and although the law of 1838 expressly says, there ought to be at least one resident medical officer. Again, neither at Orleans nor St. Gemmes are there any internes, who prove, everywhere, very useful officials. Why these discrepancies exist it is difficult to explain, nor is it within my province to say more, than that such anomalies require amendment.

Occasionally, however, interference with the medical officers may be carried too far, whereby the welfare of the inmates is apt to suffer, of which the following examples may be given as illustrations. Some time ago the medical attendant of a provincial asylum, who took much interest in the dietary of his patients, when going round the wards, and after tasting the soup and rice then served to a patient, one day said, in the hearing of the attendants, that "the former was too salt, and the latter not sufficiently boiled." This remark being reported to a local dignitary, it gave great offence, as he thought the physician was going out of his province, and accordingly brought the affair before the council of administration. This led to an investigation and correspondence, which was ultimately referred to the central government at Paris, to settle the disputed jurisdiction. The other case of interference happened in my own presence, and therefore I am able to vouch for its accuracy. When perambulating one of the provincial asylums, along with the responsible medical officer, on entering a court-yard containing some excited female lunatics, we were accosted by the nurse in charge of that division in tears, who said, that "she had been dismissed, and was then going to leave." The nature of her fault, or who had turned her off, were alike unknown to the physician, or whether any successor had been in the meantime appointed to attend the patients. There arose plenty of talk in the ward, which we ultimately left for another part of the building. Very soon afterwards, having occasion to repress through the same court-yard, I was surprised to see one of the patients removing the camisole from another inmate, and that all the residents were now left to themselves, without any attendant; as the party dismissed had actually gone away the moment our backs were turned. So far from thinking the authority of any resident or attending responsible medical officer should be restricted, in whatever appertains to the management and treatment of the inmates of a lunatic asylum, I consider his power should be almost unlimited; the financial and material administrative arrangements being, of course, in other hands. In most of the newly-constructed departmental institutions the system, in this respect, is excellent, and, as I have already said, well worthy of imitation by other establishments.

Before concluding the present narrative—now submitted to the readers of Dr. Winslow's *Psychological Journal*—I should neither do justice to the many excellent professional and official persons with whom I had the good fortune to come in contact, during my recent tour, nor even to my own individual feelings, were the civilities and kindness

which I uniformly experienced passed over in silence, and thus appear as if they were already forgotten. On the contrary, when now taking a retrospective glance of my proceedings, and remembering the trouble often given to physicians, officers, and others, by my numerous inquiries, I cannot sufficiently thank all the gentlemen, who afforded me every facility to obtain information. To each, individually, I would again tender my best acknowledgments for the many courtesies I received; but especially to MM. Levincent and Chambeyron, of whom I shall always retain the most agreeable recollections. To my distinguished friend M. Parchappe—one of the inspectors-general of lunatic establishments in France—I am even more particularly under obligations, as it was through his instrumentality, by kindly furnishing me with a general letter of introduction to the physicians and directors of every asylum I might choose to visit, that the advantages alluded to above were so readily procured. Should any of the criticisms made in reference to some of the institutions described in my Notes seem somewhat severe, the blame does not, in justice, rest with the medical officers mentioned; on the contrary, by these gentlemen many of the great improvements recently accomplished were proposed, besides those still in progress. Nay, I would again repeat, were every establishment more under the immediate control of the responsible medical attendant—were these officers more numerous, *better paid*, and all had internes, then truly some of the remarks contained in previous pages would never have been uttered; or, if expressed, could have rested upon no foundation.

The patience of most readers of these desultory Notes of my recent visit to several provincial asylums in France being, perhaps, already exhausted, I will now bring the present rather lengthened communication to a close, by digressing from professional questions, to notice one or two subjects of general interest to most travellers. The first relates to passports—that necessary, yet very great nuisance to every Englishman going abroad. And although much has been recently said upon this matter, in one respect the system is even worse than previously, as I can state from personal experience. Thus, during all the former journeys I have made to France—and they are numerous—whether under the elder Bourbons, the Citizen King, or even the new Republic, until the present season my passports were always delivered *gratis* by the French authorities in London. This year, however, before that still indispensable document could be obtained, *five shillings* were demanded, and paid to the official, who said, "Such was the law and custom." That, no doubt, might be so; but the alteration indicated neither liberality nor reform, about which, of late, there has been frequently much conversation. In financial respects, certainly, the change is advantageous; and as the number of my recent passport was 3,227, thus upwards of 830*l.* had been already received for permissions to travel in France, thereby making a considerable item for papers which were formerly given gratuitously. This tax, with other causes, have, however, materially diminished the crowd of English tourists; as shown by the fact, that in the same season, and exactly at four days' earlier date, in 1847, during Louis Philippe's reign, when I also visited Paris, the figures written on my French ambassadorial passport are 7098; or actually more than double the issues during the current year. These apparently unimportant statistical data, however, merit notice; and although neither medical nor scientific, I have been induced now to mention them, as apt illustrations of recent political changes, and their consequences.

But to prove still further, that English travellers are much less frequently met with in some parts of France than formerly, another circumstance may be also stated, which appeared at the time, as now, rather remarkable, and constitutes important additional evidence in support of such an opinion; whilst it also seems an appropriate concluding paragraph to the present report of my recent excursion. The occurrence referred to is now related more willingly, seeing the observation differs from that often made by persons visiting France, at the usual touring season, and may be thus described:—From the period of leaving the sea coast, and during the whole of my wanderings in Normandy, Brittany, on the banks of the Loire, and through several neighbouring departments, which extended to nearly eight hundred miles, and occupied some time, *I never met a countryman, spoke a word of English, or saw any British newspaper*, notwithstanding the whole journey was made by railway, in steam-boats, or the ordinary conveyances; whilst I often frequented *cafés*, *tables-d'hôte*, with other usual places of public resort, and was always on the move, or in society. Besides these opportunities of meeting strangers, I also visited the crowded exchange of Nantes, at the hour when merchants, besides men of many nations, do congregate, and likewise passed a day at Blois, formerly a favourite residence for self-expatriated and renegade Britons, whose object often was, rather to enjoy cheap luxurious living, than to advance

the interests of their native land; although from thence, in the aggregate, they derived a large revenue, to be thus expended in a foreign country. Notwithstanding all this, until my arrival in Paris, subsequent to the visit I have recorded in these pages, the above rather singular, but, on my part, involuntary, proceedings continued without interruption. However, when returning from Notre Dame Cathedral, having met an eminent London physician, a friend and near neighbour, who had, like myself, come to pass his holidays on the soil of "La Belle France," the spell which hitherto, figuratively speaking, seemed to hover round all my varied movements, and even to influence external events, was at last broken, whereby I now resumed my native language, and with that event again became an Englishman.

## DESCRIPTION OF A NEW WINDOW FOR THE USE OF ASYLUMS.

BY W. WOOD, M.D. LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS;  
RESIDENT MEDICAL OFFICER OF BETHLEM HOSPITAL.

WHENEVER the stern necessity arises for breaking up a family circle, and consigning to an asylum some one of its members, the first thought which the anxiety of relatives properly and naturally suggests is, how the distress occasioned by the separation of those who have perhaps never yet been parted may be mitigated, if not entirely saved—how the gloomy presentiments of coming evils, and the distracting doubts of groundless suspicions, may be most speedily removed, while the wild excitement of mania may be calmed with the least appearance of opposition or control. The very aspect of the building to which a patient is often so unwillingly taken, may make an impression on his mind most difficult to efface, and most prejudicial to his recovery. Important as they are, it is not enough to provide for the mere animal wants and personal comforts, nor will it suffice to insure the kind assiduity of attendants, and all the resources which various well-ordered amusements afford, if the arrangements of the building itself suggest the thought of imprisonment, and remind the unhappy sufferer, as he wistfully gazes through his heavily-barred window, that he is not only forcibly separated from his family, but at the same time shut out from the world. I need not dwell on the impediments to recovery which all unnecessary precautions are so well calculated to produce; they not only tend to perpetuate gloomy thoughts, to create discontent, and to rouse opposition, but are constantly referred to as arguments in proof of some imaginary wickedness already committed, or some still more severe punishment yet to be endured. Universal anxiety is manifested on the part of all those concerned in the erection and management of asylums, to deprive them as much as possible of all prison-like appearance, and to imprint on them, as it were, the aspect of cheerfulness. The importance of appearances has not been lost sight of; and though the windows have received a fair share of consideration, and many great improvements have been effected in their construction, the great desideratum remains yet to be supplied—viz., a window which shall allow the greatest extent of free and uninterrupted circulation of air without the appearance of bars or other contrivances, which are obviously intended only for security. The windows are the objects which most frequently remind the captive of his condition, and tell him, in no very gentle terms, that he may not be trusted with the same liberty as his fellow-men. But, independently of the depressing effect of such means of security as are frequently out of all proportion to what is really required, there is something extremely irritating to sensitive minds in being doomed continually to look through bars, which are obviously *only* placed there for the safe keeping of the inmates. The governors of Bethlem Hospital having turned their attention seriously to the improvement of the windows, with a view to remove all unnecessary appearance of security, and so contribute to the cheerfulness of the galleries, and the lighter aspect from without, caused model windows to be constructed and fixed, for the purpose of comparing the relative advantages of different designs. The first consisted of an iron window, cast in three pieces, the top, which is necessarily arched, to suit the original plan, being fixed—the two other portions being so constructed as to swing horizontally on a central axis, after the plan of luffer boards, only, of course, not overlapping each other, but, when shut, fitting so closely as not to show any increased thickness of the bar, which divides when the window opens. As regards appearance when closed, this plan is consistent with everything that can be desired, but there are some objections to it: in the first place, the contrivance for opening it, which consists of a moving rack, worked by a key, is somewhat complicated,

and requires the expenditure of some force and time; and this, multiplied over a number of windows, would amount to something rather considerable. A greater objection still is, that it does not open sufficiently wide for the purpose of ventilation, and the patients could not very well be left to open it themselves. Two other model windows are simply modifications of a principle already adopted—viz., a wooden sash, to open as a French window, with an iron guard, corresponding to the divisions of the wooden sash, which is made to shut so close on to the iron as to appear like one bar. Here, again, there is nothing very objectionable in the appearance while shut, excepting that the total depth, resulting from the combined thickness of the wooden and iron bars, looks heavy; but when open, the patient has to look through bars which are obviously only for the purpose of security, and therefore necessarily suggestive of the circumstances which require such contrivances.

Whatever may be the artificial means of ventilation employed in an asylum, it is desirable, at any rate, to be able to open the windows as much as possible, consistent with safety—in other words, leaving only such spaces as will not enable a patient to escape through; and it is also desirable that the opening and shutting should be as simple as possible. Next in importance to the necessary security comes the appearance, both within and without; and the importance of this consideration can, I think, scarcely be over-estimated.

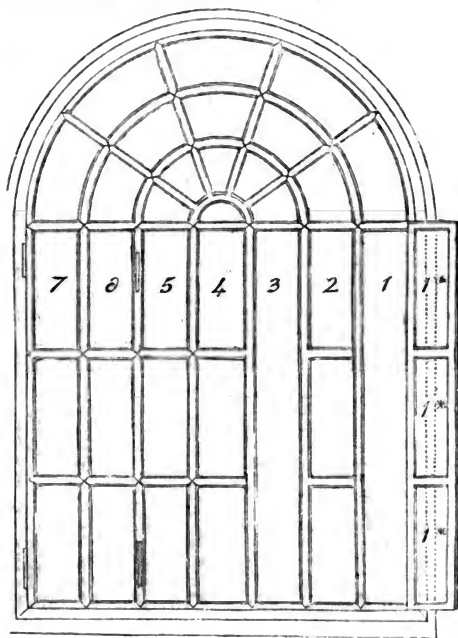
It occurred to me that a window might be contrived, sufficiently secure, without any appearance of bars, which would allow of a considerable space being entirely open, as much, in fact, or even more, than could be obtained in the case of an ordinary house-window, where one sash slides or is pulled over the other, and the greatest amount of open space is obtained when the two sashes occupy the same level, and just half of the whole opening occupied by the window is without any interruption to the free circulation of air. The first question, then, was to decide what was the greatest width of pane that could be allowed consistently with safety. I found, on measuring a large number of heads, that the broadest part of any as young as twelve years of age, was something more than  $5\frac{1}{2}$  inches, and I therefore determined to adopt that measurement for my design. The length of pane is quite immaterial, and is merely a question of some trifling additional expense in glazing; but, as far as appearances go, the longer it is the better, of course within reasonable limits, and having regard to the size of the whole window, its necessary divisions, and the general style of the building. The principal advantage of long panes is, that they diminish the number of divisions, and consequently show the least possible quantity of iron. The next important part of the design is the manner of opening, which I conceive should be as simple as possible, so that the patients themselves may at any time, without difficulty, open a window when they wish it, and having opened it, find nothing suggestive of the control to which they are subjected: this semblance of liberty, even in such an apparently trifling matter, is well worth providing for. When the intention of accomplishing security is not apparent, there is less danger of arousing a spirit of resistance, and patients are more likely to submit quietly to arrangements which appear, after all, to differ so little from those in their own homes. But I have said, that having opened a window, the patient should see nothing suggestive of the control to which he is subjected. This is accomplished by opening the whole length of the window to the extent of one pane in width in one piece, as shown in the annexed sketch. The most external portions are folded back, quite out of the way, against the wall of either side; the other portions of the window which open are folded back upon the adjoining compartments, and are made to fit so closely as to appear one with the frame on to which they fold; the most important, and I believe original, part of the design being, that no bar appears in any of these open spaces, though four-sevenths of the whole space, if we except the top—which may or may not be fixed—is entirely open; if the window were square at the top, four-sevenths of the whole space might be entirely open. The design supposes the top of the window fixed; but it might be made to open entirely in one piece by means of a hinge, or in compartments; and this might be necessary, if it were adopted for windows in any story above the ground-floor, on account of the inconvenience which would arise in cleaning or repairing; the former might be accomplished altogether from within, perhaps without any other than the lower part of the window opening, but at any rate by the top pane—corresponding as it were to the key-stone of the arch, being made to fall on a hinge or hinges. As regards repairs, the lower part of the windows, when they are most likely to be required, opens sufficiently to enable them to be done entirely from within, and if the top of the window is square, the same principle of opening would extend to the top and remove all difficulty on this score, but if arched, an accident is so rare in this situation as really to render the difficulty un-

important, and a ladder would always reach from the outside, if the opening of the top frame were not sufficient. It is perhaps sufficient to say of the fastenings, that if any are really necessary, they may be of the simplest possible construction, perhaps a button, just to prevent the wind blowing the window open. Under ordinary circumstances, it is presumed that if the window be properly made, its own weight would keep it shut.

The favourable opinion that has been expressed of the model window, and the declared intention of our architect, who has seen it, to adopt it in a county asylum which he is now building, has induced me to draw up this description of it for the *Psychological Journal*, under the impression that it may be thought worthy of the consideration of those who are interested in the improvement and construction of asylums.

#### DESCRIPTION OF THE PLATE.

The accompanying sketch represents the window as seen from within, one side being fully opened, the other entirely closed. The compartments marked with odd numbers, viz. 1, 3, 5, and 7, are those which open; those marked with even numbers, viz. 2, 4, and 6, are fixed, and do not open. The spaces 1 and 3 are represented open, 1 being folded back against the wall, 3 being folded back upon 2, which, though now really double, is intended to have the same appearance as when single. The compartments which may yet be opened are 5 and 7, and these would fold back, the former upon 6, the latter against the wall. It will of course be understood, that each compartment which opens is in one piece, as seen at 1\*, and the whole security of the window depending upon the bars, which are fixed, the moveable frame need not be heavy—indeed only strong enough to carry the glass.





REPORT OF THE BOARD OF VISITORS OF THE BOSTON LUNATIC ASYLUM, IN THE MATTER OF THE SUPERINTENDENT OF THAT INSTITUTION.—Boston, 1849.

It appears that *Dr. C. H. Stedman* is the physician to the *Boston Lunatic Asylum*; that in the month of December, 1849, he was called upon by a particular professional friend, in his private character, to see a *Mrs. Helen Kraister*, the wife of a physician of that name; and, after instituting a proper examination into her state of mind, signed a certificate of her insanity. It appears that the *Board of Visitors of the Boston Lunatic Hospital* received instructions from the *City Council* to institute an investigation into the matter, and to request their medical officer (*Dr. Stedman*), as well as other parties connected with the transaction, to make a statement, in writing, of such facts bearing upon the matter as they pleased to communicate. *Dr. Stedman*, with a very commendable spirit, denies the right of the Board of Visitors, at the instigation of the Common Council, to call upon him to explain any act of his, performed in his private character as a physician, quite unconnected with his public duties as medical superintendent of the *Boston Hospital*. The certificate in question was signed by *Dr. Stedman*, not as the physician of a public asylum, nor for the purpose of being used there. He exclaims, and that with perfect justness, against the doctrine, that individuals holding public appointments are to be subjected to arraignment and trial by the legislative branch of a municipal government, upon charges or insinuations of criminal offences, alleged or supposed to have been committed by them in their private capacities, and not in the discharge of their public duties. Notwithstanding, however, this temperate protest against what we conceive to have been an unwarrantable interference on the part of the Common Council with the private act of *Dr. Stedman*, that physician laid a statement of the facts of the case before the Board of Visitors; and they placed themselves, we think improperly, in communication with the patient herself. *Mrs. Kraister* directed the Board to her solicitors; and the solicitors, after a little coquetry, intimate to the Visitors, that *Mrs. Kraister*, acting on advice, declines sending the proposed statement—and there, we presume, the matter rests.

COMMISSIONS IN LUNACY.

A commission *de lunatico inquirendo* was held at the *Sussex Arms Hotel*, *Hammer-smith*, before *F. Barlow*, esq., one of the masters in lunacy, relative to the state of *Captain James Gordon*, late of the 3rd West India Regiment, and now resident with, and under the care of, *Dr. Forbes Winslow*, of *Sussex House*, *Hammer-smith*. The commission was issued on the petition of his wife, and was made imperative in consequence of the death of *Sir Thomas McKenny*, bart., the late father of *Mrs. Gordon*.

It appeared, from the statement of counsel, that *Captain Gordon* had been under *Dr. Winslow's* care since January, 1846. Prior to that period, he had been in two other establishments, one of which was that of *Dr. Fox*, of *Bristol*. He was subsequently placed in the private family of a physician, and becoming unmanageable, he was then removed to a cottage in *St. John's Wood*, and from thence he was taken to *Sussex House*.

*Dr. Forbes Winslow* was then examined at some length. *Dr. Winslow* represented that *Captain Gordon* laboured under several delusions. He believed that he was a man of title, and signs himself so; he thought that a conspiracy existed against him, and that the Roman Catholics were connected with it. He disowned his own wife, saying that he was not certain that she was his wife. In conjunction with these fancies, he is subject to violent paroxysms of mania, which come on without any assignable cause. At these times he is highly dangerous to himself and others. *Dr. Winslow* said that occasionally *Captain Gordon* was quite incoherent in conversation. He was incapable of exercising continuity of thought. It was extremely difficult to direct his attention to any one particular idea. He did not appear (although distinctly told) to have a clear notion of the nature of the inquiry. After the evidence of *Dr. Winslow*, *Captain Gordon* was introduced into the room, and took his seat by the side of the commissioner. *Mr. Barlow* then informed him of the nature of the investigation, and recapitu-

lated the evidence of Dr. Winslow, with a view of exacting from Captain Gordon an explanation of the facts sworn to. It was, however, at once evident to the jury that the alleged lunatic could not advance anything to satisfy them as to his sanity. He admitted that he was violent, and this was owing to the air affecting his head. He was asked if he had anything to complain of. He replied, that he ought not to be deprived of his liberty, that he wished to go to the north; but would have nothing to do with his wife, whom he said was Lady Gordon.

Several members of the jury questioned Dr. Winslow as to his particular treatment of the case, with the view of ascertaining whether there were not causes, apart from his malady, which probably might originate the violence and excitement to which Captain Gordon was occasionally liable. Dr. Winslow said that Captain Gordon had, since the first day he was placed under his care, been humoured very much. He was invariably treated with the greatest kindness, and never contradicted; and although he now and then broke his windows, Dr. Winslow thought it unnecessary to have them barred or protected by wire gauze, considering that, in a temperament like Captain Gordon's, it would greatly increase his irritability and excitement. The jury expressed themselves to be perfectly satisfied with Dr. Winslow's explanation.

*Mr. Warwick*, a surgeon, and *Mr. Flint South*, vice-president of the College of Surgeons, and surgeon to St. Thomas's Hospital, were also examined, and gave evidence similar to Dr. Winslow's. They had no doubt of Captain Gordon's lunacy, and incapability of managing himself or affairs. *Mr. Vickers*, a relation of Captain Gordon, also gave similar evidence. A solicitor appeared, at the request of Captain Gordon, the supposed lunatic, to watch the proceedings. This gentleman appeared satisfied with the evidence adduced. The jury, without a minute's deliberation, declared Captain Gordon to be of unsound mind, and incapable of managing himself or affairs. The lunacy was carried back to the 3rd of January, 1846. It appears that Captain Gordon, independently of his half-pay, is entitled to two sums of 6000*l.* each, besides other money, and a legacy of 500*l.*, left him by a sister, which is to be appropriated for his benefit.—(*Daily News*.)

Another *Commission of Lunacy* was held before the same master, in the neighbourhood of St. George's Circus, Blackfriars-road, relative to the state of mind of *Miss Teresa Wakeman*, residing in that locality, in the house of *Mr. Solly*, a chemist.

*Mr. Follett* appeared in support of the commission, which had been issued on the petition of the sister.

*Dr. Forbes Winslow* was first examined. It appears that he had received instructions to visit *Miss Teresa Wakeman*; but on arriving at the house, and sending up his card, she refused to see him. The matter was then brought before the Lord Chancellor, who gave Dr. Winslow full authority to obtain admission to the alleged lunatic. The following is the substance of Dr. Winslow's evidence:—

On the 28th February last, and on 4th of March inst., he visited the above *Mary Teresa Wakeman*, residing in the house of *Mr. Solly*, chemist, of No. 3, St. George's Circus, Blackfriars-road, in the county of Surrey, and that on both occasions he was accompanied by *Mr. Laurie*, a solicitor, who was present during the whole of the first interview with the said *Mary Teresa Wakeman*, and during a portion of the last examination of her on the 4th March.

That on said 28th day of February, said *Mary Teresa Wakeman* expressed herself in strong language against *Mrs. Moorley*, her sister, declaring that she was not her sister; and upon being asked whether she meant that she did not act in a sisterly way, or was not literally any relation of hers; she replied that she could not ascertain the fact until she had seen the parchments. She also said she had no brother, that the party said to be her brother was no relation of hers. She declared she was a special subject of persecution; and that the Roman Catholics were at the bottom of it. That the Roman Catholics had taken forcible possession of her parchments and papers, and until they were restored she could not reply satisfactorily to any questions. Upon being asked by witness whether she knew the amount of her money or her income, she replied she did not; to the question whether she had money in the funds, she said she did not know: and when *Mr. Laurie* told her that she had money, she said yes, but could give me no idea of the amount, whether it was 100*l.*, or 1000*l.*, or 10,000*l.* She had no idea of the amount of money standing in the funds in her name. Neither did she appear able to say what her income was, or what she was in

the habit of receiving, or what she expected. She said that the Roman Catholics knew all about her money, for they were building churches and schools with it, particularly one in St. John's Wood.

That on the 4th March, when Dr. Winslow again saw the said Mary Teresa Wakeman, her conversation occasionally was wild and incoherent, and that she talked about her having directly descended from Edward the Second. She said that Edward the Second was awake, and thus the Wakemans sprung out of royalty. She said that Mrs. Moorley was engaged with the "Moon Works;" and upon being asked what she meant by the "Moon Works," she replied, if he had studied astrology witness would have known the "Moon Works" were managed by the Wakemans, and the Roman Catholics. She then referred to the Roman Catholics, whom she believes were persecuting her and have possession of her property; when asked again as to the amount of her income, she said the bondholders knew and would tell. She did not know whether her income is hundreds or thousands of pounds a year; she said that the Lord Chancellor has the control of it, and that he will inform witness as to the precise amount. She said she had never given offence to government, and she did not see why the government or Roman Catholics should interfere with her and her property. The Roman Catholics had concealed the Wakeman family papers, and she was in ignorance of her pecuniary resources, and of her family, until they were restored to her.

That she declared that the Duke of Wellington had been killed at Waterloo, and that her father was now the Duke of Wellington.

That upon being again questioned as to her sister and brother, whom he, Dr. Winslow, understood to be alive, she declared that she was an only child, and had no relatives or friends living.

That it appears that she is under the impression that she is a special subject of persecution by the Roman Catholics, who possess her private papers, and are building cathedrals and schools with her money; that she has no relations in the world; that her father is or was the Duke of Wellington; that what she calls the "Moon Works," and "Sun Works," are conspiring against her, and that the government and the Lord Chancellor know the amount of her pecuniary means, and control partly her property.

That her mind is evidently in a very weak and unsound state, and that witness considers her to be quite incapable of taking care of herself, or of managing her affairs.

*Mr. J. Bowling*, surgeon, of Hammer-smith, was next examined.—His evidence was similar to that adduced by the previous witness.

*Miss Wakeman* was introduced to the jury, and in answer to several questions put to her by the commissioner, she gave very incoherent answers. The jury, without any hesitation, gave a verdict of unsoundness of mind.

## CASE OF MR. DYCE SOMBRE.

(*Morning Chronicle*.)

ON Friday, the 13th of December, this anomalous, interesting, and perplexing case of lunacy was again brought before the Court of Chancery. In the course of the argument on the petition of Mrs. Dyce Sombre for permission to sell out 16,000*l.*, part of the settled stock, in order to pay certain calls upon railway shares, Mr. Bethell prayed that the consideration of the matter might stand over, "as there was great difficulty in ascertaining where the unfortunate lunatic now was. He had not been heard of for eight weeks, and it was a matter of doubt whether he was dead or alive." This indeed would be a sad termination to this expensively-litigated case, should Mr. Bethell's surmise turn out to be the fact. But, we ask, what precautions have been taken to prevent such a result? Mr. Dyce Sombre, after a protracted and contested inquiry, was found, by inquisition, of unsound mind, and incapable of managing himself and his affairs. After being for a short period under strict surveillance, the lord chancellor thought it expedient to grant him permission to go abroad, having at his own immediate command an income of at least 10,000*l.* per annum. This course of procedure struck every person accustomed to the judicial management of these cases as extraordinary and anomalous. Mr. Dyce Sombre was either a lunatic, requiring to be placed under surveillance, or he was of sane mind, and competent to take care of himself and property. It was

asserted by all those who supported the inquisition, that Mr. Dyce Sombre was not only a lunatic, but a dangerous lunatic; it was sworn in evidence, that Mrs. Dyce Sombre's life had repeatedly been in danger, and that he had, under the overpowering influence of several delusions, threatened violence to other parties; in fact, that he was quite unfit to be at large. Without the slightest evidence that these alleged dangerous tendencies had subsided, the chancellor removed all restraint and surveillance, and allowed Mr. Sombre to reside in England, France, Russia, and Poland, allowing him the uncontrolled income of 10,000*l.* a year. For some years Mr. Dyce Sombre has made the capital of France his home, and in that city we presume he has so mysteriously disappeared. The question now arises whether those officially connected with the case were justified in allowing this alleged dangerous lunatic to be at large in Paris, having at command so large an income.

For the last five or six years various attempts have been made by the lunatic to supersede the commission. He has, we believe, been examined by at least fifty different men of eminence in England, France, and Germany. Many have certified to his continued lunacy, and others have sworn that he is perfectly sane, and competent to have the management of himself and his affairs. In this country the following physicians have made affidavits of Mr. Sombre's lunacy—Dr. Conolly, Sir J. Clark, Bart., Dr. Soutby, Dr. Bright, Dr. Sutherland, and, we believe, Dr. Monro. On the opposite side we find the names of Dr. Paris, Dr. Mayo, Dr. Copeland, and several other men of eminence. As there appears to be almost an equal balance of opinion among the English faculty, it was proposed that three medical men of reputation in matters of lunacy should be selected, who had given no opinion of the case, with the view to an impartial inquiry, and final settlement of the matter. After much discussion and disputation, Dr. Seymour, who has had considerable experience in lunacy cases, having acted for ten or fifteen years as one of the metropolitan commissioners in lunacy; Dr. Forbes Winslow, also a gentleman of considerable practice in cases of insanity, and Mr. Lawrence, the celebrated surgeon of Bethlem Hospital, were nominated, with the approbation of Mr. Dyce Sombre and his legal advisers, to constitute the court of inquiry. The gentlemen previously mentioned consented to go fully into the case, but declined doing so without having in the first instance the consent of the lord chancellor, then Lord Cottenham, to the proposed investigation. They considered, and that justly and properly, that as Mr. Sombre had been pronounced a lunatic, and was still under the protection of the Court of Chancery, they could not entertain the question of Mr. Sombre's sanity or insanity, without interfering with the jurisdiction of the lord chancellor. This matter was placed in its proper light before Mr. Sombre and his distinguished advocate, Mr. Rolt, but unfortunately an application to the lord chancellor was not considered necessary as a preliminary step to the inquiry, and consequently the matter dropped. Subsequently to this, Drs. Paris, Mayo, and Copeland, made affidavits in Mr. Dyce Sombre's favour. They were brought before the Chancellor, and the petition based upon them was dismissed, the Court of Chancery being of opinion that Mr. Dyce Sombre continued of unsound mind. We believe it was afterwards arranged by Lord Cottenham that Dr. Seymour and Dr. Winslow, conjointly with Mr. Lawrence, should investigate the matter; but the Lord Chancellor's severe indisposition, and subsequent resignation of the Great Seal, interfered unfortunately with this arrangement, which it was hoped would finally, at least for a period, put an end to this expensive, anxious, and protracted suit. Should Mr. Sombre be still alive, it will become a serious question for the lord chancellor to consider, whether it is not a sad reflection on the proceedings of his court that so anomalous a case should any longer be permitted to exist. If Mr. Dyce Sombre be a lunatic, and dangerous to society and himself in consequence of his delusions, it may be asked, is Paris the proper place for him to live in, when it is generally known that he has large sums of money at his command? Again, if he be a lunatic, why should the chancellor make an exception in his case, and permit him not only to be at large, under no kind of surveillance, but to reside out of the jurisdiction of his court? If he be competent to spend safely and sanely an income of 10,000*l.* a year, and have his unfettered liberty, what reason can be urged in opposition to a *supersedeas* of the commission of lunacy? Mr. Dyce Sombre and his friends have just reason to complain of his present position; he either should be considered and treated as insane or as sane: there is no intermediate stage recognisable in law between lunacy and sanity which brings the person within the jurisdiction of the Court

of Chancery. A serious amount of responsibility rests upon those who in the slightest degree countenance the present anomalous position of Mr. Dyce Sombre. Should it turn out that his insanity has been taken advantage of, and that his life has been sacrificed, who would be the parties that would be censured? Paris is the last city in which a chancery lunatic, particularly with his mind, as is alleged, filled with dangerous delusions, should be set at large. A sane man, with all his wits about him, would, with an income of 10,000*l.* per annum, find some difficulty in steering clear of the temptations that so constantly beset the path of those resident in that fascinating city. We would, without giving an opinion of Mr. Sombre's state of mind, recommend all parties connected with the case to look well into the matter, with the view of bringing the question to a satisfactory issue. For the credit of the Court of Chancery, we sincerely hope this matter will meet with prompt and careful consideration.

### THE CENSUS OF 1851, IN RELATION TO PUBLIC AND PRIVATE LUNATIC ASYLUMS.

*To the Editor of THE LANCET.*

SIR,—As the subjoined correspondence between myself and the Registrar-General will be read with interest by a large class of professional gentlemen associated with public and private lunatic asylums, I offer no apology for transmitting it to you for publication in your journal.

It certainly would have been most unjustifiably inquisitorial, if the proprietors of private asylums for the insane had been compelled to make a return of the names of the patients placed in confidence under their care.

I remain, Sir, your obedient servant,

FORBES WINSLOW.

Dec. 9, 1850.

*To the Registrar-General.*

SIR,—I perceive, by the printed form of the census for 1851, issued, I believe, under your authority, that it will be necessary for each householder to make, agreeably to a prescribed tabular form, an accurate return of the Christian and surname, age, occupation in life, &c., of each person sleeping under his roof on a specified night. As I am much interested in behalf of a numerous and influential section of the medical profession—viz., those engaged in the care and treatment of the insane—may I be permitted to ask whether the resident proprietors or medical superintendents of private and public asylums will be required to make a return of the names of patients placed under their care, and actually resident with them at the period when it is proposed to take the census?

Your early attention to this matter will much oblige, Sir,

Your obedient servant,

FORBES WINSLOW, M.D.

Albemarle-street, Dec. 5, 1850.

Census Office, Craig's-court, Dec. 7, 1850.

SIR,—In reply to your letter of the 5th inst., I have to state that I should think that, rather than return the names of all patients in lunatic asylums, it may be sufficient if the initials of their names be recorded when the census of 1851 is taken, to which I should think there would be no objection.

I have the honour to be, Sir,

Your faithful servant,

GEORGE GRAHAM,  
Registrar-General.

Dr. Forbes Winslow, M.D.

## ON THE EDUCATION OF IDIOTS.

Much attention has been paid of late years to this subject, and many physicians have claimed the honour of originating so important a movement. In justice to an English physician still living, we are in duty bound to call attention to his early labours in the department of psychological medicine. Dr. Richard Poole,\* formerly superintendent of the Montrose Asylum, published in the year 1827, an article on "Education" in the *Encyclopædia Edinensis*. In this essay, under the title of "The Imbecile," he makes the following observations, on the practicability of improving the condition, and educating a large and neglected class of insane patients. Prior to the publication of these views, Dr. Poole assures us that he was not aware that any writer had anticipated his views on the education of the idiotic and imbecile. Dr. Poole is the author of the article "Mental Diseases," which appeared in the *Encyclopædia Edinensis*.

"The defects of the mind," says Dr. Poole, "or, more properly speaking, of that instrument by which the faculties of the mind are manifested, are probably as numerous, and of as frequent occurrence, as those of the animal part of our constitution. It might be possible also to subdivide them. But hitherto philosophers, with few exceptions, have contented themselves with general conclusions on the subject. It seems to have been thought enough, when any mental deficiency presented itself of a nature and magnitude which rendered ordinary education unavailing, to apply to it some such epithet as that which is placed at the head of this section; and this discovery of an incapacity for customary instruction was judged quite conclusive against the necessity of inquiry into specific differences among the unfortunate individuals who exhibited it. It is not to be wondered, therefore, that cases as dissimilar as those of the blind and the deaf, have been promiscuously comprehended under one sweeping sentence of disregard; or that any vague ideas, which philanthropy rather than science had suggested in their behalf, should prove abortive. The consequences, as might be expected, wherever the nature of a calamity, whether moral or physical, which is of frequent or extensive occurrence, is allowed to pass without suitable investigation, have devolved on our police, and that in a manner and a magnitude which positively disgrace civilized society.

"What but the most culpable ignorance, and the most culpable indifference, can account for those appalling and truly heart-rending spectacles which are so often witnessed in almost every village, and, still more marvellously, in the streets of our largest cities? Is it as a foil, one might ask, or in compliment to the usually-enjoyed proportion of intellect, that the poor idiot is permitted and encouraged, by the carelessness of his nominal keepers, in his objectless and staring perambulations among us? But if this be the motive, why is so flatteringly important a personage allowed to become the recipient of every abuse and cruelty which wantonness or fiend-like perversity thinks proper to devolve upon him? Is he not entitled, if his visitations be either profitable or tolerable, to at least the humane treatment which our laws award to the brute creation? May not even his partial and inferior resemblance to our species be somewhat enhanced by his being furnished with a decent garb, which shall protect him from the inclemencies of the weather and the harsher of insulting and prostituted superiority. Finally, is there not a possibility, if he must go at large, of guarding him against brutality and outrage, with as much care as is manifested in the preservation of property?

"In whatever manner these questions, or any similar, may be disposed of, it is certain that the evil to which they relate is of much earlier and deeper growth than the period at which such wretched beings stalk about as reproaches and nuisances to society: and the only proper efficient remedy is one, the accomplishment of which demands more profound examination, more ample command of means, and more extensive co-operation, than may at first sight be imagined necessary. Nothing could be easier, it is true, than the alleviation, if not the entire removal, of the most visibly obnoxious symptoms. The fiat of authority might compel, under severe penalties, the entire disappearance and confinement of those helpless creatures. But, admitting the efficacy and expediency of legislative interference, is it fitting for an age of improvement and

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\* Middlefield House, Aberdeen.

benevolence to allow the success of such interference, thus far, to be the ultimatum of what is desirable and practicable on the subject? Would it be, ought it to be, enough for us that those unfortunates are simply removed from our sight? We answer—No!

“It is with some anxiety, a commendable regard to decency and feeling, that we dispose of the dead bodies of our fellow-men. We protect them, too, in the last and common receptacle, by an opinion of sacredness and a rigour of law, even against the demands of an important science, which can never be duly cultivated, so as to yield its full amount of benefits, without violating a sanctuary so respected. Shall we be less concerned about the disposal of those living beings, whose weakness ought to call forth our compassion in the very proportion that it renders them burdensome to society. That there prevails a great degree of negligence as to their condition and comfort, will appear very obvious, when we compare the little attention yet shown them collectively with the extensive plans devised, at least in this country, in favour of every other class of unfortunates. Let us confine ourselves to a single city. In Edinburgh, then, we have . . . . a great variety of other establishments for benevolent purposes. But what is done in it—what has even been attempted—in behalf of that by no means small class of helpless creatures, whom the hand of nature appears to have cast around us as if to humble our pride, and to demonstrate our dependence, for much of what we deem our excellence, on the laws of the material world? The poor-houses, it is true, usually contain some of them. But many are allowed to wander at large; and those, again, who are so lodged are, with few exceptions, precluded, by the circumstances of the establishments, and by the influence of a very general opinion, as to the total incapacity for education, from all chance or possibility of being ever useful to society. We are not certain, indeed, that there is a single institution in Great Britain exclusively, professedly, and systematically appropriated to this class of defectives.

“The reason of this neglect seems to be exactly what has been mentioned—a persuasion that there is only one species of the disease or evil under which they labour, and that this is entirely and for ever incurable. But some inquiry ought at least to be made before allowing such a conclusion; and even were this conclusion better founded than it is, there would nevertheless exist some ground for charging the practical consequences, as they are now displayed, with untenderness and impolicey. It is here contended, however, that the conclusion, in place of being warranted by facts, is disproved by them; that the mental defects of the individuals in question, so far from being all alike, are immensely dissimilar; that in many cases there is reason for imagining the principle of *substitution*, by which one faculty or sense is made to answer in some degree for another, might serve as the basis of successful education; and that it is possible the very worst cases which are ever met with would so far yield to science and industry as to vindicate and reward the patience and ingenuity bestowed on them. All that is meant to be given on the subject in this place are a few observations which, it is thought, if extended and modified by farther inquiry, might lead some benevolent minds to the adoption of a plan calculated to lessen the evil now complained of.

“Mental deficiency appears to be of two kinds—one, in which there is an imbecility or weak state of all the faculties; the other, in which there is an imperfection or a want of one faculty, or of several faculties.

“In the first, that in which all the faculties common to man exist, but in a degree inferior to that which is commonly enjoyed, there is little difficulty to be encountered in rearing the individuals to some useful occupation. Such persons are readily enough taught to a certain amount, after which they make no progress, at least no progress proportioned to the labour of instruction expended on them. An approach to this species of debility is more frequent than is generally imagined. But it is only where the case is well marked, that any departure from established treatment is required. The chief things to be attended to are the state of the bodily health and the kind of mental exercises suitable.”

“There cannot, we think, be a doubt that cases of this kind, which are allowed by despair to become confirmed and deteriorated, might have been relieved by professional interference. Who has not witnessed the expressionless insane countenance, perfectly indicative of the internal state, in a person just recovering from fever, or reduced by poverty and hunger? Is it not quite conceivable that a condition of the system somewhat analogous, but dependent on causes which have operated before birth, and continued to operate even for years afterwards, might admit of an alteration and improvement similar to what occurs in these cases on the restoration of wonted health? It

would not be difficult to demonstrate the truth of these remarks, and to confirm the hopes which they are intended to excite by an appeal to examples of infantine weakness followed by manual vigour. Instances are not wanting of great ability succeeding to long-continued feebleness of constitution, which did not seem to promise even mediocrity.

"In these cases, it is of the utmost consequence to proportion mental exercise to mental strength. This may be so little as to render every sort of study absolutely improper, and the very employment of the senses, beyond a certain degree, injurious. The individual must be treated at first much as a plant—and that also a sickly one—with suitable nourishment and exposure to good air. The next step is that of merely animal life, as characterized by sensations and perceptions, which will require suitable exertion. The manifestation of any of the intellectual or moral powers is an advancement of still more promising nature, and may be hailed as the basis of some moderate endeavours towards ordinary education. But throughout the whole process, great caution is necessary to guard against any overstretch of power in any direction, which would be sure to occasion a relapse, and perhaps entirely prevent recovery.

"The cases in which there occurs a defect in some one or more of the faculties are, on the whole, probably not so frequent; but, generally speaking, they are more to be lamented. Here, however, as already hinted, there are great varieties—as the faculties themselves are numerous; and, again, the faculty or faculties which are imperfect, or altogether wanting, may not be of great importance. It would be of no very material consequence, for example, that a person was defective in the faculty concerned in music or painting. All the concerns of life may be very well carried on without them. The same may be said of several other faculties. They are not essential to human happiness, or the common business of the world. There are instances, accordingly, of persons being destitute of them who have attained to eminence in various professions. A defect in verbal memory would be a more serious difficulty, inasmuch as it might render the individual incapable of acquiring the proper command of his mother-tongue. This is actually the chief peculiarity discernible in some idiots. The whole of their language does not, perhaps, extend beyond a dozen or two of words, and these may be often erroneously used. But the same creatures may be remarkable for some other faculty—as, for example, that on which the knowledge of places is founded, so that they may become highly useful in the capacity of guides through an intricate country which they have inhabited. On the other hand, there are instances of extraordinary verbal memory existing in individuals who were incompetent to manage the simplest affairs in life. It is quite conceivable that they might be found subservient to some useful purpose. In many idiotical persons, there is chiefly observable a total inattention to bodily wants and appearance. They have, therefore, to be reminded of the necessity of taking food, and to be forced to put on and to keep decent apparel. In some of these cases, it is not unusual to meet with singular fidelity and strength of attachment towards those who show them kindness. In others, the main peculiarity seems an entire surrender to the appetites. But even in them, unfavourable as their case is, it may be practicable to operate with some profit, as their bodily strength may often be engaged by the hope of the only reward they covet. Some idiots are noted for timidity and apprehension; others are equally so for hardihood and indifference to danger. Examples are to be met with amongst them of an unconquerable propensity to pilfer and to conceal; and occasionally one may be found possessed of an extremely ferocious disposition, and the love of mischief. It is not easy to decide, either to what good end some of these cases may be made to contribute, or in what manner they may be best restrained from doing injury. But enough, perhaps, has been said to point out the possibility of distinguishing differences in the class of defectives, and to confirm the idea that something more might be done for many, if not all of them than has usually been attempted. The philosopher—for such he would require to be—who should undertake to investigate the whole subject, and to suggest a plan of remedy or alleviation, would perform an acceptable service to science, and merit the gratitude of mankind."

It appears, from the preceding extract, that more than *twenty-three* years back, Dr. R. Poole endeavoured to awaken public and professional attention to the lamentable and neglected condition of the poor helpless idiot. Honour be to the man who, if he did not originate, certainly assisted in doing so, one of the most important and noble efforts of modern times.



### To Correspondents.

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WE have again to apologize to our correspondents for an unavoidable postponement of much valuable matter. By giving an extra sheet with this Number, we thought we should be able to notice all the articles, books, and pamphlets forwarded to us. We have, however, been disappointed. In the April number we hope to make ample amends for all "sins of omission." We purpose devoting a considerable part of the next number of the Journal to an analysis of the books, pamphlets, and papers which our kind friends have sent to us, and to the publication of much miscellaneous matter relating to judicial insanity. The American and German Psychological Journal will also be fully analysed, and the works of Mr. Grantham and Dr. Burnett reviewed at length. No. 2 of the Editor's Portfolio will also appear in our April number.

# THE JOURNAL OF PSYCHOLOGICAL MEDICINE AND MENTAL PATHOLOGY.

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APRIL 1, 1851.

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## ART. I.—THE CLOSING SCENE.\*

WE consider the subject before us to involve points of deep and solemn interest. Having special reference to the mysterious union of mind and body, spirit and matter, we do not think it to be foreign to the original scope and design of this journal.

The pathologist and physician cannot, as they are constantly called upon to do in the exercise of their professional duties, witness the "closing scene" without serious reflection on the mutability of human life, and the awful beauty and sublimity of a Christian's death-bed, and the hopeless misery, alas! so often associated with the last struggles of those who have repudiated the great truths of Christianity. It is at this awful moment, when, according to the creed of the believer, the spirit is on the point of winging its flight from the body, that the nakedness of the heart is displayed. It is then that the solemn vista of futurity opens to the unclouded vision, and the immortal spirit, concentrated in its self-judgment, acknowledges all its depravity, for once, perchance, too late. Alas! that in the heyday of his pride and ambition something like this "clairvoyance" came not over man's heart, to be a lamp to his path; that he had not "remembered his Creator in the days of his youth, when the evil days came not;" *now* he has no pleasure in them. "*Nihil est in morte*," writes one of the Fathers; "*quod metuamus si nihil timendum vita commisit*." This thought must constantly be passing through the mind of the physician in the performance of his solemn duties at the bed-side of

\* The Closing Scene; or, Christianity and Infidelity contrasted in the Last Hours of Remarkable Persons. By the Rev. E. Neale, M.A. London, 1849.

his dying patient. The awful contrast between *now* and *then*—the studied neglect of the past—the dread penalties even at the present, and—what of the future! must be the frequent subject of his meditation.

But a still more solemn office is often imposed upon him. He becomes, of necessity, the confessor of the penitent; the secret errors of many a past life are unfolded to him; for the dying, reluctant to summon formally the minister of religion to his bed, to listen to his confession, displays to his confidential physician, even if there be no direct confession, yet in the statement of his symptoms and sensations, the courses of his crimes. These vital errors are often, indeed, the sources, the exciting causes, of his malady.

It is by his reflection on these recitals that the physician is led to contemplate the causes, not only mental, but corporeal, of these delinquencies; and without for a moment doubting the sinfulness of man's original nature and the wiles of an evil spirit, the truth of which sacred writ has revealed to us, he becomes more and more sensible of the influence of morbid action, if not in *originating* an evil thought or deed, at least in reducing the organic frame to a condition in which it more readily becomes the prey of temptation. As in the animal and vegetable kingdom the low degree of vitality is constantly intruded on by the development of the parasitic germ, so the disordered frame is too often rendered morbidly impressible, incapable of resisting vicious impulses, which the flush of pure health might often avert, even by its real sense of the more healthful pleasures of existence.

The happy, because innocent, heart is known by its laughing eye and dimpled cheek. How important is it, then, to look to these days of youth, when even to live and breathe is happiness, at the moment when, by preserving health, we may form one bar at least to those slavish passions that will in the end cast a cloud of gloom over the closing scene.

The question of the *responsibility* of the human being is too sacred to discuss in this journal, but, with our deep acknowledgment of the solemn truth, we as confidently feel that crime *may be* averted by the judicious treatment of the body, not only regarding the cerebral but the abdominal, and even the thoracic organization. Thus are we naturally led to study those conditions which may be said in some degree to involve the etiology and pathology of actions termed sinful. When we presume to term sin, the commission of crime, often an act of a diseased mind, we do not diminish one atom the responsibility of our being, indeed the insanity itself is too often a crime, *because it is fostered, if not induced, by a man's own sinful indulgence, a self-created condition* for which he will be made accountable.

If, in our allusion to the prophylaxis of error and of crime, we turn

our thoughts naturally to childhood, we do not, for a moment, lay a paramount stress on the value of the *materia medica* in preventing the development of the germ of evil, or in stamping that character which may confer a blessing or a bane on the closing scene of life. We allude to the necessity of the health of the soil. It is, of course, *moral* culture which is then eminently influential in forming character. It is that which keeps the brain healthy, controls bad impulses, regulates and directs thought and action in the right path. Nay, we concede thus much, that, even with some defect of organization, moral culture may constantly control its evil workings. Else, if organization, the theme of speculative phrenology, were all in all, education would be in a great degree valueless; weeds would be allowed to grow and choke the flowers of intellect—the mind would be worse than a wilderness.

And how deeply, then, is the mother concerned in this! By her wisdom in the nursery many a noble creature has been modelled who has dignified our nature, and blessed society. By the unwise parent, who has presented a bad example, or who has committed a scarcely less venial fault, the direful error of correcting the child according to *feeling* and not *judgment*, many a being has been doomed to a life of sin and sorrow, and to a closing scene marked by agony and despair; lamenting, perhaps cursing to the last, either the false indulgence or the cruelty of his nursery life. History and our own experience are prolific in examples of the good and bad effects of such early influences.

Jane Taylor's mother, we are informed by the author, taught her early to read aloud good books; and the father of John Foster was a man of energetic mind, and constantly assembled in his house his Christian neighbours, for the celebration of social devotion. The mighty mind of the great Alfred, we are told, was excited by his mother's gift, and we may believe the share she might claim in its subsequent purity and dignity.

Depraved examples and bad precepts exist by so much more influence, as the heart of man naturally leans towards evil, and, moreover, sin gratifies *at once* the passions and appetites, while virtue, although acknowledged to be the very handmaid of happiness, must constantly practise self-denial, and merely point in perspective to the future. The wayward existence of Byron, as we gather from Moore, was sadly influenced by the erroneous management of his mother in his youth. Lord Ferrars, whose impetuous passion at length incited him to murder, was petted and left to his own guidance; but his mind was naturally wayward, and it was self-sacrificed. Not the slightest mark of his depravity was *his own* cross examination of witnesses to prove himself insane! and yet, one of his last sentences was, "In doubt I live, in

doubt I die!" We can scarcely look on a more melancholy picture. Lord Camelford, the great *shot*, was in his youth permitted, almost encouraged, to seek cause for quarrel and the duel. His mind was deeply tainted by sceptical books. Thus shall we find mature life and the closing scene foreshadowed as it were by the unrestrained derelictions of childhood. Then the course of study—even Beckford's polished mind, 'tis said, was perverted by the purchase of Gibbon's library, and the ardent contemplation of his marginal notes. Still, though there were inconsistencies in Beckford's life, we cannot place him in the category of debased scepticism. The refined mind that yet never seemed to suffer a moment of ennui, that directed the daily offering up of prayers, or the celebration of mass, could scarcely be depraved: and although his closing scene was silent and placid, only without the *expression* of devout faith in the merits of redemption, his self-penned epitaph proved him to have really died in hope.

The casualties of life also, as short-sighted mortals term them, how influential are they in modelling, sometimes in metamorphosing, the characteristics of a life: the loss of valued friends, for instance. The religious impressions of Madame de Stael, after her family misfortunes, became more deepened, and her sleepless nights were spent in prayer. She became convinced of that truth which is one of the chief inducements to virtue and humanity, even in the worldly-minded, the *natural* consequence of punishment to crime. "I never," she writes, "committed an error that was not the cause of disaster." Thus what earthly thought may deem an infliction, the Christian will feel to be a blessing: for however severe may seem to be the visitations of the Deity at the moment of our suffering, we may be assured, that when the scene of life is closing, we shall, if we have read the divine lesson aright, reflect on them as among the blessings of our existence. Even the idle prophecy, as it seems to us, may not be without its permanent influence. The young heart of Elizabeth Fry was the seat of extreme personal vanity; but when she had listened to Deborah Darby's prognostication of her philanthropy, she was at once converted from the ornamental to the useful, and became, in the words of our author, "the helper of the fallen."

Even one sentence may be an all-ruling impetus. The munificence and posthumous charities of Edward Colston, of Bristol, are said to have been incited by the axiom of the papists of Spain, that the life of no *reformed* religionist was ever consecrated by philanthropy. Thence did Colston shine forth as the honoured companion of William Canynge and Thomas Guy, and other merchant princes of our land, with Mrs. Partis, "the munificent churchwoman," as our author terms her.

The contemplation of the varied modes of meeting death forms a

subject of curiosity even to the most thoughtless and ignorant: it is a constant theme among the cronies of the village, and, indeed, the most depraved members of society. The "wisest of mankind" has thus written. Augustus Cæsar died in a compliment—" *Livia conjugii nostri memor vive et vale;*" Tiberius, in dissimulation, as Tacitus saith of him—" *Jam Tiberium vires et corpus non dissimulatio deserebant;*" Vespasian, in a jest—" *Ut puteo Deus firo;*" Galba, with a sentence—" *Feri si ex re sit populi Romani;*" holding forth his neck, Septimius Severus in despatch,—"*Adeste si quid mihi restat agendum;*" and the like.

But to the philanthropist the contrast of the closing scenes of the devout and the infidel affords a theme beyond that of mere curiosity, nay, of sublimity. We do not think, however, that Neale has been happy in the arrangement of these comparisons, and we might have hoped for something like a psychological analysis of the quiet death-bed of the mere moralist. The comparison between the *great* Frederick, who, as Zimmerman writes, "died in a continued disbelief of revelation, and even of the immortality of the soul," and our fourth William is a fallacy. We might easily point to examples which would better have illustrated the subject, and displayed the deformity of Vice, the beauty of Virtue, in much higher relief.

The generosity of a sceptic, who seems to love his neighbour as himself, merely from his desire to relieve, must of course be appreciated by all; but the quiet repose of the mere utilitarian should have been shown to differ as much from the happy falling to sleep of the righteous, who "makes signal of his hope," and whose every thought and word is consecrated by the odour of sanctity, as the cold and hopeless sleep of an eternal grave is eclipsed by the blissful life to come of the angelic spirit. Else must Christianity be shorn of that beautiful halo of purity with which faith encircles the life and death of the righteous.

We are told that Talleyrand's end was peaceful and quiet; that Mirabeau desired music to send him to the sleep from which there was "no awaking;" that Bentham, whose life was passed in writing to ensure "the greatest happiness of the greatest number," died quietly, almost imperceptibly, on Dr. Bowring's bosom; that Theodore Hook, who was constantly in debt and difficulty, his diplomatic character in the shade, left the world peaceably, as did also Bolingbroke, who asserted that "there was no such place as heaven," with his last breath; that Tom Paine went off calmly, with a joke about Charon on his lips, and this confession to the reprobates who came to see him, "I have no wish to believe in Christ."

Now, we are all aware that any potent or all-absorbing passion may

seem even to overcome the fear of death: but we believe that we are not here in possession of the whole truth. We know, for instance, that Paine, with all his vaunted calmness, courage, and contempt of death, was often wont to give most audible expressions to his terror in solitude, under the impression that he saw spectres; and, when indisposed, cried out, "Oh, Lord, help me! Jesus Christ, help me!" We are aware, too, that, from other free-thinkers, extreme peril will bring out the truth in spite of resolution. Volney, when in great danger of shipwreck on a North American lake, exclaimed (as we learn from Mr. Bancroft), "Oh, mon Dieu!" but when the peril was over, as if ashamed of his confession, he recanted, and said with the fool, "There is no God."

Now, we believe we might easily prove, too, that, in a seeming *placid* dissolution, there is often a sort of slavish and Satanic pride—a determination to *die game*: such was the impersonation of evil in Maria Manning, somewhat analogous to the bravado of the convulsive laughter of Mandrin on the wheel, which, to the outward gaze, cloak the real emotions of the dying heart. Thistlewood, on the night preceding his execution, while he thought his keeper was asleep, fell on his knees, and prayed to God through Christ; but the proud and obdurate heart afterwards denied him on the scaffold.

But this prospectless sinking into death, and, as the sceptic believes, into absolute annihilation,—can this be compared to the sleeping of the faithful—the passing from a life of sorrow to one of endless bliss, full of that hope which is the very rainbow of the soul? The truth is at once confessed, and we need do no more than point to the contrasted sketches of the author, slight as they are, as illustrations.

Look to the closing scene of two children of genius, for instance—Theodore Hook and Felicia Hemans, (her name so aptly foreshadowing the passage of her pure spirit from this world.) The highest eulogy ever passed on the most sparkling sallies of the wit must have yielded a thousand-fold to the intensity of delight, when the *stranger* told *her*, almost on her death-bed, that she had *converted him from atheism* by her poem of the "Sceptic."

We may adduce, too, the contrast between Paine and Locke; the vain and boisterous implorings of the one, and the beautiful confidence in a happy future displayed by the other. We may point to the closing scenes of Addison and of Walter Scott, whose lives were full of worth—that of Scott, especially, being one happy course of joyous gratitude to his Creator, and of love to his neighbour. We remember the brief but impressive precepts imparted by each on his death-bed to his son-in-law. When Addison showed the young Earl of Warwick "how a Christian can die;" and Scott whispered to Lockhart, "My dear, be

a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here.”

On these gifted mortals, on the last especially, were bestowed the eulogies of half the world, and yet the glory of their earthly fame did not on their dying bed even enter their thoughts; these, full of hope and joy, were fixed on eternity.

The physician, we may without presumption believe, with his experienced study of physiognomy and expression, *must be* more deeply read than the divine in the *interpretation* of the closing scene, in the appreciation of these interesting contrasts.

Beyond, far beyond the voluntary expression of the lips, which, as in the instances to which we have alluded, may be, according to the wily Frenchman, uttered to conceal our thoughts, is the faculty of the *endurance* of pain. This has been wonderfully exemplified in the Christian, whose hope of a better state confers a giant strength of endurance beyond all which the anæsthetic influence of chloroform can impart. He deems this a probation, as we have hinted at before, rather than an infliction; or, if human nature for a moment subdues his spirit, he will soon rally, and exclaim with his Redeemer, “Thy will, not mine, O Lord, be done.”

And in the endurance of life, too (for the fear of living is often as great as the fear of dying), how does the Christian soar above the evils of the world? He is the hero: the suicidal stoic is the coward. The imperial Julian said as he was dying, “He that would not die when he must, and he that would die when he must not, are both of them cowards alike.” It is this triumph of soul that the constant and repeated visitation of the physician, combined with his fortitude and his *concentration* of mind, can so fully appreciate. He has listened to the agonizing groan of the dying unbeliever, and to the holy aspirations of the devout; he has gazed on the remorseful contortions of sin (for even the *laugh* of the hardened spirit more resembles the glare of a demon than of a human expression), and on the seraphic smiles of dying innocence; and, with all this evidence, he must have felt that a life of denial, and even of suffering, is beyond all measure repaid by the Euthanasia of a believer. Few fear the transit of death but those who deem this world happier than the next.

The physician thus watches, attentively, the hour of birth and of the closing scene, and he hence unconsciously becomes a psychologist. He sees how intimately blended are the development of mind and body, how deep the effect of mental influence on the frame, of the controlling effect of health and disease on the intellect and passions, and he is thus led to institute analysis, and form deductions, often beyond the scope



of the divine and the moralist, who too often argue hypothetically, because without the light of *physical* psychology.

The author of this book, with all his charity, has unhappily become tainted with the unjust fallacy of some baneful influence, essentially imparted by *physiological* study: and, in answer to the remonstrance of Dr. Hall, of East Retford, against the stigma of medical infidelity, aims at the justification of his libel by quoting the crude regrets of a young medical student to Mrs. Fry. We might have thought that the author's own selection of James Hope, whose whole life was devoted to the most *material* prosecution of morbid anatomy, as the converse of the infidel Volney, would have led him to a fairer conclusion. We might at once prove the deep injustice of this anathema, by pointing to the daily exercise of *practical* Christianity by the profession. And what, we would ask, tends more to raise our wonder and admiration of the Creator, than the contemplation of that structure which was fashioned in his own image? Thus to "look through Nature up to Nature's God," is a practical lesson of devotion. Yes,

"An undevout anatomist is mad:"

He cannot for a moment reflect, without the conviction that an Almighty power, that instituted the laws of nature, is still overlooking their wondrous operation, and thus the holy groundwork of *natural* religion is at once instilled into his very being. Let us look to the fruits, and, without invidious feeling, point to the hospital, the university, and the inns of court—their studies. In the one, the elucidation of Nature's truth is sought, not for the mere idle pleasure of contemplation or barren discovery, but that the consequent deductions may become blessings to mankind. In another, the mind is, of necessity, deeply imbued with the licentiousness of the heathen writers, Ovid, Virgil, Horace, Anacreon, Catullus. And can it be that, with all the counterbalance of the *moral* writers of antiquity, with all the heroic virtues of the Roman stoic, whose creed was fashioned before the Advent, can it be, that the Divinity lecture, in a young and glowing heart, will often countervail the poison which the loose pictures that the Classics, the paramount study, hold up to the passions?

But we may advance a still higher claim. Religion is now one of the handmaids of our hospitals; and we may indeed hope, that devotion will, ere long, form one prominent feature of the curriculum of our academical study. The religion of medicine may then shine with almost as bright a light as the religion of tracts and homilies.

We believe that our author, and many a Christian advocate before him, have formed their erroneous notions from the perusal of those physiological disquisitions which refer the *evidence* of mind or soul to

organization. We might point here to many a learned combat regarding the nature and relations of spirit and matter, but we waive at once our refutation of this one-sided criticism.

On this point, however, our author becomes bewildered on the very threshold of his metaphysical psychology. Materialism—the word materialism is the scarecrow of his mind, and, in his dread of its contamination, he will have it that body—that is, organization—is to serve merely *earthly* purposes, and has nought to do as a medium of the spirit's communication.

In his alarm, too, he forgets, or he has never learned, that a simple idea, by exaggeration, becomes a phantom: a thought and a ghost differ only in *degree*. He is referring, for instance, to a mere vision of Shelley's excited intellect, and confesses, "there are incidents in his life for which we seek vainly an explanation."

But will the medical psychologist join in this confession? If he will, and thus flies from the patient investigation of secondary causes, he neglects his high and almost sacred duty, and at once forfeits his title, dwindling down from the scientific physician to the shallow empiric or the self-blinded bigot. He may, perchance, point in triumph to the miracles of Hohenlöhe, and say, "Behold the wondrous power of faith!" The physician meets him on his own ground, and at once coincides as to the *fact*. But *how* has faith *worked* the miracle? Is it not on the principle of imparted confidence, of which happy influence on disorder our note-books teem with illustrations?

But the study of physical psychology looks deeper still than this. It is not for the mere incitement to triumphant discovery, but with the Christian hope of inducing that health of mind, that may insure a happy life on earth, and, what is of infinitely more importance, Euthanasia of the closing scene.

We believe, wherever there is a phantom—a waking or a dreaming ghost—there is a certain change or action of the brain. This may be *healthy* action, but it is often, most generally, morbid: it is often removed, like the delirium of fever, by mere depletion; the ghost passes out with the blood, and vanishes from the sight as the consequence of a healthy cerebral circulation. Nay, the gush of blood from the jugular or carotid has, in a moment, even cured the insanity of the suicide, when, alas! it was too late to awake to reason! This has been proved in more than one prominent instance, and reads an awful lesson to our watchfulness and judgment in these cases. Let Mr. Neale, then, undeceive himself that the Psychologist, like the Divine, seeks *vainly* for the *explanation*, or even the *laying* of the ghost, and let him allow that it is as much *our* duty to study and elucidate psycho-pathological causes, to minister to the health of the mind, *by the medium of its*

*organ*, as it is that of the Divine to minister, by precept and gospel elucidation, to the welfare of the unfettered spirit.

It is through or by the medium of organization that the immortal essence, when on earth, must display its social intercourse. It is in and by the body that the soul commits those crimes which cast a gloomy shadow over the closing scene, and doom it to everlasting pains.

How all-important, then, the study of pathology, even in regard to our moral being: how essential, above all, to minister to the health of that brain which, when disordered, we believe to be the source and seat of those maladies which often lead to frenzy and to lunacy, and the immediate spring of those wayward passions which, when uncontrolled, entail sorrow and suffering on many an unhappy being throughout a restless life—and—eternity.

It is not essential, however, in our desire to bring pathological science to the aid of morality and religion, that we should confine our study to the brain: passions may spring not only from idiopathic cerebral affections, but also from remote irritations, that act through the medium of the brain by its intricate sympathies.

Valvular and hypertrophied disease of the heart may at once completely change the disposition. Of this we have an instance, even while we are writing: the mind of a most amiable and patient gentleman changed into a hasty and querulous spirit. His heart is concentrically hypertrophied, and the mitral valve deranged. When protracted, disease of the generative organs may incite to inordinate and uncontrollable passion; and hepatic or gastric disorder may induce melancholy, with all its train of moral and physical evils. We may safely affirm, then, that it will very often be vain for the moralist to presume on his lessons and his prayers for the conversion of an erring mortal, while a material excitement is goading on the deranged body to a crime.

How often, moreover, is painful disorder the inducement to the abuse of alcohol or opium, at first an innocent anæsthetic, but which, step by step, growing by what it feeds on, terminates in confirmed and slavish drunkenness. The moralist doles out his dissuasive precepts but to be ridiculed or despised, while the poison is again and again sought: and no wonder, as it again laps the suffering mortal for a time in Elysium. The seed, in itself inestimable, falls on worse than barren ground, for it is choked by the weeds of disease.

Yes, the moralist and the divine *must* often wait for the skilful husbandry of the psychological physician to root out the malady that poisons or weighs down the spirit, to restore the mental soil to a healthy condition, by which the good seed of their discourse may germinate and grow to a prosperous maturity.

With all this, we must yet acknowledge the power of a holy life in controlling disease and pain. It has been maintained, and we think with truth, that under the infliction of acute disease the Christian has, *cæteris paribus*, the best chance of recovery. His belief in the consoling and calming doctrine of the Bible, tranquillizes the mind, and thus gives power to the operation of the *vis medicatrix Naturæ*. Kirke White bore his sufferings with exemplary patience, and Wollaston studied pathologically his own closing scene.

But, in conclusion, we may remark, that even here the truth of cause and effect is not always developed, except to the physiologist. In phthisis, the words and sentiments of the young consumptive are often all but angelic. How far a material cause, the high oxygenation of the blood, is influential in inducing this peculiar temperament, we must not now inquire, but if we watch to the close the subjects of phthisis and dyspepsia, we shall be instantly sensible of the fact to which we have glanced.

We trust that we have offered by our brief remarks a sufficient apology for having converted so sacred a subject to our present purpose, and have proved that the duty of the physician is of the deepest importance, even in the prophylaxis of crime, and in its influence upon the closing scene.

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## ART. II.—THE MENTAL ASPECT OF EPIDEMICS.

THE history of plagues, like that of the sacking of great cities by hostile armies, is a theme full of the most mournful images. The physical and moral evils of such terrible catastrophes are seldom considered. The order and regularity, the comfort and wealth, in which we repose, exclude them from our thoughts; nor is it until some shock of nature or of politics awakes us with a start, that we are made aware of the terrible vicissitudes to which we are exposed.

It would be difficult to recapitulate the opinions of the various authors who have treated of epidemics and contagious diseases. For what use would there be in trying to arrange a chaos of hypotheses, built for the most part on conjecture, superstition, or empiricism? What, in fact, have we learnt on this perplexing subject from the *quid divinum* of Hippocrates, down to the fungoid theory of modern cholera? Cardan, Mercurialis, Valesco of Tarentum, and others, impute a divine anger or malignant influence to the conjunction of certain planets, which they assign as the efficient cause of epidemic pestilences. Van-helmont, Paracelsus, and the old German school, pretend that the contagious and epidemic principle consists in salt, sulphur, alkali, or

arsenic, floating in the air. Schenck, Wirdig, Misald, and *les curieux de la nature*, have collected a great number of observations on this point, which are as worthless as they are ingenious.

Baillou, Sydenham, Ramazzini, Huxham, Tissot, Grant, Zimmerman, Lepecq, Monro, and Pringle, are the authors who have given us the deepest insight and the soundest reflections on this interesting topic. Some modern writers, indeed, have fancied that they have found out the cause of epidemics in certain states of the air, vitiated by a heterogeneous though unknown matter, which chemistry and natural philosophy have in vain endeavoured to discover in the constituent elements of the atmosphere.

Webster entered on some researches, for the purpose of proving the coincidence of epidemics with particular phenomena in nature, such as comets, volcanoes, earthquakes, &c.; but with what real benefit to practical medicine, it is not easy to perceive,—at least, we have not gained a single aphorism in addition to our present catalogue of them.

Every region of the globe is at times the seat of epidemics,—continents, islands, and even the ocean itself. The Matlazahuel, a kind of diapedesis, or bloody sweat, prevails among the savage tribes who wander upon the flanks of the Cordilleras. The Siamese of the old world, and the inhabitants of Massachusetts in the new, both fall victims to the yellow fever. The insular natives of the Maldives in the eastern, and the settlers of moist Cayenne in the western hemisphere, as well as our convicts at Botany Bay, in what is miscalled the *fifth quarter* of the world, are all of them liable to be carried off by fevers of a malignant type. In short, the snowy deserts of Siberia, the temperate and salubrious climate of Switzerland, the warm and humid levels inundated and fertilized by the Nile, the hot and dry provinces in the midst of Spain, the towering heights of Caucasus and the Alps, the immense plains of Poland, the shores of the Baltic and the Mediterranean, the marshy districts of the papal states, the beautiful and fertile champaigne lands of France and Lombardy, and the smiling vales of Tuscany,—all of them experience the baneful influence of epidemic maladies. Some, indeed, are indigenous, as the Siberian t<sup>ar</sup>a. But others perambulate the earth, such as the influenza and the cholera. The genius, epidemic agent, *ens epidemicum*, is a true Proteus, cloaking itself in every possible form of disease, and sparing not country, nor latitude, nor clime. The succession of the seasons, the various temperatures of the several zones, and the ever-changing winds of heaven, present no obstacle, offer no diversion, to its threatening and irresistible progress. We can watch, note down, and report the stations in its line of march; speculate on its deadly onset, and

count the numbers of its slain;—nay more, we can look the portentous monster in the face, and touch its terrible existence with our hands: but respecting its intimate nature, its penetrating virus, we cannot pretend to anything better than a shrewd guess; and then, as to its specific treatment, we are forced to own that we know next to nothing.

No writings worthy of credit as scientific memorials have reached us, of a higher date than the close of the fifteenth century. Massaria, Arnaud de Villeneuve, Capivaccius, Gallus, Guy de Chauliac, Fracastor, and afterwards Zacutus Lusitanus, Ferri, and the Cardinal Gastaldi, have left us some interesting remains on the contagious maladies that happened in their time. Fracastor is the first who spoke of petechial fevers and epizootic diseases. Ramazzini, Lancisi, and Vallisnieri followed in his footsteps. The latter proposed (as Virgil had done before him) to slay the animals seized with contagious maladies on the spot, so as to intercept their propagation.

M. le Docteur Loudun, of Lyons, says, that the greater catarrhal diatheses of the present time are, in all probability, owing to the increase of cold and moisture observable in Europe ever since the great earthquake at Lisbon, as well as to the progressive debility of the human constitution, in consequence of the present mode of living, morals, habits, and the agitating events at the close of the last century and the beginning of this. And the late Dr. Prout considered, that, for the last thirty years, phlogistic or inflammatory states of the constitution have been decidedly on the decrease—a fact which accords with our own experience, extended over the same space of time. Dr. Beddoes had observed, as far back as 1807, the increase of pulmonary disorders, owing, as he remarked, to a state of atmosphere favourable to the development of asthenic diseases. Our private observations on this point certainly confirm us in the notion, that nervous debility has prevailed very extensively ever since the first appearance of the cholera in this country in 1832, while acute inflammatory affections have diminished in the same ratio. The object of this article, however, is not upon the *physical*, but the *moral* character of epidemics, with which, nevertheless, the foregoing remarks are not altogether irrelevant.

The passions of the soul have not unfrequently given rise to convulsive epidemics, or *dementia*, spreading by imitation. History, both ancient and modern, is full of examples. Pausanias makes mention of the maidens of Prætus and the women of Argos, who fancied themselves metamorphosed into cows. According to Plutarch, the girls of Miletus conceived a strong propensity for hanging themselves. M. Desloges, physician of St. Maurice in Valais, relates a similar epidemic, prevented from running to extremities by the timely exhortations of

the *curé* of the place. Bonnet speaks of a transport of the same kind among the females of Lyons, inciting them to drown themselves. We have seen similar instances in our metropolis. Epidemics of persons *possessed* were common in Germany and France in the fifteenth and sixteenth centuries. That of the *Nonains* was notorious in Saxony, Brandenburg, and sober Holland. In the seventeenth century, the demoniacs of the rural district of Labour in Gascony, and the *possessed* of Loudun, made a great noise in France. Then came the convulsionists of Cevennes; and, in the last century, the fanatics at the miraculous tomb of the so-called *blessed* Paris; and, lastly, the crucifying women (*crucifiemens des femmes*) of Fareins in Dombes, 1786-88. These epidemic ecstasies were bad enough in their way, but nothing in comparison of those to which we will briefly refer.

The disaster of a large community infested by the well-known plague, of which Defoe has given so vivid a description when it happened in London, cannot be better understood than by calling to mind the manner in which it operated on the mixed population of Marseilles, about 100 years ago. What must have been the feelings of an entire population, driven to desert their dwellings, bivouac in the open country, or seek refuge on board the vessels anchored in the harbour! The magistracy and the religious orders abandoned the town, and none were left behind except the lowest class, the tradespeople, and the secular clergy, who, animated by the example of their excellent bishop, M. de Belzunce, continued to discharge their incessant and dangerous duties with the most heroic fortitude. A plan was formed for victualing the place, and the paupers and vagabonds were constrained to assist in burying the dead. Business of every kind was at a stand-still; disorders of all sorts were perpetrated, but most especially those of plunder and debauchery. It was a fearful scene; the streets and squares were obstructed with the dead and the dying, dragged from their doors, or thrown out of their windows, and left to expire or putrefy in the public way. A thousand persons died daily. The dogs prowled about the thoroughfares, and gnawed the naked carcases.

But what renders a plague peculiarly terrible, is the mental illusion that bewilders the populace in these critical moments. Alienation of mind forms, in the greater number of instances, the prominent feature of a genuine epidemic. Indeed, a plague of any kind is a species of madness. There is nothing too absurd, too cruel, too enormous not to be believed, and not only believed, but acted upon with the most terrific promptitude. The religious instinct, intensely excited, is the origin of all the extravagant and mischievous ideas usually broached in these appalling hours. Tumult is the result. And what can be done against a multitude maddened to frenzy on a single point, the most

absurd and ungrounded in the world?—a fatuity too silly not to be despised, and yet too potent not to be shunned or destroyed, like a noxious reptile? Unhappily, such derelictions of reason constitute an ominous item in the accounts of epidemics; and the tale of many a stately city, ravaged by the plague, warns us to beware that, whenever the angel of death unfurls his black banner above our heads, superstition will not be slow to erect her hideous crest in front, while crime of the blackest die will dodge our heels at every step, and cowardice and despair beset us at every turn.

*Obstupère mentes et obduruerunt*, says Otho d'Arezzo. The ties of blood and friendship are broken—our animal nature reigns supreme. Some die drunk—others starving—and others, again, drop amid thoughtless pleasures. Public instruction is at an end,—Christianity itself is defunct,—its ministers die, so do the rulers, and the men of might. Husbands, having become widowers, seek to enter holy orders, for the sake of doing penance, or, perchance, from the sordid motive of possessing themselves of the unbequeathed wealth of the deceased clergy. The laws can no longer be put in force, for the courts of justice are vacant, and the culprits either escape the legal penalties due to their misdemeanours, or else they affect to punish themselves according to their own fancies. Remorse, that spiritual element uniting the future with the past, degenerates into a morbid desire of self-discipline, as soon as ever it is abandoned to its own mad caprices, and left uncontrolled by the rule of faith and the guidance of authority and discretion. Such are some of the dismal particulars drawn from ancient chronicles. Hence came the fanaticism of the middle ages,—the flagellants and others; and the rage which seized the world, when the Jews were suspected of having poisoned the air, and were consequently hunted to death and slaughtered in every part of Europe. At Essling, a whole congregation of them were burnt together in their synagogue. Mothers threw their infants into the flames, and then jumped in after them, to avoid a violent baptism at the hands of their infuriated persecutors. In vain did Pope Clement V. issue, from Avignon, a charitable brief in their favour: or the Emperor Charles IV. offer them a refuge within his dominions; or Albert, duke of Austria, threaten and inflict temporal vengeance on those implicated in these revolting crimes. Legislation was useless: the political mania was an epidemic beyond the reach of the triple mitre, the crown, or the sword.

But the biography of the human species is a burlesque as well as a tragedy. There was a profane song the children used to sing about the streets of Paris in the reigns of Charles VI. and VII., the words of which were these;—“*Votre . . . à la toux, commère; votre . . . à la toux, la toux!*” The tune, or the words, (those of a vulgar ditty, of



course,) were imagined to be the cause of an epidemic catarrh, which threw almost every one prostrate on their beds. The symptoms were those of exhaustion and fever, which lasted about three weeks. They called it *La tac*, or *Horion*. Those who had recovered from it congratulated each other, jokingly, "*Par ma foi, tu as chanté votre . . . à la toux, commère!*"—the word omitted in the text being an improper one. Nevertheless, high mass was *sung* daily in spite of the hoarseness and the cough. Men and women, especially those who were mothers, suffered severely, and were a long time in regaining their health and strength. There was no accounting for the disease, neither did the physicians seem to understand it. Superstition alone ventured to cut the knot in two, by confidently affirming that it was a curse upon those who had sung the profane song; and so prevalent was this gross idea, that if any one called on a friend just fallen sick with it, the usual exclamation was:—" *En as tu? Ah, par ma foi, tu as chanté la chanson.*"

With a scene of this flippant description, more like a vaudeville than a sick chamber, we may contrast one of the most terrible castral epidemics ever recorded by military surgery. It happened during the retreat of the French army from Moscow; and it will be easily understood how much any malady would be aggravated in the midst of such a disastrous combination of circumstances.

Wilna, over-crowded with troops hastily thrown into it, and at the same moment attacked by the Russians, became a scene of the most horrid carnage ever witnessed for several days in succession. The streets were choked up with the slain, and the French prisoners were thrust into the hospitals and the church of St. Casimir pell-mell. Notwithstanding the intense frost (28° Reaumur), typhus broke out among them, generated by the pestilential atmosphere arising from the putrefying corpses of the soldiery that had died from wounds, cold, hunger, and fatigue, in the midst of the most disgusting and unavoidable filth. The disease announced itself by headache, delirium, stupor, and anguish of the limbs, generally frost-bitten. In their delirium, the forlorn wretches beheld the cossacks charging down upon them in fury,—villages and towns glared with flames,—the frightful passage of the Beresina yawned before them,—and all the distresses of the retreat were repeated minutely before their inflamed and bewildered fancies. They imagined themselves preternaturally divided into a multitude of individuals, or surrounded with dreadful fiends to whom they were fastened, but from whom there was no escape, and by whom they were mocked and tormented with the most officious and loathsome assiduity. To their delirium was added a fiery heat and a burning thirst,—fury or

apathy,—bloodspots, ulcers, mortifications;—such were the unparalleled horrors of this hell upon earth.

The Jews, who purchased or pillaged the chattels of the dead, paid dearly for their avarice by the penalty of disease and death. Entire families, of the first respectability, fell a sacrifice to the hospitality with which they treated the invaders of their country. Of 30,000 military, attacked by the malady, 25,000 died; and out of a population of 30,000 Jews, 8000 perished. In the hospitals, the confusion was beyond redress. The wisest and most humane measures were commanded by the Emperor Alexander; but in vain. The devotion and skill both of the Russian and French physicians were heroic to the last degree; but it was hopeless. Nor was it until death had very considerably reduced their numbers (40,000 persons, civil and military, were carried off by it), that proper remedies, food, nursing, &c. could be brought effectually into action for the assistance of the survivors. It was a time never to be forgotten.

By what particular course of events, or great moral lessons of weal or woe, the mass of mankind have been materially improved, it were hard to tell. Nevertheless, when we compare the present with the past, and review the social condition of the world, not four thousand, but only four hundred years ago, we are compelled to acknowledge that we are, both individually and collectively, a superior order of beings to what our forefathers were, either in the middle ages when the helmet, the cowl, and feudalism were rife, or in the days of the Persian monarchy, when Xerxes drove his servile myriads across the Hellespont at the beck of task-masters, with a lash in one hand and a bowstring in the other. Philosophers as well as religionists, however, are not wanting who are convinced that the world deteriorates, in morals at least, if not in intelligence, the older it grows, and that the last periods of the protracted history of our race will be worse than the first. In the ancient Sagas, or poems of the Brahmins, this discouraging presentiment forms the burden of their song; and of the four thousand years that have succeeded to the earliest date of their primeval legends, the concluding two, of which *we* are now living in the last, shall be, according to their vague predictions, the consummation of infidelity, misfortune, wickedness, and woe.\* We are told upon authority, which the boldest contro-

\* This prediction or prophecy, most probably of antediluvian origin, from the line of Cain, is verified in the fate of the Hindoos themselves. Their present condition, under the dominion of the Anglo-Norman race, is despicable, degenerate, and corrupt, when compared with their earlier dynasties, of which the Vedas sing. Their independence, their wealth, their martial prowess, their architectural splendour, are now no more. The spiritual teaching of Vishnu, however idolatrous and false, was eclipsed by the rationalistic reformation of Buddha; and the modern Hindoo is no longer a chivalrous believer in the creed of Brahma, but the helpless dupe of a pantheism and fatalism conjoined, as withering as it is incurable.

versalist or philosophic inquirer may not dare to gainsay, that the terrestrial world "waxeth old as doth a garment;" from which we may rationally infer, that the general face of nature, like the features of a person advanced in years, exhibits the traces of decrepitude and decay,—so that, if one, born in the postdiluvian period, when this globe had just emerged, damaged indeed, but still fresh and young from the recent deluge, were to rise from the dead and appear among us, he would exclaim with unaffected surprise, that the sky, the air, the water, and the land were evidently the worse for wear, and apparently verging towards their final ruin and dissolution. In regard to the physical structure of our frames, it is a popular opinion, that in magnitude men are smaller now than they were formerly, and that our size has diminished even during the comparatively brief interval of the Christian dispensation; but that previously, men not only lived longer than they do at present, but that they were actually of much larger growth than ourselves; in short, that "there were giants in those days." It is the concurrent notion of the moderns, however, who have applied themselves to the investigation of this curious question, that our anatomical structure was originally cast in the same mould, and fashioned in the same proportions, both relatively and absolutely, as it still continues to be demonstrated in our dissecting-rooms and museums, and that this permanent fixedness of construction would appear to be attested by such human remains as have been discovered from time to time. It must be owned, indeed, that such remains are few and scanty, and that they scarcely ever exceed the date of a very modern antiquity.

This question was agitated in the early periods of learning, and the prevailing notion then was, that the primitive inhabitants of the earth were of larger growth than the later. Thus, St. Augustine, in his work *De Civitate Dei*, Lib. xv., c. 9, says, that the incredulous refused to believe that the stature of men, before the flood, exceeded that of those in his day, A.D. 427. Frequently he continues, from ancient tombs, whose contents have been laid bare by floods, violence, or time, I myself have beheld gigantic bones purposely exhumed, or exposed to light by chance.

Pliny considered (he adds) that, as time went on, mankind diminished in the same degree—the procreative powers of nature becoming exhausted. And the complaints vented by Homer, of the degeneracy of men subsequent to the siege of Troy, may be regarded, not so much as a poetic licence as an historic hint of some value from so accurate an observer as the author of the "Iliad" evidently was. Virgil, likewise, in his striking passage of the field Pharsalia, mentions the *ossa grandia sepulchri*, not as a pleasing fiction, but as a matter of

fact with which his readers were well acquainted.\* At all events, such testimonies prove a train of thought with which the world was already familiar. It has been objected that the bones mentioned by St. Augustine were merely the fossil remains of animals now extinct; but St. Augustine expressly says, *sepulchra convincunt*; nor was it likely that so keen, practised, and experienced an intellect, as that of the Bishop of Hippo's, could have been deceived in this particular. Moreover, let any one dispassionately examine the monumental remains lately collected and brought to Europe from Nineveh by Mr. Layard, and he must be convinced that they represent a race of men who, in their animal formation and propensities, were manifestly far superior to the average character of men in the present state of society.

Be this as it may, we cannot but conclude that, however much our bodies may have degenerated in lapse of time, our minds have, on the contrary, become more enlightened by the experience of ages. The manner in which the epidemic that visited us in 1849 was met and submitted to, is a decisive proof of this, and shows that the mental capacity and docility of the masses of mankind are very materially exalted in the scale of moral beings. Our Transatlantic brethren, the Americans of the United States, surpassed us, we must own, in this respect. No superstitious propensities were evinced on either side of the ocean—no fatal delusions, instigating the populace to public outbreaks of a terrifying nature—no disabling panics—no shameless libertinism,—nay, no profane outcry, or brutish infidelity. But everything was conducted with the most perfect self-possession—soberly, humanely, and discreetly. The best means, suggested by the best reason and knowledge, as far as they went, were listened to, adopted, and resolutely put into practice; while the heartfelt piety of the people was exhibited by the whole nation willingly relinquishing their temporal

\* In one of those delightful passages with which the author of the *Decline and Fall* occasionally treats his reader, there is an allusion similar to that of Virgil's quoted above:—"From the first hour of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day, when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his viziers, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dextrous as Apollo, and equal in battle to any ten of the race of ordinary mortals."—On the same day, the *muezzin* proclaimed the name of God and the prophet from the most lofty turret; and the altar, before which the last of the Cæsars had so lately bent in prayer, was now the high place of a Turkish mosque. As the sultan wandered through the desolate mansion of the great Constantine, he muttered a distich of Persian poetry: "The spider has wove his web in the imperial palace; and the owl hath sung her watch song in the towers of Afrasiab." The sacking of Constantinople was the closing scene in the downfall of the Roman empire—the most appalling and stupendous event recorded in history. Greek literature was diffused throughout Europe; Laura and Petrarch appeared upon the stage; the Portuguese opened a way to "the wealth of Ormus and of Ind;" and the asceticism of the middle ages disappeared, perhaps for ever.

concerns, and calmly offering up their petitions to Almighty God, on a solemn day, unanimously appointed by themselves for that purpose, with prayer and fasting. It is an historical fact: and, with the exception of the Ninevites, who repented in sack-cloth and ashes at the preaching of Jonah, we are not aware of any other instance on record in which a mighty empire demeaned itself in the same sublime, dignified, patient, and heroic attitude of attrition.

On a former occasion, under somewhat similar circumstances, more than two thousand years ago, when the plague depopulated Athens, fine examples of filial piety and generous friendship were at first displayed; but as the consequences were almost always fatal to the children and friends, they were but rarely repeated afterwards. Then the fondest ties were broken; the eyes about to close for ever, beheld on all sides nothing but the most profound solitude, and death no longer produced even a tear. This callous insensibility gave rise to unbridled licentiousness; the most splendid fortunes were left a prey to inexperienced relatives, strangers, or the populace; and the survivors, imagining they had but a short time to live, felt themselves justified in passing their remaining moments in the midst of pleasure.

An ungovernable imprudence of this description stigmatizes most of the fatal epidemics related in the histories of nations. A tone of mind, sufficiently composed and energetic to meet the emergency without alarm, is the only one that affords a chance of success in combating the malady; but it implies a mental cultivation of a very high and venerable order—such, indeed, as has rarely been met with, except in the later epochs of the Christian era. A remarkable instance of this sort presented itself at Nola, in the kingdom of Naples, 1815.

Upon the first intelligence of its having broken out among them, measures were instantly adopted for its extinction. The city was surrounded by two ditches, six feet wide and deep: the first was sixty feet beyond the houses, and the second thirty feet beyond the first. A body of troops guarded the entrances, the sentries being posted within sight of each other, and lighted at night by fires. There was a drawbridge to each entrance. It was death to pass, or communicate with, the guards. A hospital was established within the city, with a proper staff of officers, nurses, &c., habited in *toile cirée*, a mask, gloves, and wooden sandals. They used iron pincers for handling everything to the sick, and carefully abstained from contact. They oiled their hands, lived well, drank wine, and attended to their digestion. The foul linen, removed by pincers, was immersed in acidulated water, and offensive matters were instantly removed or burnt. Nitrous fumigations were used in the morning, and every evening the floors were sprinkled with an antiseptic fluid. The corpses were never touched except with the

pincers, and were buried in quicklime without delay. Suspected parties were separated in a hospital of observation, from whence, if they showed infection, they were removed to the hospital-in-chief. Infected localities were surrounded with a barrier, and their respectable residents held in rigid quarantine. Parties of pleasure were interdicted; the churches closed; hotels, taverns, &c., shut up, under the severest penalties. Domesticated animals were destroyed; and the butchers were not permitted to slaughter their cattle within the city, nor to bring in their hides and offal. Contagious substances were burnt; the concealment of them being a crime punishable by martial law. The entire city was divided into sections, placed under committees; and all the inhabitants had to present themselves at their windows twice daily, and to quote and deliver up their sick. The committees acted as commissariats. The local reports, returned to head-quarters, were submitted to the closest scrutiny and deliberation. In six months the town was clear of disease; but a triple quarantine was persisted in for three months longer. 950 persons were attacked, 728 died.

By a diligent investigation of the circumstances of the case, an epidemic, however malignant, could scarcely withstand the sanitary measures of the present age. It requires the co-operation of the civil, military, and medical authorities, united in a police force, and acting together with firmness, severity, and agreement; without which, their allied efforts will be useless. The separation of the infected, the appointment of proper hospitals, the burning of the dead, the destruction of contagious articles by fire, daily fumigations and "swabbings" (to use a nautical phrase), killing the domestic animals—*e.g.*, dogs, cats, birds, &c.—inquisitorial visits, and an extensive commissariat, are the chief points to be carried into execution by a sanitary police. And the more vigorously such measures are enforced at first, the shorter will be the time of their disagreeable continuance.

Such a systematic plan for arresting the progress of disease does not appear to have been thought of by the ancients. Hippocrates is said to have stayed a plague at Athens and at Phocis, but we have no particulars of it, and most critics regard it as apocryphal. Judging from his "Epidemics," we may conclude that he knew but little about the matter. He excels in his prognostics and descriptions, but his practice is generally puerile, and sometimes ridiculous.

Before we part from our reader, let us ascend this flight of steps, and from the lofty battlements of history look down upon the deep-worn channel of ages. In the reign of Tarquin II. a plague raged at Rome, which made him send his two sons to Delphi.

During the contest respecting the fixed laws proposed by Arsa, the city was alarmed by violent earthquakes and fiery exhalations in the

air. These natural phenomena were regarded as the forerunners of calamity. Superstition fanned the fears of the populace. A thousand optical delusions were imagined or seen, and supernatural voices fancied or heard in the night. Livy and Dionysius report that it rained raw flesh, and that birds of prey caught it piecemeal while falling, like snow,—probably *aërolites* or meteors. No particular plague broke out in consequence of these presages; but the state of the public mind was itself the plague.

Upon the reduction of Veii, the victory which procured such glorious popularity to the plebeian military tribunes, a pestilence broke out in the depth of winter. Its rise may be traced to the troops, who had suffered severely from the cold during the operations of the siege. On their return in triumph, the weather suddenly changed from extreme cold to oppressive heat. Dissipation generally characterizes a victorious army; malaria was rife; and the mortality was great among men and cattle. The effect on men's minds was anything but that of horror and despair, the disease caught them in a moment of success and exultation. The sybilline books being consulted, the *duumvirs* discovered an expiation as novel as it was harmless and cheerful, the *Lectisternium*. The statues of Apollo, Latona, Diana, Hercules, Mercury, and Neptune were taken down from their niches, and laid on three beds placed about a table, on which magnificent repasts were served up to those deities for eight days together. Private families imitated these public ceremonies. Every one kept open house for friends, strangers, and even enemies. Actions at law, animosities, &c. were suspended; prisoners were released from their chains and forced to join in the entertainments. Rejoicing was the order of the day; nor were the prisons opened again until the festival was over.

A pestilence arose (364 B.C.) without any apparent cause. The seasons were regular. The winter had not been too dry, neither had heat succeeded to cold unexpectedly. The summer was not damp, nor the vegetation sickly, nor had the Calabrian winds prevailed. All ranks were swept away—Camillus among the rest. It is probable that some meteoric agency was at work; for, two years afterwards, that chasm opened in the midst of the Forum, into which the young Curtius leaped. The gulf closed again; but the people threw loads of earth and rubbish into it, along with the corn, fruit, and other oblations for the gods. Fifty years after, during a triumphal procession, on account of the defeat of the Samnites, the city was again visited by a plague. The triumph of Fabius was interrupted by funerals, and the plaudits of the populace were mingled with lamentations for the dying or dead. Prodigies were in abundance—there were evil prognostics of all sorts—in short, a panic. Blood, honey, and milk had been seen to flow from

the altar of Jupiter; and one phenomenon is recorded not unlike that of recent date—namely, that it rained *earth*, in the same manner as it was said to have rained *soot* in some part of Ireland, during the Asiatic cholera, in 1849. This black rain still remains to be accounted for. Was it the result of volcanic eruption? for after the eruption of a volcano in Nicarigua, 1835, ashes fell and darkened the day in Jamaica, 600 miles distant, and the same is related of Byzantium from the first eruption of Vesuvius.\* Exactly thirty years later, another most dreadful plague fell upon the mistress of the world. The sybilline books implied that it was the result of some secret crimes. The suspicions of the crowd were awakened, and a vestal would have been sacrificed to their fury, had she not anticipated her fate by putting an end to her own existence. This popular outbreak reminds us of a similar one at Moscow, on the first appearance of cholera in that city, when the mob broke open the hospitals, killed or wounded some of the medical officers, and were at last dispersed by an armed force.

During the reign of the Emperor Maximin, the empire was afflicted with every evil—a drought, a famine, a carbunculous plague, followed by blindness. Bread was excessively dear—the deaths beyond number. The rich pawned their possessions for food, and were at last reduced to nothing. Ladies of quality begged from door to door, in splendid apparel, but with downcast looks. Others tottered along like spectres, till they dropped by the wayside, crying out for food. Those who had wherewithal to give, refused to do so, fearing lest they themselves should be reduced to a like necessity. The public ways were strewn with corpses, which the dogs preyed upon; and the survivors killed the dogs, lest the infuriated animals should turn upon the living and attack them. The pest directed its ravages chiefly among the higher classes. Whole families perished at once and were buried together; and the pagans declared that the only charitable persons were the Christians.

In another plague, fifty years later, in Nicomedia, there was an earthquake—buildings were overthrown, and a conflagration arose from their ruins. The bishops were assembled in council, at the same time.

\* St. Augustine, *De Civ. Dei*, lib. iii. c. 31, mentions the rain of earth or chalk,—true stones, not hail,—as a phenomenon well-known to his readers. From an eruption of Etna, he says, the waters of the Mediterranean became so warm as to melt the pitch on the bottoms of ships. In Sicily, such a quantity of ashes fell, that the houses were covered with them, and broke down under their weight. This was at Catana. There was also a flight of locusts from Africa, which fell into the sea, and were washed up in such quantities on the shore that a pestilence arose from them in the kingdom of Masinissa. He says, that at Utica, out of 30,000 soldiers, only ten survived, c. 23. He mentions an epidemic madness among dogs, horses, asses, and oxen. The City of God is generally disregarded as nothing more than an elaborate religious disquisition; but it is, in truth, the best comment on Roman history extant. There is a French translation by Moreau, printed, Paris, 1845; but the Latin is pleasanter than the French.—Latin edit. tom. ii., Cologne, 1851.



A Persian ascetic, to whom miraculous powers were ascribed, and who had once been master of the lions under the Emperor, learnt by revelation or report, that the city, which he seldom condescended to visit, was being devastated beneath him by the plague, for he lived alone in a lofty turret in the citadel of Nicomedia. After one of the shocks of the earthquake, he was found dead in an attitude of prayer; and the plague ceased.

Palestine was convulsed by an earthquake, 419 A.D. A cloud rested on the Mount of Olives, and a supernatural figure, real or imaginary, appeared in it. The pagans beheld their clothes covered with glittering crosses, or what they mistook for such. The year before, there had been an eclipse of the sun, and the stars were visible at noon-day, followed by a drought, sickness, and a mortality among men and cattle. A luminous meteor was visible in the sky throughout the summer, and a strange fire fell upon earth, and was swept into the ocean by a hurricane. There was a panic, and the end of the world was supposed to be at hand. St. Augustine wrote to prove that the alarm was needless.

The most formidable plague on record is that which occurred 542-594 A.D. Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time its first malignity was abated and dispersed; the disease alternately languished and revived; but it was not till the end of a calamitous period of fifty-two years that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. During three months, five, and at length ten, thousand persons died each day at Constantinople; many cities of the east were left vacant; and in several districts of Italy the harvest and the vintage perished on the ground. The triple scourge of war, pestilence, and famine, afflicted the subjects of Justinian, and his reign is disgraced by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe.

But as an instance of popular hallucination, that which took place at Milan would surpass belief, except from the acknowledged testimony on which it rests. The entire population was afflicted with second sight, or phantasmagoria. On a calm day, when the western front of the duomo reposed against the blue sky of a Lombard summer, a terror-stricken citizen saw, in the middle of the square, a carriage drawn by six horses: within, was a person of majestic mien, dark complexion, eyes inflamed, and lips compressed and threatening. The spectator entered the carriage: it drew up before the gates of a magnificent palace.

He alighted, and, entering its spacious halls, beheld a strange scene of horror, and delight. Pale ghosts sat in council: he was tempted by a vast bribe of gold to accept a small vase of poison, for the deadly purpose of employing it against his fellow-citizens. He refused; the scene vanished; and he found himself once more in the empty square, before the duomo, beneath the deep blue sky, the same as ever. This tale was repeated by a hundred lips. The carriage, the palace, the phantom council, were listened to and believed. Milan was tossed in the stupor of an uneasy dream. The pestilence was explained. The dust on the pavement was a poisonous powder. But who were the poisoners? They found an old man dusting a bench—was it he? They fell upon three French artists admiring the venerated duomo, and touching it with their hands,—surely it was they! Such was the dis-tempered fancy that peopled the ancient streets of Milan. Frederic Borromeo was appealed to, and he replied that they were the dupes of a panic.

Mortality, in its ordinary form, is regarded with indifference by the crowd. Man passeth to his long home, but no one layeth it to heart; but in the gloom of a general calamity, the consciousness of an impending evil, from which there is no escape, becomes, when deepened by despair, a stupefying element, that benumbs the faculty of reason, unnerves the senses, and deranges the order of the understanding. The foregoing accounts, which have been copied, almost verbatim, from Fleury, Gibbon, Hooke, Manzoni, and Ozanam in his history of epidemics, are, strange indeed, and melo-dramatic as they may appear, entirely illustrative of the mania, partial or complete, usually attendant on the progress of a pestilence.

The old astrologers might be correct in their mystical surmises, although mistaken in the inferences they ventured to draw from them. Their prognostications may have been hazarded upon data, fallacious because they were partial, not because they were absolutely unfounded. There is no question that our lives depend on telluric, meteoric, and astral influences, to a degree rejected by the dull philosophy of the last age, and received with attention and scientific exactness, but tardily, by the present. It is impossible to exclude sidereal phenomena from playing a chief part among the operations of what may be strictly denominated "*vital dynamics*." Indeed, the shock imparted to the mind, both individually and collectively, by the mere occurrence of strange appearances out of the course of nature, is no trifling ingredient to help us in accounting for the political, moral, and sanitary condition of the world; evolving, as it does, in bold and decided attitudes, inherent energies of the soul, which would, like the hidden elements of the terrestrial globe, have remained, under ordinary circumstances, latent,

invisible, and unknown. For a comet may, as the poet says, "shake from its horrid hair both pestilence and war," by altering the electro-chemical affinities and barometrical pressure of the atmosphere, and thus excite the sensorial and sanguineous functions of our frames to the last degree of national frenzy. A solar eclipse refrigerates that portion of the earth's surface over which the lunar shadow passes; earthquakes disturb, if they do nothing worse than disturb, the accustomed direction and velocity of winds and currents of air; and volcanoes emit mephitic vapours, and dust, and sheets of flame, poisoning at once and overheating vast districts of inhabited countries, in a manner as inimical to life as it is subversive of that diurnal and regular routine of health, so essential to animal and vegetable organizations. The mind corresponds to the vigour or debility of the body,—excitement, superstition, and fear, are the invariable coincidents or consequences of particular ailments, or physiological conditions. Multitudes may be staggered by an apparition or visual change in the aspect of things, and their blood be curdled or inflamed by the invasion of an epidemical panic. All classes are merged in the common evil. Princes and rulers sympathize with the crowd; and, instead of riding on the whirlwind and directing the storm, may be, like the meanest of their subjects, hurried away by the vulgar impulse, and lashed on instinctively to the strange, unnatural, uncontrollable issue of events. Viewed in this light, the history of mankind is, in its final causes, nothing more than the natural history of the universe, of which man constitutes an integral part equally with every other organic and inorganic substance, and submits to a destiny in accordance with the revolutions of planets (of which this earth is one) around the sun, and in compliance with appointed changes, proceeding with a giant's stride among stars and systems of stars, infinitely remote in the boundless regions of space—where comets wander with amazing and perplexing precision, and constellations appear and disappear in a mode that baffles the wits of the most refined philosophy. That man made of clay (*memento, homo, quia pulvis es, et in pulverem reverteris*) with a soul full of celestial aspirations, should, for the short space of three score years and ten, be doomed to a lot little above that of an earth-worm, is an enigma only to those who have not studied the discoveries of science in their moral relations, nor turned to behold, with the eye of faith, "the works of the Lord, and the wonders that He doeth in the deep!"

## ART. III.—MEDICAL JURISPRUDENCE OF INSANITY.\*

THE discoveries and improvements which have taken place in the theory and practice of medicine, have necessarily opened up new paths, and led to the recognition of different branches of the profession. Instead of being studied collectively, we now find intelligent physicians select certain diseases as specialities, which subdivision of labour has been attended with the happiest results. If Laennec had not devoted his attention almost exclusively to diseases of the lungs and heart, the stethoscope, which has led to so many brilliant discoveries never would have been introduced into practice; if Dr. Bright had not specially studied renal pathology, he would not have discovered the nature of a disease which was previously unknown to the profession. In like manner we are sanguine enough to believe that by making a speciality of the study of the brain, in connexion with various forms of mental derangement, light will eventually be thrown upon the pathology of their embarrassing diseases. The different branches of medical science thus become eventually detached from each other, and each separately identified so as to form a distinct object of investigation. It becomes, therefore, ever and anon, necessary to add a new course of lectures to the curriculum of medical study, and occasionally to endow new professorships. The history, however, of every university will show that the patrons—whether their patronage be vested in the crown or in municipal authorities—have always evinced extreme reluctance to recognise any new or additional branch of education. Not many years ago, chemistry and *materia medica* were jumbled together, as in the days of Paracelsus; until very lately in some universities, anatomy and surgery were taught from the same chair; and it is a matter of notoriety, that whenever any new course of lectures has been suggested within the walls of a university, the proposition has always been met with strenuous opposition. But the stream of intellectual progression must flow onwards, acquiring force as it deepens and widens, until all such obstacles are borne down before it. Who now doubts the expediency of a professorship of medical jurisprudence, military surgery, or pathology? Had there been no chair of moral philosophy in the north, the world never would have been illumined by the lectures and writings of such men as Reid, Dugald Stewart, Brown, &c.; and at the present moment it is, we conceive, deeply to be deplored that in our

\* Lectures on the Medical Jurisprudence of Insanity, delivered in the Medical School of King's College, Aberdeen. By Robert Jamieson, M.D., Lecturer on Medical Jurisprudence in the University. London, Wilson. 1851.

English schools of medicine the study of mental philosophy is wholly neglected. We do not wish to go back to the scholastic ages, but we are satisfied that some knowledge of dialectics would be useful to every medical man; and however much the study of psychology may be scoffed at and ridiculed by men who talk blindly and ignorantly upon matters they do not comprehend, we believe that no physician can be competent to discharge his duties by the bed-side, who has not paid some attention to the constitution of the human mind. Unhappily, insanity—however varied be the forms it may assume—is a disease so frequently met with, and so distinct in its own nature, that it can no longer be denied a place among those diseases which from their peculiar and uniform characteristics are entitled to the rank of specialities.

In that dark age when the lunatic was fettered like a convict, and chained miserably against a wall or pillar, the fact of the disease itself being of a character which required medical and moral treatment was entirely overlooked, and an error equally palpable and revolting is constantly committed by those who evince a disposition to underrate and decry this branch of the profession. The pathology of the brain is assuredly as much entitled to consideration as that of other vital organs, which indeed play a less important part in the animal economy; and there can be no reason why lectures should not be regularly given in our medical schools upon a subject of so much importance. We hear, it is true, of occasional lectures upon insanity; but we maintain that a course of lectures upon this subject ought to be regularly delivered in every medical school. Such a course has, for the first time, been just delivered at the King's College, Aberdeen, by Dr. Jamieson, the professor of medical jurisprudence in that University; they have been published in our respected cotemporary, the "Medical Gazette," and now appear before us in a distinct form. The title-page would induce us to expect that Dr. Jamieson confined his observations to the medical jurisprudence of insanity; but instead of this, he has treated the subject generally, and described the disease in all its different phases and relations.

In endeavouring to give a brief abstract of these lectures, we shall select the most salient points of interest, premising only that our limits necessarily compel us to pass over many important and valuable observations. The views which Dr. Jamieson entertains upon the pathology of insanity, would appear to be intermediate between those which are materialistic and spiritual.

"Some would have it (he tells us) a disease of the body in which metaphysics are useless; others, a disease of the mind to which physic is as inappropriate. Still we find it curable, sometimes by moral treatment, sometimes by medical, but far more usually by a judicious com-

bination of the two, and almost never remedied by unassisted nature. It is not a purely corporeal disease, like one of the neuroses; it is not a nervous affection merely, but a *neurosis* and something more; neither is it purely a mental affection, like error or vice. Both mind and body are at fault. According to the views of Feuchtersleben, it is their relation that is diseased; of the body to the mind, so that perception is morbid; of the mind to the body, so that volition is disordered. From which, then, does that disturbed relation proceed which, when established, becomes reciprocal? If from the organism, it is a physical disease; if from the mind, a mental one, although not to be defined. Were I to dogmatise (adds Dr. Jamieson) on this abstruse matter, I would say that there are two kinds of insanity—one a mental disease, the other a bodily one, both acquiring the psychosomatic character. There is a form of insanity, produced by mental causes, in which the physical symptoms appear secondarily, which is sometimes curable by moral means, and which, if uncured, either leaves no traces behind, or a morbid anatomy, which is its result, and in no case its cause. The other proceeds from physical derangement, occasions sympathetic mental aberration, disappearing with its cause, and leaving no traceable pathology."

Notwithstanding this twofold pathological view, Dr. Jamieson leans to the theory of relation propounded by Feuchtersleben.

"I repeat (he observes, emphatically,) that insanity is not, strictly speaking, to be termed either a bodily or a mental disease; that it is a disturbed reciprocal relation of mind and body; but that, in its origin, it is sometimes a mental, sometimes a bodily disorder."

The emotional features of insanity—selfishness, suspicion, extreme timidity, apathetic listlessness—as characteristics of the impending or already confirmed state of mental disease, are truthfully and graphically described. They are familiar to all who have had any experience in the treatment of the insane. We proceed, therefore to develop the psychological views which Dr. Jamieson has propounded. The intellectual condition of lunatics—the true mental pathology of the disease—demands, indeed, the most careful investigation. In the analysis of the human mind, Dr. Jamieson recognises the existence of thought and *will* as essentially constituting mental consciousness. "The first (thought) represents that unfailling train of ideas which have their origin in an accidental series of external impressions on the senses; or which, if not *ab externo*, are connected together by certain laws of association. They consist of instinctive inclinations, emotional feelings, intellectual perceptions, and primitive rational intuitions. The second (will) represents the consciousness which we have of a certain amount of power in controlling or affecting the succession of our thoughts. This voluntary faculty does not create ideas, it merely selects, detains, and operates upon any particular idea of the many that crowd upon the mind. It

is by this relation of our will to thought, that thought becomes thinking; desire, action; and abstract mind, personality. The agency of the will is apparent in both processes, as attention, judgment, and recollection; which are, in truth, voluntary contemplation, alternate and retrospective; but indeed the voluntary faculty is the essence of all intellectual operations whatever." These are Dr. Jamieson's views, but we must confess that we are not prepared to admit that the will plays so omnipotent a rôle in all the phenomena of mental manifestation, or that it is even essential to the existence of mental consciousness. Let us, however, follow Dr. Jamieson's application of this theory to the state of the mind in insanity.

"In the various forms (he continues) of intellectual unsoundness, both these principles—thought and will—seem in every case to be affected, though it would be more strictly correct to say that it is the relation of the latter to the former that is disturbed. The succession of ideas is more rapid than natural in maniacal excitement; more slow than natural in melancholia, and uncontrolled by its natural laws in dementia.

"The voluntary power over trains of thought is, in all cases, defective. In mania it seems overpowered by the force and rapidity of the current; in melancholia, enfeebled by the one vast and gloomy image that has dammed up the whole channel of thought; and, in dementia, permanently impaired. Such a condition of mind may occasion diseased manifestations of any or all of the intellectual processes, and it would not be difficult to select examples of disordered sensation, perception, attention, memory, conception, and so forth, occurring in lunatics; but the defect which is most characteristic of insanity is, as I have formerly stated, an inability to exercise the faculty of comparison, so as to evolve judgment upon one or more subjects, that incapacity being a direct consequence of impaired voluntary power over thought. In addition to such other evidence of disease as misinterpreted sensations and conceptions, riveted or distracted attention, and wayward and irresponsive memory, there is this distinct impracticability of judgment before there can exist an insane delusion."

There can be no doubt that, in all cases of insanity, the powers of comparison and judgment must be impaired; but we would put it to Dr. Jamieson whether the lesion of volition ought not to be considered as a form of insanity rather than as a predominating cause of every variety of the disease. In many cases of monomania, we have no evidence of the faculty of volition being impaired; neither do we discover it in many cases of melancholia. Accordingly, Heinroth, in his classification, enumerates three kinds of insanity: first, insanity affecting the moral disposition; second, insanity affecting the understanding; and, third, insanity affecting *voluntary* power, the propensities, the *will*.

Dr. Jamieson proceeds next to consider the origin of delusions in violent mental impressions which produce a stronger hold upon the

belief than any physical sensation could convey. He observes, very truly, that a lunatic believes in his delusion more firmly than he ever did in the truth of any real object of sense. The possibility of being deceived he cannot admit; he will sooner admit all other accredited realities to be deceptive. Those senses which act soundly enough have no power to correct the error. Sir Walter Scott relates the case of a poor lunatic in the Edinburgh Infirmary who fancied that he was living in great state and splendour in a mansion of his own, his only unhappiness being that all the dainties with which his table was supplied had the taste of porridge. The palate acted an honest part, but its appeal to the judgment was quite ineffective. Any degree of doubt which may arise in an insane person's mind regarding the realities of his fancy is of a peculiar sort, and exerts no influence, or only one of the most transient and feeble kind. "I had a species of doubt," says a recovered maniac describing what were his feelings—"I had a species of doubt, but no one who has not been deranged can understand how dreadfully true a lunatic's insane imaginations appear to him—how slight his sane doubts." The definite character of those delusions which occur in monomania and their marvellous persistency, Dr. Jamieson dwells upon at some length, interspersing his observations with many illustrative facts which will be read with interest. The endeavour which insane persons sometimes make to conceal their delusion, induces Dr. Jamieson to remark that such attempts are never successful, for that the delusion existing in the mind will always in some measure be expressed in the habits and conduct of the patient. Nevertheless, the insane will often appreciate the motives which ought to lead them to hide their aberration, and they are well aware of the subjects on which it is necessary to exercise concealment, in order to pass muster as sound in mind; but for all this, they seldom or never succeed in concealing their delusion when they are directly questioned regarding it. The most that a lunatic, desirous of passing as sane, can in general effect, is not of himself to introduce the subject upon which his judgment is alienated; but when he is expressly catechised upon it, he either refuses to answer any questions regarding it, which is to him a very great effort, or he certainly stumbles in his replies, and makes evident the unsoundness of his understanding. An insane lady had so far imposed upon a philanthropic visitor of the asylum in which she was confined, as to lead to a private and influential representation to the sheriff that she was unnecessarily and unjustly deprived of her freedom. The sheriff accordingly called unexpectedly at the hospital and had a private audience in order to satisfy himself of her condition. She answered every question in so rational a style as to afford no apparent grounds upon which her liberation should be refused. Upon consulting the case book, however, he



found that she was said to entertain the belief that she was the Duchess of Wellington, or at times the Baroness Rothschild. Having obtained the key to her mystery, he held a second conversation with her, when, in spite of her anxiety to impose upon one whom she knew to have the power of terminating her confinement, she exhibited such evident insanity, that he left her apartment holding up his hands in amazement. She could not resist a direct interrogatory upon her rank of duchess. Upon this subject the following practical observations deserve particular attention:—

“Delusions,” says Dr. Jamieson, “are liable to be modified by such circumstances as sex, age, temperament, education, and bodily disorder. Depressing fancies are much more common than those which are called exciting. In 287 instances of monomania I found that the low (or depressing) delusions amounted to 168; the high (or exciting) delusions to 76; and those which were of an indifferent order to 43. High delusions were more frequent in the male than in the female sex. The only temperament in which they relatively predominated over those of a low type, was the sanguine: in all the others, particularly in the lymphatic or deteriorated sanguine depressing imaginations, were the more numerous. High delusions have a tendency to be transformed into those of a depressing character. Education modifies the nature, but more strikingly the expression of insane convictions. An intelligent person, for instance, will not be found styling himself the ‘fourth person of the Trinity;’ nor will an educated female write her name ‘Margaret Rex.’ The sensations which compel an ignorant lunatic to express his belief that he has been bewitched, would, in one above superstition, lead to the notion that he had been brought under the influence of some kind of magnetic or mesmeric agency. Bodily disorder may, there is some reason to think, produce a modifying effect. Diseases of the lungs or of the encephalon are more likely to be conjoined with delusions of a high cast than those of the kidneys or heart. Almost all cases of insanity which threaten apoplexy or paralysis, are associated with high delusions. In those cases, also, which are complicated with the peculiar paralysis of the insane—an insidious general palsy—exciting fancies are nearly universally observable. Such persons, while they are scarcely intelligible from defective articulation, while they are staggering with extreme difficulty from one chair to another, still have a shattered physiognomy of happiness. They are in a paradise of excitement, leading armies over Alps, or dispensing the riches of India. When death is making daily approaches upon them, they are in a state of miraculous health; and when they are in his very clutches, they are in the arms of victory, or the glories of Solomon’s Temple.”

In a note appended to these observations Dr. Jamieson gives the following ratios between different temperaments and high and low mental delusions:—

	HIGH DELUSIONS.	LOW DELUSIONS.
	Per Cent.	Per Cent.
Aggregate Cases .....	31	69
Nervous Temperament .....	30	70
Bilious ditto .....	26	74
Sanguine ditto .....	60	40
Lymphatic .....	8	92

The views which lunatics take of their insane companions has often struck us not only as being curious, but as being pathognomonic of particular morbid states of thought and feeling. It frequently happens, especially in cases of extreme imbecility, that the patient takes no cognizance of his own state, nor discovers any thing extraordinary in the conduct of those around him; but, in many instances, they are perfectly conscious of the very forms of insanity which surround them, and will frequently jeer and jibe at each other for the delusions and peculiarities they entertain. We have frequently heard one lunatic say of another, "Ah! he's mad! He'll never get out of this place." There is, however, one circumstance connected with their mode of reasoning which should be particularly noticed. They are often perfectly sensible of their real position, argue shrewdly upon the legality of their case, and have a full knowledge of their irresponsibility in the eye of the law. The observations of Dr. Jamieson upon this subject are extremely pertinent. A lunatic will seek to obtain his freedom by bribing his attendant with a promissory note for a considerable amount; and in a private communication to one of his friends will frankly confess what he intends to do, remarking that, of course, there is no danger of loss to be apprehended, for that his position incapacitates him from being lawfully a party in any agreement. This might be pleaded by the patient's curators or his heirs, but not at any time by himself, for it is a principle in law that no man shall stultify his own acts. Not long ago, says Dr. Jamieson, under my own observation, an insane patient made the attempt to destroy the life of his attendant, who was at the time in a stooping position, by suddenly snatching up a spade and aiming a blow at his head. Manslaughter, he said, was of little consequence to him, for no madman is punishable by law. Such speeches, Dr. Jamieson adds, do not indicate that the individual is aware of and believes in his own madness, but only that he knows he is accounted insane. No person, therefore, who falls suddenly into a state of mental derangement, and commits a deed of violence, can be supposed to do so, because he knows that he will be exempted from punishment on account of the state of his mind. A criminal lunatic does not believe in his own insanity at the time that it is pleaded for him by his counsel. He may become aware of his legal position only when experience has taught him how his conduct is judged by the world.

The intellectual disorder of lunatic patients leads them, however, not unfrequently to commit acts of the most singular and inexplicable extravagance, which are frequently suggested by some delusion which it is difficult to conjecture. Dr. Jamieson mentions the case of an excited maniac, who spent his time mostly in turning somersets on the ground; certainly an absurd and dangerous occupation for a person past his boyhood, whose business was the grave study of theology. There was no alleged or apparent motive, and little other indication of delusion. It, however, upon explanation, turned out that this was done at the instigation of a voice in his head, as being the mode of worship most acceptable to heaven. Another lunatic manifested a strange propensity to climb up the interior of chimneys, to the great danger of his life; in truth, he narrowly escaped suffocation and burning; he was for a time constantly bent upon this as the great aim of his existence. It was an action which no one could pretend to understand, unless as a peculiar kind of suicidal intention, which, however, it was not. He told Dr. Jamieson, after his recovery, that he believed that the only way in which it would be possible to persuade mankind that he was truly the Emperor of Russia, as he then supposed himself to be, was by ascending to the roof of the house in that manner. He was a silent lunatic, whose actions were the source of much care and anxiety, and whose delusions could never be surmised. A maniac, during his paroxysms, amongst other acts of destructiveness used to occasion much trouble by tearing his shirt and bedding into shreds during the night. After recovery, he accounted for his so doing in this way. He said that he was perfectly aware of what he was about, but that he had no idea then that it was anything wrong; on the contrary, he did it more to please others than himself, and actually believed that it was a very meritorious action, which would do some vague kind of good to himself and others, provided he succeeded in tearing the articles into certain determined shapes. He was very much disappointed to find, when visited in the morning, that he was blamed instead of being praised by the attendant; and this he attributed, not to having torn his bedding, but to his not having succeeded in making the fragments of the proper shape. In the published narrative of one who experienced and recovered from a lengthened attack of mental derangement, the same absence of malice is prominently represented. "I knew no malice," he says, "no vice. I imagined the keepers all loved me and were deeply interested in the salvation of my soul; and I imagined too that I loved them dearly. Yet I wrestled with them, and offered to do so with others, and struck many hard blows sometimes, as one informed me, making it difficult for three men to control me; yet whenever I did this I was commanded that they wished me

to do so to prove my faith and courage, but that they were commanded to prove both till they were satisfied of my sincerity. It was a great delight to me to get my hand at liberty, even for a moment, and the first use I usually made of it was to strike the keeper who untied me; directed by my spirits to do so as the return he deserved, above all things else, because he knew I was proving my gratitude to the Lord Jehovah at the risk of being struck myself."

Dr. Jamieson next passes under review the different kind of insane impulses which prompt to the commission of suicide and homicidal acts. He distinguished three kinds of suicide. Self murder, or that voluntary rational suicide which is implied in the technical phraseology of *felo de se*. Insane suicide, resulting obviously from insanity, and suicidal moral insanity. In reply to the question, when is suicide to be considered as the act of insanity? Dr. Jamieson answers:

"Self-destruction ought to be held as insanity when it is the deed of one hereditarily predisposed to mental disease, or to death by suicide, particularly if the predisposition is inherited from the parent of the same sex, as this gives increase and force to congenital tendencies. Dr. Gall, Dr. Barrow, and other writers, have given striking examples of suicide occurring in three or four consecutive generations of a family, the result undoubtedly of inherited qualities, and not to be accounted for on the mere ground of suggestive example and vicious imitation. Self destruction is to be deemed insanity, also, in all those cases in which the circumstances of the individual were not such as to develop any of those motives which occur in cases of self murder or *felo de se*; so, likewise, in every instance in which it is to be ascribed to mere imitation, or to the fascination of suggestive opportunity. The mode of committing the action may itself be indicative of disease. If little could be inferred from the single fact of a person hanging, drowning, poisoning, or pistolling himself, there could certainly be no doubt of the state of mind of one who chose to throw himself into a furnace, to starve himself to death, to crucify himself, or kill himself by self-mutilation. Suicide amounts to proof of insanity when committed by people labouring under certain diseases; as pellagra, an endemic skin disease, which, according to Professor Tomassini, occasions often an irresistible impulse to self-annihilation; hypochondriasis, paralysis, hysteria, epilepsy, extreme bodily pain, uterine derangement, spermatorrhœa, nostalgia, intoxication, &c., all of which are efficient causes of mental diseases, and many of them states which are either transitory, or premonitory of, insanity. Any of those pathological appearances which are more peculiarly connected with mental alienation, if found in the body of a suicide, ought to lead us to the inference that the individual laboured under mental disease; and, indeed, in the present state of our knowledge, if we can distinctly make out that he suffered from bad health, the violent death should be ascribed to sympathetic cerebral disturbance. In short, suicide is presumptive of insanity, and

ought to be held probative in every case in which the recognised causes of self-murder were not clearly present."

We have elsewhere advocated this opinion, and pointed out the simple fact that, speaking generally, in cases of suicide the bodily health suffers before the mind reconciles itself to the appalling act of self-destruction.

The medical jurisprudence of insanity, as we have premised, occupies only a small portion of these lectures; but that portion is perhaps the most valuable. In commenting upon the criminal responsibility of the insane, Dr. Jamieson observes:

"Before a person can be deemed responsible for his actions, he must not merely have the power of *distinguishing* right from wrong; but the power of *choosing* right from wrong; a criminal being properly punishable, not because he knew good from evil, but because he voluntarily did the evil, having the power to choose the good. If a special test of insanity were to be insisted upon, the power of self-control, as being the true index of responsibility, would seem to be better than that of the integrity, either of consciousness or conscience. Had the lunatic, at the time of committing the deed, a knowledge that it was a criminal one, and such a control over his actions as might, if exerted, have hindered him from committing it! Most lunatics have an abstract knowledge that right is right, and wrong, wrong; as much of it as should keep them from being guilty of unlawful deeds, were but such knowledge sufficient for that end; but the voluntary power over action and thought is in every case impaired. I do not say that free agency is annihilated; this were untrue: there could then be no moral treatment of insanity; but it is much limited and over-ruled by various insane motives. Lunatics have that amount of free will which it is philosophical, charitable, and advantageous to recognise for their benefit; but, at the same time, such a defect of free agency as makes the full burden of responsibility to imperfect human legislation a discreditable and unjust oppression. Many of them may be fully accountable *in foro conscientia*; but in all other courts, if the insanity be apparent, the defect of self-control should be presumed to exist; and the individual condemned to restraint, or if considered liable to punishment, subjected to only a mitigated penalty."

These and Dr. Jamieson's other views are characterized by feelings of humanity, which ought to modify our judgment upon all acts of insanity; and we trust that he will every session deliver a similar course of lectures. They are calculated to be of great advantage both to the profession and the public, and we could fain wish that in this respect the medical schools of other universities would follow the example of the King's College at Aberdeen.

## ART. IV.—GERMAN PSYCHOLOGICAL LITERATURE.\*

WE are indebted to the accomplished editors of the Berlin "Universal Journal of Psychiatry" for the seventh volume of that ably-conducted periodical. The three numbers or parts which constitute the volume before us fully sustain its high and well-deserved reputation. We proceed to make some extracts from the many very interesting articles which they contain.

The first paper to which we shall refer, is entitled "Pathological Sketches (Darstellungen) characteristic of the various Organs of the Brain and of their Functions; together with an Anatomico-Physiological Introduction." In this ingenious and fanciful article, the author, Dr. G. H. Bergmann, presents us with a selection of detailed and striking cases, from his own long and varied experience, with the two-fold purpose—1st, Of showing how the disorganization or grave injury of the brain affects the various mental operations; and, 2ndly, Of opposing certain views tending in his opinion towards materialism.

Laying it down as an axiom, that a sound basis for physiological and psychological inquiry can be formed only by a persevering study of comparative anatomy, aided by constant investigation into and comparison of the course of each disease, and its peculiar and individual characteristics, with the excellences and deficiencies of the organs of the brain of the individual in whom they are observed, the author proceeds to his first or anatomical section, wherein his inquiries are shown to have been conducted with marvellous minuteness and ability, but in a spirit of speculative assumption which might probably stagger his less metaphysical fellow-labourers on this side the channel.

Dividing the entire hemispheric mass of the brain into what he is pleased to term "*three circles of life*," closely entwined and always acting in unison, and thus "serving as the basis of mental vitality," Dr. Bergmann confidently distributes into these three divisions the various recognised parts of the brain, as well as many hitherto unrecognised, giving to all alike the designation of *organs*, and assigning, in many cases, to each its separate and special function: "and various," says he, "are the abnormities to which these are subject, and various are the mental defects consequent thereupon." To the *cornua* and adjacent parts in the human brain, our author declares that no analogous or corresponding organism has ever been found in the brain of any of the inferior animals, with the exception of a few of the

\* Allgemeine Zeitschrift für Psychiatrie und psychisch-gerichtliche Medicin, &c. &c. Unter der Redaction von Damerow Flemming und Roller. Berlin: 1850.

monkey tribe. "Here also," he observes, "as in the other parts, the law holds that, in proportion to the number of the fibres, to their development and complete decussation, is also the intelligence, and the ability of motion." Hence it is, he believes, that beasts are deficient in the power of combination, and of moving their limbs artistically. The author points out, as a circumstance worthy of observation, that the power of motion is injuriously affected by a too firm adhesion of the *pia mater*, as well as by its softening or its induration.

To follow Dr. B. through the complicated details of his investigations in cerebral anatomy, would be impracticable in the brief space which can be here afforded. They are interesting from their minuteness, and often amusing from the whimsical neologisms employed in their description. We may mention, however, that he regards the central or middle cavity of the brain as a sort of *camera lucida*, subservient to the *visual* power of the mind. To the reciprocal action of certain parts (organs) of the brain he ascribes that *unity* of visual objects (single vision with two eyes, as Dr. Wells calls it,) which has not hitherto been satisfactorily accounted for: on the individual functions of these organs the author avows that he can only offer surmises, which continued observation alone can verify. The pineal gland, once regarded as the seat of the soul, Dr. Bergmann does not even consider as an organ *per se*, but rather as a mere medium for communicating vitality to the central region of the brain. Lastly, of certain parts, on which the Doctor somewhat gratuitously confers the perception of *musical* harmony, he thus speaks:

"As long," says he, "as *this organ* is still active (though already suffering and defective), and the deranged (irregehender) patient still retains the consciousness of himself and of his torments, he is at issue with life, because life and mind are no longer in unison. He is often seized by a vehement desire, which he can hardly subdue, and which imparts courage even to the pusillanimous and irresolute, to put a stop with his own hand to his psychical anguish and mental discord; but should the organ decay totally, and thus his partial vital activity cease, we then see complete apathy, because the feeling of the disharmony of life exists no longer."

From the manner in which Dr. Bergmann treats his subjects, we are inclined to infer that he is a disciple of Dr. Gall, though the phrenological hypothesis is not directly referred to.

This elaborate and curious article concludes with detailed accounts of *forty* cases of insanity, with the results of their *post-mortem* examinations, which were conducted under the personal direction and observation of this laborious and enthusiastic inquirer. Our warmest thanks are due to Dr. Bergmann for his arduous and persevering

researches in the mysterious field of psychical philosophy. His generous exertions cannot be estimated too highly; nor are they less justly appreciated, because we may be sometimes disposed to smile at the fanciful distribution and classification which he has been pleased to adopt, of parts so well known and familiar; nor because we are compelled to (at least) suspend our judgment as to many of the conclusions which he appears to regard as irrefragable.

The same number contains an elaborate article, entitled, "Contributions towards the History of Psychiatry." The writer, Dr. Bird, referring to his preceding contributions, inserted in the fifth and sixth volumes, adds some few other facts, observing, at the same time, that it is a mistaken notion to suppose, with certain French and German psychologists, that mental insanity occurs more frequently among individuals in high life than among persons in humble station. The reverse he affirms to be the case; and that we hear so much about the insanity of persons of high rank, merely because, from their elevated position, their mental state is more frequently observed and recorded, whilst insanity in the lower walks of life escapes notice. In treating of hereditary predisposition to insanity, he points out the royal family of *Hapsburg* as being notoriously subject to this malady, which, it is said, was introduced among them by the marriage of Philip the Fair with Joan, the insane daughter of Ferdinand the catholic and his wife, Isabella of Spain. This dreadful disease continued to run in the blood until the extinction of the family in Spain, in 1700; and, in 1740, (as far as the male line is concerned,) in Austria also. By intermarriage with the Hapsburgers, insanity has been introduced into several other reigning families. A genealogical table of that infected race, presenting a synopsis of considerable interest, is given in the next page.

The following cases of insanity are cited, resulting from despondency or despair:—

Henry IV., emperor of Germany, was excommunicated by Pope Gregory VII. in 1076, whereupon Bishop William, an adherent of the monarch, excommunicated the Pope, at Easter, in the town of Utrecht. Shortly afterwards the bishop was taken ill, repenting his proceedings against the Pope. He fancied he saw spirits of hell by his bedside, eager to snatch his soul. He declared himself lost for ever, and died in confirmed insanity, from despair.

Christian IV., of Denmark.—During the campaign against Tilly, in 1625, this monarch being, at the time, apparently in good health, had the misfortune, on the 20th of July, to fall from his horse into a pit twenty-two feet deep, which was insecurely covered with planks. The horse was killed upon the spot, and the king himself was buried by the



**FRAEDIVAND**, the Catholic king of Aragon, sinks into melancholy, and dies, 1516.

**Isabella**, queen of Castile, dies 1504.

**JOHANNA**, heiress of Spain and the Indies, becomes insane in 1555, and dies, aged 76.

Her husband, **Philip**, duke of Austria (**Philip I. of Spain**), dies of pulmonitis in 1506.

**Charles V.**, emperor of Germany and king of Spain, is occasionally disturbed in his mind, and dies in 1558.

**Philip II.**, king of Spain, halts between crime and mental derangement. Dies 1598.

**Philip III.**, king of Spain, mind deranged; dies 1621.

**Ferdinand I.**, emperor of Germany, is of sound mind; dies 1564.

**Emperor Maximilian II.** is sickly, kind, of sound mind. His consort is **Maria**, daughter of **Charles V.**

**Emperor Rudolph II.** dies 1612; descended on both sides from **Johanna**. Deranged in mind.

**Emperor Matthias** dies 1619. His sanity doubtful during the latter part of his life.

**Leopold I.**, emperor of Germany. His consort, **Margaretha Theresia**, was daughter and sister of the two last Spanish Hapsburgs; she died in 1705.

**Charles VI.**, emperor of Germany, died 1740, when the Hapsburg line became extinct. He was of weak intellect, always busy without doing anything. His daughter, **Maria Theresa**, an intellectual woman, took after her mother, one of the Brunswick family.

**Anne of Austria**, of sound mind; wife of **Louis XIII.**, king of France; dies 1666.

**Louis XIV.**, king of France.

**Louis**, dauphin of France, dies 1711.

**Philip V.**, king of Spain, the first Bourbon in Spain, becomes insane; dies 1746. The hereditary disposition remains in his family.

**Philip IV.**, king of Spain, was imbecile; died 1616.

His queen, **Maria Theresa**, of sound mind, dies 1683.

**Maria Anne of Spain**, empress of **Ferdinand III.**, died in 1646.

**Charles II.**, of Spain, the last descendant of the house of Hapsburg in Spain, was feeble, suffering, and of unsound mind. His mother was daughter of the emperor **Ferdinand III.**

**Margaretha Theresia of Spain**, the empress of **Leopold I.**, died in 1673.

**Maria of Austria**. She became totally insane, and died in that state in 1581. Her husband was **William the Rich**. Their son, **John William**, duke of **Cleves**, was insane. He died 1609.

**Charles**, duke of **Styria**, dies 1590. **Ferdinand II.**, emperor of Germany, dies 1637.

**Ferdinand III.**, emperor of Germany, dies 1675. His consort, **Marianne**, was daughter, sister, and aunt of the three last insane Hapsburgs of Spain.

mould that had fallen over him, and a considerable time elapsed before he could be extricated. At first he was believed to be dead, and for three days he remained insensible and speechless; however, he was so far recovered by the 7th of August as to resume the command of his army; but, from that time, his mind was no longer sound. At moments when prompt resolution was required, his hesitation was striking. Towards the end of the year the king had a vision, which appeared to strengthen his failing courage. He fancied that he saw Jesus Christ, attired in a purple robe, with a crown of thorns upon his head, and a broken reed in his hand, looking at him with a melancholy countenance, whereupon he regarded himself as the elected champion of the Saviour. However, on the opening of the campaign in 1626, the king's irresolution and mental distraction became still more apparent. He looked pale and emaciated, and became intensely melancholy; he spoke little, and that incoherently. Subsequently, on the restoration of peace, his mind improved somewhat. He died in 1648.

Rudolph II., Emperor of Germany.—This monarch was, both by the paternal and the maternal side, a great grandson of the insane Joan of Spain. Rudolph was fond of Bohemia, and resided at Prague; and his daily-increasing hypochondria rendered any change intolerable. He had a magic mirror, in which he fancied that he saw the most distant objects, and deciphered the most secret thoughts of others, and yet informers and slanderers were his favourite guests in his solitude. He heard mass in a strangely barred oratorium, and would sit for hours in a rigid posture, watching the operations of painters and watch-makers. The easiest means of obtaining access to him was through the protection of a favourite groom, or of some one of his numerous mistresses. His proneness to anger was dreadful. He spent much of his time in his stables, where he was known to have violated women who had come to speak to him on important matters. His bastards inherited much of his wild passions. One of them murdered people in Vienna. Another was himself put to death by the command of his furious father. Rudolph was at last deposed by the imperial princes, who, in 1606, declared him mad. Towards the end of his life, his mental state improved in some degree. He died in 1642.

The Emperor Charles V.—Balzac and other historians speak of the mental disorder into which Charles V. fell *after* his abdication; it is, however, probable that he would never have abdicated had not his mind been already disturbed. According to the memoirs of Du Ribier (vol. ii., p. 747), the reigning Pope, who no doubt was well informed concerning the emperor's state, assured him that Charles had fallen into the malady of his mother Joan. He is known to have assisted at his own mock funeral, and such proceedings certainly bear

the stamp of mental aberration. It is said by some that on his death-bed Charles joined the evangelical church. He died September 21st, 1558, aged 57. No historian has taken due notice of this insanity of Charles V., and, consequently, we do not yet possess a good history of that emperor, nor of his age. Every exertion was made to conceal from the world the hereditary insanity of the Hapsburgs, and for this purpose literary Jesuits were employed, and in return the Jesuits were countenanced; thus the mental aberration of the Hapsburgs was the nurse of Jesuitism. Charles had always been of a melancholy temper—he was rarely or never seen to smile, and when later in life this melancholy was deepened by podagra and syphilis, he used to mope for days together, while torrents of tears gave vent to his longing after monastic solitude and death.

Of Philip V. of Spain our author tells us, that after a fit of madness that monarch considered himself as dead; would neither eat nor drink, and even laid down the government. His imbecile son Louis, a youth of 17, dying soon afterwards, the king was again prevailed upon by the most urgent remonstrances of the clergy to resume, or rather, again to lend his name to the government. Philip died in 1746, leaving as his successor his son Ferdinand VI., who terminated his days in a state of insanity.

The principal cause assigned by Dr. Bird why this malady so obstinately clung to the Hapsburgs and the Spanish Bourbons, is the constant intermarriages which prevailed in these families. That several German, French, and Italian princes had married with princesses of these families without introducing hereditary insanity into the blood of their posterity, our author considers as conclusive proof:—First, That the mischief lay in the constant intermarriages of the Hapsburgs among themselves. Secondly, That through marriages with healthy (*i. e.*, sane) families, the predisposition to this dreadful malady is soon removed. This opinion must have been held by the Emperor Charles VI., who refused to ally himself in marriage with a descendant of a Hapsburg princess.

In this number we have also an interesting paper by Dr. L. Spengler on the "Characteristics and Treatment of Demoniacs." It was composed by the Armenian Bishop Elisæus von Amathunic. This prelate lived in the fifth century, and his views are worthy of notice, as evincing a mind superior to the prejudices of his contemporaries, and far in advance of the age in which he lived. From this curious little work we extract the following passage, remarkable for its quaint mixture of sense and absurdity:—

"Man is liable to pains, having a body subject to all kinds of suffering. Some of these pains can be cured by experienced physicians,

others cease of themselves, others again are incurable, causing lasting maladies, and sometimes even death. These evils, however, proceed from without; they originate in the change of the seasons, in excessive heat, violent cold, vitiated air, or damp climate. Others arise from too much eating, too long fasting, and various well-known causes. Some of them resemble demoniacy, especially when the brain has been injured by severe suffering from the stomach; particularly, also, by the increase and decrease of the moon, *which cause an increase and decrease of the brain*, from which divers pains arise. Such people are seen to foam at the mouth, their saliva and mucus are mingled with blood; they have fits, see spectral apparitions, and become insensible. When, however, they are again quieted, their former consciousness returns, and they have no recollection of what happened during their attack. Thus has arisen the general opinion that it is not a disease, but the Devil which tortures them. Some of these people recover their health, but others die of such attacks. In some, pains in the side and back, with various distortions, trembling, shaking of the hands and feet, present a great resemblance to demoniacy. Such fits recur every day at regular hours, sometimes monthly, sometimes only once a year. Hence, the causes of the evil are manifest: many of them are cured by the physicians; but still people call all such sufferers 'demoniacs.' That there are, however, really people who are plagued by impure spirits cannot be denied. Such were especially those that were brought to Christ, many of whom he healed by his mere word, without the application of any physical remedy whatever, using, at the same time, the word by which people are accustomed to call the evil, namely, 'epileptic,' 'lunatic.' Whenever *He* healed epileptic lunatics and demoniacs, he did so as Man and God; for fevers, diseases, epilepsies, and lunacies do not yield to man without medicine, but to God all evils yield and are healed."

In the third number we have an interesting paper by Dr. Willers Lessen, on the "convulsions" of the Jansenists of Paris. These remarkable exhibitions the writer considers as destitute of every trace of supernatural influence, and even of religious enthusiasm; regarding them merely as an expedient adopted by a sinking party, in order to support their faction; similar expedients having been notoriously resorted to by the ascetics, the puritans, and other parties, when placed in a similar position. The opinion pronounced by the sharp-sighted physicians, questioned on the trial of Martha Brossier (in 1599), Dr. Lessen considers as strictly applicable to the hysterical Jansenists, viz., "*multa ficta, pauca à morbo, nihil à spiritu.*"

"After the death of Jansenius, in 1638," says Dr. Lessen, "his adherents entered upon a violent struggle with the jesuits, who were at that time all-powerful at the French court. Among the distinguished men who ranged themselves on the side of the Jansenists were, Arnauld, Pascal, Nicole, &c. They were, moreover, remarkable for their pure morality, but were, for this reason, actively opposed by the Romish clergy, the pope, and the dissolute court. They were per-

secuted for their opinions, and the pontiff hurled bulls against them, which bulls many of them were compelled to recognise, by Louis XIV., who also, in 1710, destroyed the famous monastery of the Port Royal—the great stronghold of the Jansenists. The struggle became still fiercer in 1713, after the appearance of the bull *unigenitus*, wherein Quesnel's commentaries on the Gospel (a book in great repute with the Jansenists) were condemned. As this work, which was of a purely moral character, contained nothing heretical, all France was now drawn into the controversy; some receiving the papal bull, and thence called 'acceptants,' others rejecting it, and appealing to a future council, and therefore named 'appellants.' In 1730, the parliament of Paris was compelled to recognise the papal mandate. In this extremity, when the Jansenists saw their cause sinking, they had recourse to a series of pretended miracles, which they declared were performed by God himself, in order to bear witness to the justice of their cause. The opportune death of the ascetic François de Paris, in 1727, supplied the 'appellants' with a wonder-working saint, against whose personal morality no objection could be raised. These miracles lasted from 1727 to 1731, without the accompaniment of convulsions, and were discussed in a great many publications of the time. On the 15th of July, 1731, the archbishop of Paris issued his '*Mandement au sujet d'un écrit qui a pour titre 'Dissertation sur les miracles et en particulier sur ceux qui ont été opérés au tombeau de Mons. Paris, en l'église de St. Médard à Paris, avec la relation et les preuves de celui qui s'est fait, le 3 Novembre, 1730, en la personne d'Anne le Franc, Paris, 1731.'*' In this publication it was proved beyond doubt that, in the case in question, the imputed cure was a fiction, and that the certificates had been procured in a dishonest manner; in consequence of which the worship at the grave was prohibited. This was a sad blow to the 'appellants.' The zealots had now recourse to a new expedient, the management of which was given to the Abbé Bescherant. The violent pains which used to precede the miraculous cures alluded to, served as forerunners to the 'convulsions' which now took their place. The first person by whom they were displayed was Aimée Pivert, who, according to her own account, felt violent pains whilst at the grave, on the 12th of July, 1731. She screamed aloud, her bones crackled, and her whole frame was violently convulsed. These convulsions continued every day, as well in the churchyard as at home, until the period of her perfect recovery, which took place on the 3rd of August following. The next cure attended by convulsions was that exhibited August 2nd, by the wife of Hardouin, a tailor. This woman pretended to have been paralytic and dumb for some eight days before, and was cured on her way home from the tomb. The next cures were, first, that of a deaf and dumb person; then, those of two women; and, at last, the Abbé Bescherant, who had been lame with club-foot from his infancy, fell into convulsions; and, although no cure was visible, yet were the fits declared to be equally miraculous with the cures themselves, and were represented to the public as sanatory efforts of divine origin, tending to restore health; and they were compared with the movements to which a skilful surgeon subjects his patients, in

order to restore the use of contracted limbs. At first, the fits came on while the patients were at the grave, but gradually the whole extent of the churchyard, the church itself, and the charnel-houses, became possessed of the healing virtue. For more than six months people crowded to these sights. 'Allons à St. Médard, voyons le miracle que Dieu y fait' was the watchword. The gate was thrown open before daybreak; portraits, and copies of the life and progress of M. de Paris, were sold there, and the police was employed in keeping order. At last, in January, 1732, an ordonnance of the king appeared, commanding the closing of the little churchyard of St. Médard. This ordonnance, on the attestations of the most eminent physicians and surgeons of Paris, declares the fits in question to be fictitious, and denounces them as calculated to mislead the credulous, to give rise to scandal and riots, and to facilitate theft and licentiousness. The accompanying *procès-verbaux* were signed by such men as Winslow, La Peyrannie, Le Dran, and Petit. The papers contain the depositions of seven individuals, who, having been examined by a royal commission, declared that their convulsions had been factitious, and several of these witnesses volunteered to imitate them before the commissioners, one of them declaring that he had repaired to the church at the instigation of his confessor. The ordonnance and the report now became the objects of attack by the appellants, the number of the convulsionists increased, each of them acting separately and endeavouring to outdo the others. The churchyard being shut against them, mould from the grave, water from the neighbouring springs, and even the reliquies of the sainted Paris, were sufficient to produce the miraculous effects."

The exhibitions now taking place in private houses embraced a wider range, including representations from the history of the sufferings of Christ, others from the life of Paris; prophecies, spiritual discourses, representations of the state of death and of infancy, as well as the grossest indecencies, among which may be classed the so-called "*secours*," which latter consisted in kind offices which were rendered, generally by *men*, to the female convulsionists, and which, from having originally consisted in merely holding and preventing the pretended invalids from hurting themselves during the fits, had now become atrociously indecent. The term convulsion was now accordingly extended and applied to that state of divine inspiration in which these women pretended to find themselves during the performance of these absurdities. But as many of them were guilty of gross indecencies whilst in convulsions, and many had before been in prison in consequence of immoral conduct, these miracles were suspected even by their adherents. Their own party now split into sections, some considering all these proceedings as gross frauds, others taking opposite views, from which violent controversies ensued. On the 17th February, 1733, another royal ordonnance appeared, prohibiting the convulsionists under penalty of imprisonment, from exhibiting their fits in private houses—forbidding all

the king's subjects from attending such exhibitions—and denouncing the fits themselves as the production of disordered imagination and of fraud. But this ordonnance also found opponents, and the pretended sufferers were declared to be orthodox martyrs. The ordonnance was of no avail, and the extravagances increased. At last, in the year 1735, was published by authority the "*Consultation sur les convulsions*," which, on the 7th of January, was signed by some of the most eminent of the appellants. In this publication the convulsions and the "secours" were condemned, and the miracles said to have accompanied them declared to be deceptions and impostures. This consultation created an extraordinary sensation, and called forth a controversy in which the appellants were reproached with inconsistency, inasmuch as they had formerly entertained opinions diametrically opposite on the same subject; whereupon one of them ingeniously declared, "*Quant à ceux qui aussi bien que moi, ont jugé trop favorablement de cette œuvre, nous n'avons pas de peine à avouer que nous nous sommes trompés.*" This was the crisis of the convulsions—the impostors were now frequently unmasked and ridiculed. The miracles thenceforward decreased, and Jansenism itself declined. Meanwhile, discord arose among the convulsionists themselves, and three parties, or factions, became conspicuous. These were the Augustinists, or adherents of Casse, who had assumed the name of Augustin, and pretended to be the forerunner of the prophet Elijah. Secondly. The Vaillantists, or followers of Vaillant, a priest of Tours, who pretended to be the prophet Elijah himself. And thirdly, the "Moderate convulsionists," who condemned the extravagancies of the other two parties. These three factions attacked each other, and thus prepared their mutual ruin: however, the convulsionists lingered on till 1741, or as some authorities say, till the year 1746.

We subjoin a few cases particularizing the symptoms and proceedings of these "malades imaginaires," though few of them indeed deserved so lenient a designation.

The Abbé Bescherant, the originator of these impostures, had a club-foot, which rather disfigured the limb than prevented him from walking. According to his own account, when he saw the miraculous cures, he hesitated whether he should of his own accord present himself to the divine influence or not. At last he determined to wait for a divine direction, first resolving to consider as such, an appeal from Montpellier—accordingly, he soon afterwards received a letter from a cousin of his at Montpellier, wherein it was urged what an effect a cure operated on himself would produce at that town, where he was well known. In consequence of this letter, he laid himself on the grave of Paris on the 25th of August:—subsequently, being ashamed at the great concourse

of people who came to witness his exhibition, he wished to withdraw, but did not do so, owing to the convincing arguments of a friend. He went twice a-day to the grave, accompanied by a great number of spectators. Here he was stript of every tightly fitting article of dress, and he lay half naked with his back on the grave, making the sign of the cross, and calling for heavenly assistance. The bystanders at the same time chanted aloud psalms, &c., from large breviaries; upon this he began to shake, to roll his eyes, and make various grimaces; struck the tombstone with his feet, stretched out his arms, jerked out his legs, raised and lowered in quick succession the region of the stomach, and violently shook his head. At the same time his legs trembled, and his stomach expanded. The spectacle lasted each time more than an hour, during which his adherents protected him from all injury: after this his leg was measured to ascertain by how many lines it had become longer; but if all these lines are added together, it will appear that the diseased leg must have exceeded in length the sound one. After each fit he conversed with his friends, and did not appear fatigued, although he felt the want of rest from not going to bed at his usual early hour. After the little churchyard was shut up he continued to visit the church, but had no fits, either there or in the large churchyard, where the police were stationed; but the fits came on in his own residence; at last he was arrested, when the fits ceased altogether, because, as he stated, heaven did not vouchsafe to the gentlemen of St. Lazare to witness such miracles! However, his leg, according to a medical examination and attestation, remained exactly as before, without any improvement.

Another case is that of Folard, who had formerly been an officer and a free-thinker. Every day regularly he had a fit when, in saying vespers, he came to the "Magnificat," when "he falls to the ground, stretches out his arms in the form of a cross, and remains motionless in that posture. Then he sings psalms, and sometimes weeps. Sometimes a loud sound comes out of his ear. Then, again, he suddenly utters single syllables, which some assert to be Slavonian. Occasionally he suspends himself by the legs from the arm of his chair, and flounders about like a carp. He often claps his hands, and maintains that, when his eyes are open, he is quite in the dark; but that, when he closes them, he is surrounded by brilliant light. He ties a rope round his neck, and then shaking himself, he remains motionless. Towards the end of the fit he sings; and, when all is over, he says, 'I fancy I am singing.'"

Of the meetings of the Convulsionists, a contemporary periodical, the "*Journal Historique*," an organ of the appellants, gives the following description:

"In their meetings they recite psalms and prayers. When the Con-



vultionist is suddenly seized with a violent fit, she falls on the carpet, rolls about, and becomes convulsed. To relieve her she is beaten, squeezed, hung up, pulled about, and carried up and down by men employed in rendering her these attentions. During these evolutions the girls hold spiritual discourses, sing psalms and hymns, represent the mysteries of Christ, especially his passion, prophecy, and guess secrets. They do not appear fatigued even after having had fits every day for months, or having been beaten with pieces of wood. One girl is said to have swallowed hot coals, another to have devoured bound books; for example, a copy of the Gospels, together with its case!! Another broke stones and marbles with her head!"

The indecencies they were guilty of are thus described: "They assume immodest attitudes; their hair is dishevelled, their feet and legs are bare, the rest of the body carelessly covered; some in the costume of harlequins, or otherwise fantastically dressed, so as to display their limbs to advantage. From their convulsive movements their dress requires to be frequently adjusted, and this often by the hands of a man."

The pretended miracles were, by their adherents, divided into three classes: first, miraculous cures; second, cures attended by miraculous fits; third, fits without cure, which were designated as a divine work. Moreover, the convulsionists possessed the gift of divination. They could read sealed letters; could *smell*, in the streets, the houses in which other convulsionists were residing. They also prophesied, many of them being able to predict the place and hour when others would have fits. One of them could read letters by touching them with his nose, although his eyes were hoodwinked. They also laid claim to the gift of tongues. Some idea of their blasphemies may be formed from the fact, that brother Augustin asserted himself to be sinless; to be the second John the Baptist, the forerunner of Jesus; and, at last, that he was God himself, maintaining that, instead of three, *four* godheads were to be reckoned. In one of his fits he laid himself on the altar, saying, "Let them look at *me*; I am the sacrifice!" Another impostor, brother Hilaire, baptized in fire and blood. Brother Etienne and another, called the Juif Errant, went forth to meet the prophet Elijah, (to whose advent most of their prophecies related,) and became mad on the way. Brother Augustin also went forth to meet a girl of twelve years old, who had prophesied that he would arrive in Paris in the night of November 21st or 22nd, would lodge at the hotel of the Stag, and then repair to the convent at Calvaire. Among their predictions was that of the restoration of the Jews, and of the last judgment, accompanied by eclipses of the sun, and by the appearance of stars, angels, &c.

As a curiosity, we copy a certificate, signed by eleven persons, attesting the following stupendous absurdity :

"Que nous avons vu ce jourd'hui la nommée Marie Sonnet étant en convulsions, la tête sur un tabouret et les pieds sur un autre, les dits tabourets étant entièrement dans les deux côtés d'une grande cheminée et sous le manteau d'icelle, en sorte que son corps était en l'air audessus du feu qui était d'une violence extrême, et qu'elle est restée l'espace de 36 minutes en cette situation en quatre differents reprises, sans que le drap dans laquelle (sic. in orig.) elle étoit enveloppée n'ayant pas d'habits ait brulé, quoique la flamme passât quelquefois audessus."

The blasphemous impudence and indecency of these girls may be inferred from the fact, that one of them having been brought to bed, declared that there was nothing astonishing in the fact that she, a virgin, should, like the mother of God, have been delivered of a child without a father.

We may conclude our extracts from Dr. Lessen's voluminous article, with the case of an amusing impostor who had nearly carried the joke too far. This individual gave out that he intended to crucify himself, being especially moved thereunto by the Spirit. Having attracted great notice by preparations made for months previously, he on the appointed Good Friday saved himself by flight from the grasp of some zealous companions, who, on his refusal to consummate his laudable project, were proceeding to accomplish it for him by a little *douce violence*; and he was afterwards compelled to confess that the whole was a fiction, and had never been suggested by the Spirit.

Among all the German States it is found that Wurtemberg has proportionately the largest number of individuals of imbecile mind. According to a report presented to the government, there were (in 1846) 5000 cretinistic persons, of whom 150 were of the worst description. The neighbouring Grand Duchy of Baden, among a population of 224,300, in 1810 contained but 213, and in 1845, among a population of 1,300,000 souls only 440 cretins. The first German institution for the reception of these sufferers was established in that kingdom in 1835, at Wildberg, in the district of Nagold, and it was supported by voluntary contributions. Since that time, however, several others have been founded, which are partly supported by government, and a great deal has been effected for the education and relief of these unfortunates.

It appears from an article, entitled "Statistics of Mental Derangement and Epilepsy in the Duchy of Anhalt-Gothen, Germany," that the Duchy of Anhalt numbers about 40,000 souls; among these there are—insane, men, 1; women, 10; labouring under fatuity, men, 1; women, 1; imbeciles of various grades, men, 32; women, 27; epileptic,

men, 6; women, 2; epilepsy combined with fatuity, men, 1; women, 1. Cured of mental derangement (cure doubtful), men, 3; women, 7; cured of epilepsy, men, 2; women, 1. The total number is 102. Besides these there are 89 persons disturbed in mind, so that out of every 450 inhabitants, *one* is a sufferer from this dreadful scourge.

In the Faroe Islands (Denmark), which contain about 8000 inhabitants, there are seventy insane persons. The large proportion of these unfortunates is generally ascribed to hereditary predisposition to mental derangement, which, as the Germans phrase it, is *at home* in this group of islands.

The commission appointed by the King of Sardinia to inquire into the causes of cretinism, has presented its report, from which it appears that there were malformations in the skulls of all the cretins examined; that their mass of brain is very small, and that there was an entire absence of muscular vigour in all the cases that came under the cognizance of the commissioners; who, moreover, do not consider the *wen* as a necessary concomitant of cretinism. The cretins are, almost exclusively, found in deep and secluded valleys only. Among a population of 3,650,905 souls, in Sardinia, there are 5073 cretins, of whom 2014 have no *wen*. The assertion of Saussure, that at an elevation of 1000 metres above the level of the sea cretinism ceases, is refuted by the fact, that at the height of 1600 metres above the sea level, the commissioners found 9 per cent. of the population afflicted with goitres and cretinism.

#### ART. V.—PHILOSOPHY OF SPIRITS.\*

DR. BURNETT is a bold man. He has risen to an altitude unexampled in the records of metaphysical science. In vain do we attempt to follow him through the realms of space. Occasionally we are fortunate enough to obtain a glimpse of the philosopher during one of his exalted flights; but, alas! we soon lose sight of him, and are compelled to leave him in his own elevated sphere.

It required more than an ordinary amount of moral courage to admit oneself related by the closest ties of consanguinity to a work in which an attempt is made to subvert nearly all the recognised truths of philosophy.

We are startled by the daring character of the assault. But we presume the author, in writing his work, kept before him the following observations of the illustrious founder of the inductive philosophy, who

\* Philosophy of Spirits in relation to Matter. By A. N. Burnett, M.D. 1830.

says, "The sciences have been much hurt by *pusillanimity*, and the *slenderness of the tasks* men have proposed themselves."

Dr. Burnett has been careful not to expose himself to such an imputation. We subjoin an outline of what the author proposes to establish in the work before us. It is his object to prove that heat and electricity are distinct entities, co-ordinate in rank and of an immaterial or spiritual nature—that other *properties* manifested in the organic and inorganic kingdoms are also spiritual and immaterial, although varying as to their relative degree of power—that form, consistence, colour, taste, &c., as qualities, and electricity, light, motion, life, &c., as phenomena, are the result of the union of these kinds of entity, with others which are material—that these entities, viz., heat and electricity, were in a conjugate state as constituting created matter—that imponderable matter and force are mere effects which follow the union or application of the two entities, heat and electricity, in different ways—that motion is a phenomenon resulting from the action of the spirits of heat and electricity upon matter—that the prevalent idea of spirit being circumscribed within that of a *conscious being* is incorrect—that mind is a mode of action by which the characters and qualities of everything around are depicted—that the spirit of electricity closely resembles that which goes to form mind in that particular *power* they both possess of spanning objects *immeasurably* distant—that mind cannot be separated from the *spirit* of life, and both result from the same spirit—that mind and instinct are identical in their nature—that the phenomena of the galvanic battery, the transformation of water into steam or ice, the globularity of bodies, and the production of inorganic bodies, are solely dependent on the spirits of heat and electricity for their existence, and the phenomena which they manifest—that all created worlds are alike composed of matter and spirit—that the gravitation of matter, or the ponderosity of material bodies, is solely referrible to the influence exercised by the spirit of electricity—that the faculties and feelings have their root in the sentient power of the nervous system; and the attributes of mind, their root in the motive power of that system—that the loss of the power of the *will* over any particular desire constitutes, in a true psychological sense, an unsoundness of mind—that it has been shown by morbid anatomy, that the various losses on particular points have been accompanied by more or less extensive lesions of the brain—and that no plea of insanity in criminal cases should exempt a man from punishment on the ground of his not being able to distinguish right from wrong, so that he is able to understand the true characters and uses of things after they have been explained to him intellectually.

It will be our endeavour to establish that Dr. Burnett has explained

his hypotheses, (according to our comprehension), *ignotum per ignotius*. He has attempted to elucidate that which is unknown by a reference to a something more unknown.

It would appear that the theory of spiritual entities has originated in a difficulty on the part of the author to conceive material entities to exist without the property of *ponderance*; and, from a mistaken supposition that the qualities or properties, accidents, and modifications of matter, are something distinct from matter itself. These errors, which constitute the fundamental principles on which Dr. Burnett's work is based, covertly intermingle themselves throughout every part in which he attempts to elucidate natural and experimental philosophy.

The first point which claims our attention in reference to the volume under consideration is the important question raised by Dr. Burnett, whether *ponderosity* is the proper criterion by which *material* can be contradistinguished from *immaterial* entities?

Hear the author:—

“To say that light, heat, and electricity are imponderable bodies, is not only negative and indefinite, but, strictly speaking, it is not sense, if material bodies are intended to be expressed by this term; and we know of no other to which the term can be applied. There is no material body that is actually imponderable; and, when any such matter can be shown to be deficient in this quality, it is no longer material to common sense, neither is it so in a true philosophical sense; for the weight of a body is the amount of attraction the immaterial spirit of electricity exercises on that particular body as a created body; and this must be more or less existing, or the body could not be retained on the surface or in the atmosphere of our earth. For this cause it is that spirit cannot be retained or confined to the earth, or to any particular part of space; and, therefore, all material substance, whether uncombined or united with spirit, as in the visible creation, has this quality of ponderosity given to it.”—p. 51.

It is clear that Dr. Burnett fails to recognise what are, and what are not, the *essential* properties of matter. That peculiar law which pervades the solar system, termed *gravitation*, and to which the ponderosity of material bodies is attributable, is not an *inherently essential property of matter*. The ponderosity of bodies cannot, therefore, be the proper criterion by which to distinguish an immaterial from a material entity. He affirms that “there is no material body which is actually imponderable.” To which class, then, would he refer *odours*, given off and diffused through the atmosphere by odoriferous substances? A grain of musk has been known to diffuse the characteristic odour of that substance through the air of a large room for twenty years without any appreciable diminution of its weight. Is odour, then, a material

or immaterial quality? It is self-evident that the odour could not affect the olfactory nerves without the diffusion of some portion of its substance through the air; while the diffusion must characterize the presence of material particles having no weight, as the substance from which they proceed loses none in any way detectable.

Thus, there are in nature parallel proofs, that ponderosity is not the *essential* criterion by which a *material* can be distinguished from an *immaterial* entity.

We allude, *en passant*, to the extreme divisibility of many substances capable of being recognised by *their colours* only, and without which the most delicate test could not detect them.

We have, however, to substantiate the extraordinary statement, we think, for the first time promulgated, that *ponderosity* is not absolutely essential to the existence of matter. This *property*, on which Dr. Burnett bases his theory of immaterial entities, affirming "that there is no material body actually imponderable," is entirely dependent on the law of gravitation, the operation of which decreases in the inverse ratio of the square of the distance. Matter may exist apart from the property of *weight*—*i. e.*, gravitation, and yet be matter still. If *gravitation* had been an absolutely essential property of matter, the same body would always retain its original quantity of gravitation in every position in which it might be placed, and no such property as repulsion could have existed.

The same remark will apply to the opinion, "that the weight of a body is the amount of attraction the immaterial spirit of electricity exercises on that particular body, as a created body," &c.; this motion destroys the "spirit of heat," which causes repulsion, so much so, that the body possessing this amount of electricity, will always retain its original quantity in every position in which it might be placed.

But this hypothesis, taken in its fullest import, destroys itself; for electricity is supposed to be *spiritual*, on the ground that *gravitation* is not associated in the idea of its existence; and yet we are now gravely informed, that the weight of a body—*i. e.*, its gravitation, is the actual amount of *that immaterial entity*, which before was predicated as an entity without weight! By what *modus existendi* is this spiritual entity without the properties of matter (weight, &c.) at one time, and at another possessing and communicating such properties? It must be admitted, that whatever is adduced as an exception to every other created entity, ought to be substantiated by such proofs as will admit no doubt of its existence.

The same reasoning, by which gravitation is proved not to be a property absolutely essential to matter, will also show that the "amount of

attraction exercised by the immaterial spirit of electricity," cannot constitute the criterion by which we denominate one entity ponderable, and another entity imponderable.

If gravitation, or the weight of created bodies, depends on the spirit of electricity, and if this spirit be a real entity, then ponderosity, or gravitation, as its cause, must be an entity of the same nature—viz., spiritual, immaterial, and independent.

But "form, consistence, colour, taste, &c., as qualities; and light, electricity, motion, life, &c., as phenomena, are stated by the author, not only to owe their existence, but to be dependent on the conjunction of materiality, heat and electricity.\*

It is evident, from this statement, that electricity is supposed to pervade *universal nature*, that gravitation, and ponderosity, its effect, are properties absolutely essential to all created matter. And this must be so, if all material entities have originated by the union of heat and electricity, and if ponderosity be dependent on the latter—an effect always being co-equal and co-extensive with its cause.

The supposition that electricity produces the phenomena of gravitation in *all created matter*, will at once be seen inconclusive, by a demonstration of its limitation to the solar system. So will the hypothesis which assigns a positive immaterial existence, a creative, and sustaining energy, to heat and electricity. The following quotation defines clearly the author's opinion on gravitation, and the active agency to which it is referrible:—

"By electric immateriality it is that the earth receives the power we term *centre of gravity*, and that of revolving on its own axis, so that, as if it really turned a material axle, it holds the globe in obedience to certain and unalterable movements. These movements are as much the sensible effect and evidence of its real existence in the boreal and austral poles of the magnetic axis, as colour in material bodies is a sensible evidence that the spirits of heat and electricity have been brought to bear upon them."—p. 81.

Thus, the motion of the earth, in addition to the property of gravitation, is ascribed to electric immateriality. The author, however, amalgamates the agency of magnetism in affording a more satisfactory explanation of his opinion on the earth's motion.

"The effect," he observes, "of the spirit of electricity upon all bodies containing iron, is to produce what is called the magnetic power in those bodies when placed in a particular position. This power is not conveyed to them in the same manner as the spirit of heat would be; but when those bodies are placed at right angles to the line of direction of the electric spirit. And this fact, first discovered by Oersted, puts

\* Vide Preface, and page 11.

us in possession of the fundamental rectangular force—a force unlike any hitherto discovered, by *which the earth is made to revolve on its own axle*, while an extension of the same power would give the heavenly bodies a rotatory movement in their own orbits. Thus, a stream of the electric spirit passing through the centre of a circle whose plane is perpendicular to the current, the direction of the electric spirit will always be in the tangent of the circle, or at right angles to its radius. And while these spirits help to draw the heavenly bodies in their orbits round the centre of attraction, they also serve to maintain all material substances intact upon the earth.”—p. 81.

On the supposition that the electric spirit produces the phenomena of gravitation through *universal nature*, a law is predicated with respect to electricity, from which divarication is impossible. Any exception, therefore, to a fact of which universality, or absolute essentiality, is predicated, destroys it. It shows the fact to be *universal* and *not universal* at the same time, which is a contradiction. The very term, universal, also excludes the idea of intention, or remission, and consequently, variation or exception.

To the notion that electricity and electro-magnetism produce the phenomena of *universal gravitation*, motion, ponderosity, &c., there are many exceptions; and many facts to which the author himself adverts, that show its inconclusiveness. We shall point these out as we proceed.

According to the constitution of nature, the detached particles of matter gravitate towards the centre of the earth; and the earth, with its appendages, gravitates towards the sun. By the same mode of reasoning, we have satisfactory evidence, that all the orbs which compose the solar system, feel a proportionate impression; even if we take into the account the eccentricities of the comets, which seem to be the most erratic of all the heavenly bodies with which we are acquainted.

But though the various bodies of the solar system thus gravitate towards their common centre, it will not follow that the whole system when taken in an aggregate point of view, gravitates towards any other system in the universe. It will indeed admit of much more probable evidence, that no such gravitation either does or can exist. For, if gravitation can exist in the solar system towards any other system whatever, it will be impossible to assign any satisfactory reason why the branches of different systems continue apart from one another; and to say what has prevented that contact, which necessarily results from the direct action of gravitating bodies.

Dr. Burnett is however of a contrary opinion, and adduces evidence to show that all created worlds have been made, are sustained, and will be destroyed, through the agency of the same material and immaterial entities.



On this point he remarks:—

“I think it may be very strongly inferred that the two entities (heat and electricity, which enter into the construction of the materials of our globe, and which are made to perform the various phenomena that are attached to it, have been made to enter into the construction and to cause the phenomena, of other worlds besides our own. And this may be deduced from the uniformity that pervades and characterizes the whole of the phenomena of the solar system. In this case it will be necessary to bear in mind the argument that has been used to show that the sun in the centre of our system is a composite body, made up of the two kinds of entities I have already stated there is so much reason to believe exist.”—p. 86.

The same evidence by which Dr. Burnett attempts to show the *universal extent* of the two entities, heat and electricity, establishes the supposition, that gravitation and ponderosity equally pervade created matter.

We are, however, of the opinion, that gravitation depends upon the local circumstances of time and place, and that if it so pleased God, it might be separated from, or be non-existent, without the annihilation of matter, or its essential properties, necessarily ensuing.

The consequences which would follow the supposition, that either gravitation or electricity is a property of *universal matter*, have been entirely overlooked by the author—a property that must necessarily bring together, instead of preserving distinct, the various systems.

That the worlds, which Deity has fixed in the immensity of space, are infinite in their extent, Dr. Burnett will not, perhaps, affirm; the exterior systems can, therefore, have nothing to prevent them from falling immediately upon those which are most contiguous. The second, after having overcome the first, must act in the same manner towards its neighbouring system, till that also sinks in ruin; and thus destruction must press upon destruction, till those worlds which now adhere to their respective systems, are reduced to a state of confusion, and blended together in one chaotic mass.

The existence of the various systems with which we are surrounded, and of which we make a part, proves that no such effects as

“The wreck of matter, and the crash of worlds”

have taken place; and hence we may reasonably presume that no such extent of gravitation, or electricity, does exist. And, since the general convulsion of the universe would inevitably ensue, if such an operative power were to pervade created matter in its entirety, the order which subsists throughout the universe indubitably proves that no such property as gravitation, or electricity and ponderosity, according to the views of Dr. Burnett, can diffuse its influence through *universal nature*,

nor probably reach beyond the different systems to which its influence is confined. Pope gives us an exponent of the same idea when he says—

“ The general order, since the world began,  
Is kept in Nature, and is kept in man.”

From these principles, it is fairly to be inferred that, although gravitation is so closely interwoven with the whole system of matter in all the forms into which it has been modified, as to be naturally inseparable from its minutest parts, yet, that it is confined in its operative influence: and that, as it is local and circumscribed in its action, it cannot, in the strictest and most philosophical sense of the word, be an essential property of matter. The same reasoning applies to *electricity*.

The opinion which the author has expressed relatively to the origin of aeorolites and meteorolites, invalidates, instead of supports, the general doctrine sought to be established.

“ Coming (he observes) as there is the greater reason to suppose they do, from other planetary bodies floating in the same system, they must be regarded as, and placed amongst, the rational proofs to be brought forward of the identity that exists in the primary and uncombined elements of our own with other created worlds.”—p. 88.

By this supposition, gravitation, or electricity, its substitute, pervades systems of matter other than the solar system—the absurdity and fatal consequences of which have been pointed out.

The arguments adduced to show that gravitation does not pervade *universal nature*, clearly prove that ponderosity, its effect, cannot be a criterion by which to distinguish a material from an immaterial entity. If systems of matter can exist uninfluenced by gravitation, then that property which Dr. Burnett regards as an immutable criterion of its nature, is reduced to a nonentity; leaving a substance having solidity, magnitude, and figure, and yet without weight.

There are many instances with which we are acquainted, in which gravitation may be lessened in its influence, suspended in its power, and partially destroyed; while the matter itself in which it inheres, retains all its essential properties, and undergoes no real change.

The extraordinary influence of electro-magnetism is well known; and yet, strange to say, Dr. Burnett alludes to this fact (p. 83) in support of his views.

To establish a law, rule, or principle, in connexion with material objects, we must generalize from individual facts, and if we find that they are invariably true, we may infer a general fact—i. e., a general law, or general principle.

If electricity be the cause of ponderosity—i. e. of gravitation, how is it that it possesses the power to suspend the influence occasioned by

itself, in a bar of magnetized iron? Here is an exception—a fact which disproves the uniformity of the general fact, and therefore destroys instead of supports the theory which it is designed to establish.

From the arguments which have been adduced, it is evident that gravitation can only be an affection of matter, existing in relation to time and place, and by no means an essential property of that substance in which it is presumed to inhere.

What the physical nature of gravitation is, we do not with precision know; but of this we are fully assured, that it is an universal affection of matter, through which all material bodies are disposed to approach towards each other, and their respective centres; while ponderosity, which depends upon this affection of matter, demonstrably shows that this cannot be the absolute test by which to distinguish an immaterial from a material entity.

It would be foreign to the object which we have in our analysis of Dr. Burnett's work, or we could point out the highly important and interesting relation which the bearings of this subject have in affording a solution of that complex assertion which St. Paul has made—“*There is a natural body, and there is a spiritual body.*”

Suffice it, however, to observe, that the human body, having the power of gravitation in its present state in common with all sublunary beings and things, may with much propriety be termed a *natural body*; and that by being divested of this quality, which we have shown not to be an essential property of matter, will then, doubtless, become what St. Paul denominates a *spiritual body*.

We are now prepared to enter upon an analysis of the argument adduced to show, in the language of Dr. Burnett, the real existence of two separate and created kinds of entity in the universe, by the union of which we behold every created thing—these are heat and electricity.

“The laws of nature, and the influence these laws exert upon the matter that surrounds us,” being first noticed by the author, he goes on to observe that natural philosophy—

“Has on no occasion proved them to be the result of anything inherent in matter alone; and if, therefore, they are not the effect of anything that is material, it is the more probable they are the result of something that is immaterial, and that does not partake of the character of material substance; and I think there is more than common evidence to show that these forces, or laws, as they are called, are the result of some *substantive* and distinct, though immaterial and dependent spirits while acting upon material matter.”—p. 9.

These he believes to have been created distinct, though necessary to be brought in union, to make them evident to the senses.

"God," he says, "created other substances that were of an immaterial nature, and by these He brought materiality into light, order, and beauty, and made them manifest to our senses."

Hence, the present system of natural philosophy is repudiated as fallacious and problematical; while another of the author's own construction is raised to the rank of postulates, and axioms in admitted truths. Thus he affirms:—

"That there are two distinct and characteristic kinds of substances, both alike as entities, but totally different and opposite in their nature, which, by a power inscrutable to us, the Creator has made to act the one upon the other in the production of all those qualities we observe to characterise the natural bodies around us, and of all those phenomena hitherto termed the laws of nature; and that these two very different substances are found to exist in the universe under two distinct forms: 1st, in union, as we find them locked up together in the construction of every natural and created body, in which state of combination they produce the qualities of form, size, colour, consistence, taste, &c.; and 2ndly, in a separate and uncombined state, as we find them existing in the atmosphere, whence they are taken as they are required to form new synthetical unions in the construction of vegetable and animal structures, as well as to produce the phenomena of light, heat, and electricity, by which these structures are partly sustained. In this uncombined state they also act upon created matter to the production of the great forces necessary for sustaining the different celestial bodies in their relative positions and motions."—pp. 10, 11.

Regarding our relation to the external world, we maintain that our knowledge of heat and electricity,—the two grand immaterial entities, to which Dr. Burnett ascribes the existence of matter, its laws, and phenomena—have been derived from these sources, and the sensations to which they give rise.

But if matter be necessary to the existence of heat and electricity—which cannot be denied—they can have no *real existence*, and therefore can only be relative terms.

If heat and electricity be immaterial entities, they must exist abstracted from matter, its modes and combinations; for whatever exists positively, must have a being before it can possibly combine; and what has a positive existence, must be independent of all combination. But if heat and electricity exist abstracted from combination, they can have no connexion with matter, for matter itself must be the result of combination; and to suppose anything to have a *necessary* connexion—to say nothing of causation—with matter, from which it is possible to exclude the idea of combination, is a contradiction.

If these immaterial entities be limited in the nature of their existence, and confined wholly to matter, for an evidence of that existence,

matter must form those lines, beyond the boundaries of which they cannot pass. To admit anything to have a positive existence, which is not independent, is a contradiction in terms; and to suppose the independence of those entities, which cannot pass the boundaries of matter, while nothing physical obstructs such power, is to suppose them to be independent and not independent at the same time.

As a contradiction must ever be inadmissible, it follows, that heat and electricity, whatever they may be, can have but relative modes of existence; relative modes of existence must always be dependent on those objects to which they are indebted for their being, and can no longer exist than while they are excited by a foreign power. If matter be the only medium through which these immaterial agencies operate, they can of themselves exert no influence.

If heat and electricity possess self-operative powers, which the hypothesis of Dr. Burnett implies, they can be no longer dependent on matter; but to abstract matter from these immaterial entities, and to suppose the latter to exist after this abstraction, is to attribute powers which are precluded, by the very nature of their existence.

Whatever has but a relative, must exist in its manner different from that which has a positive existence. That which is of itself but a *mere quality*, can not, *philosophically speaking*, have modes and accidents. Nor can any thing which is but a *quality*, have any *quality* which depends upon it for its existence. How then can heat and electricity, which are but qualities of matter, or more properly speaking, modifications of matter, impart solidity, magnitude, and figure, the essential qualities of that substance? The illustrations which Dr. Burnett adduces in support of his opinions, destroy them at every step. For if heat and electricity be but qualities of matter, by the latter understanding that substance in which *solidity*, *magnitude*, and *figure* inhere, they cannot have any *qualities*, as colour, taste, temperature, &c., which depend upon them for their existence.

To suppose any one quality to depend upon another *mere quality* (except primary qualities, which are totally unknown) for its existence, is to make the former quality to commence cause, and to make the latter dependent quality to derive from the former a certainty of existence, which the former does not possess, and which therefore it cannot communicate.

We cannot discriminate a material from an immaterial entity, by the properties of temperature, colour, motion, life, &c.; for temperature is variable, colour uncertain, motion not natural to matter, and life dependent on organization; it is therefore evident that it is in such properties only as solidity, magnitude, and figure, that the idea of matter can possibly inhere.

As heat and electricity have no relative dependent qualities, they can be but qualities in themselves, qualities of a substance, the essential properties of which clearly demonstrate their materiality.

If the nature of substances were not denominated from their own essential properties, it would follow that these *essential* properties were *not essential*, which is a contradiction. But if the substance be denominated from its essential properties, and these essential properties are known, we then have, from our knowledge of the essential properties, all that knowledge of their substance which is within the reach of possibility, supported by the unequivocal evidence of demonstration.

If heat and electricity be immaterial, we would ask—how can they, by inhering in any common substance (which cannot be denied), acquire from that substance a nature, whose qualities are totally distinct from their own? If they can, then these qualities are not necessary to the existence of that substance, because their nature is distinct; if not, these qualities, viz., heat and electricity, must be material. If these qualities be not essential to the existence of that substance in which they are supposed to inhere, they may be separated; and if separated, we would again ask—what idea can we form of their *abstract existence*? And what idea can we form of that substance from which they are abstracted? To suppose this *substance* to be *matter*, is to make *heat* and *electricity* not to be necessary to the existence of *solidity*, *magnitude*, and *figure*, the essential properties of matter; and to suppose *them* to be *immaterial*, is to suppose them immaterial, while every property is abstracted from which spirituality is denominated: that they are spiritual entities without spiritual powers—and that they are immaterial and not immaterial at the same time.

Contrary, however, to this reasoning, the author maintains that materiality could not be brought into actual existence, without an union with immaterial agents altogether distinct from those material elements.

“The very method,” observes Dr. Burnett, “by which material bodies are made to act upon our senses, in the first instance to convince us of their real existence, could never be accomplished by material substances of a like nature to themselves, and unassisted by other substances of a different nature, which are, in fact, created spirits; and, accordingly, as we find the same wonderful contrivance resorted to by the Creator in bringing into sensible existence the whole living creation, so here, in the first instance, we behold Him, by means of a power which *He* alone possesses, bringing immaterial substances to bear upon those that are of a material nature, by which means they are brought out of the simplicity of uncombined chaos into beauty, order, and consistency.”—p. 12.

In opposition, therefore, to reasoning, so evidently illogical and

absurd, we affirm, that, when the nature of two substances is incompatible, by a positive disagreement in their essential qualities, they cannot be united without some proper medium.

If heat and electricity be immaterial entities, they must have all the properties which are essential to spirituality; to suppose otherwise, is a contradiction; and whatsoever has the properties of *immateriality cannot occupy space*.

But Dr. Burnett affirms differently:—

“It is from the great difference,” he observes, “in the visible appearance of the heavenly bodies, that I am led to suppose the immaterial substances have not only different qualities, and also relative degrees of power, but that they possess also a power of occupying all space.”—p. 89.

To suppose immaterial substances to have the power of occupying space, without including the idea of extension, is a contradiction. And that substance, of which extension can be predicated, must be material. And whatever occupies or fills empty space, must have dimensions. But to attribute dimensions to the *immaterial entities*, heat and electricity, whose existence can only be ascertained by those qualities which must necessarily be *immaterial*, and which qualities must be essentially necessary to the existence of these entities, is to suppose these entities to be *immaterial*, while we have no conception of such natures, and while the only qualities which denominate and establish their existence, exclude the idea of *immateriality* from our conceptions.

And to suppose, under these circumstances, the entities, heat and electricity, to be immaterial, is to admit the idea of *immateriality*, upon the evidence of *material qualities*, by which the supposition is destroyed. We are, therefore, bound to conclude, that heat and electricity are not the positive immaterial entities which Dr. Burnett has thought fit to regard them.

The fallacious theory of Dr. Burnett has originated in part from a total disregard of the primary cause on which the variable or secondary qualities of matter depend.

Numerous and extraordinary as these are, we have no hesitation in referring them to the modification of matter, and not to the presumed *modus operandi* of immaterial agents.

Brittleness, elasticity, electricity, magnetism, chemical affinity, colour, &c., are but the results of certain modifications of matter.

Matter, under every form, can be but matter still; and whether we choose to denominate some portion, or some property of it, as being immaterial or not, its real essence can be by no means altered by this distinction. If it be matter, it must, in all its states, have all its pro-

perties ; and by all the modifications which it is capable of undergoing, it can acquire nothing new.

Even the author cannot reconcile or explain every material phenomenon by the unbounded power of his immaterial spirits. On alluding to this, he observes:—"Like the material matters of the universe, the action of one, two, or more, upon each other, is productive of the most unaccountable difference in the outward appearance of bodies, which the laws of synthesis have not, in our present state of knowledge, attempted to explain."—p. 129.

Synthesis can never explain what is dependent on modification. Electricity, temperature, or heat, being dependent on the modification of matter, another source of evidence arises to expose the fallacy of the *immaterial theory*.

To suppose that the *mere modification* of any *entity* will enable that entity purely, from this modification, to be capable of producing effects—such, for example, as the transformation of the qualities of heat and electricity into spiritual entities, with which all the parts of the body modified have no relation, is to suppose that it receives an additional power, which nothing but modification can communicate ; while modification itself can have no existence but what it derives from the parts so modified, and which of themselves can possess no such power, which is a palpable contradiction.

All bodies, under every modification, must be formed of parts, and though in coalescence, they are still the same ; and if a power to produce the immaterial entities, heat and electricity, does exist in matter, it must result from the particular arrangement of its component parts. Every *whole* must be formed of those parts which are necessary to its existence ; and, to conceive that the immaterial entities, heat and electricity, can result from any modification of these parts, is to conceive that the whole possesses a power, that *all* and *every* part of which it is composed are totally destitute ; in fact, that the whole, which is formed only of certain parts, is capable of communicating what it neither possesses nor has received ; or, in other words, that it is capable of producing *immateriality*, and yet incapable at the same time.

An assemblage of atoms may produce an increase of magnitude. A modification of parts may produce a change of figure. A new disposition of surfaces may produce different sensations, and variously affect the organs of vision ; but all the changes which matter is capable of undergoing are only capable of *enlarging* or *lessening* the extent of those essential properties of its nature which always exist in proportion to the specific quantity of matter so modified. If the immaterial spirits of heat and electricity, as supposed to exist by Dr. Burnett, result from any modification of matter, it is certain that these spirits



could not have existed previously to the existence of that modification from which they result; and, if so, these immaterial spirits could not have existed prior to the existence of matter.

The arrangement of materials must necessarily be posterior, in point of time, to the existence of those materials which are thus arranged; and if we admit the pre-existence of those parts which are thus modified, and admit the *immaterial entities* themselves to be the result of a modification which depends upon those parts for its own existence, we behold not only the pre-existence of matter, but the pre-existence even of that *modification* from which these immaterial entities must be supposed to result.

If the "spirits of heat and electricity" result from any given modification of matter, the permanency of that modification is necessary to the existence of these "spirits," which can only result therefrom. To suppose the contrary, destroys the supposition; and to admit the supposition is as repugnant to every principle of philosophy as it is false in fact.

That modification is only an *arrangement of parts* is too evident to admit of contradiction. And to suppose *immaterial entities* to result from a *mere arrangement*, is to suppose that those parts which are thus arranged have communicated to the arrangement of themselves a *potential* quality which they did not possess, and that they have communicated what they could not communicate.

As the *modification* of all material substances can have no positive, but only a relative existence, and can exist no further than as it depends upon matter, so it can, of itself, have no effects. Nothing can result from a *mere relation*. For if a mere relation can produce the *immaterial* entities, heat and electricity, which Dr. Burnett affirms does exist, this relation must be their cause; and, to suppose anything to be a cause, which, of itself, has no positive existence, is to suppose it to act without a being, and that it produces what it has no power of producing.

The *immaterial entities* resulting from matter must still look up to matter as their remote cause; and whether we suppose *immateriality* to be the remote, or the immediate result of matter, it must either be a necessary effect, or an accident of it. To suppose it to be a necessary effect, is to make a quality to result from matter with which it (matter) can have no relation; and, to suppose immateriality to be an accident of it, is to destroy the *necessity* of any peculiar modification of matter in order to its existence.

Thus, then, consider these immaterial entities—heat, electricity, magnetism, &c.—in what relation soever we may to matter, it ends either in an absurdity or a contradiction; and in no case to which Dr.

Burnett has alluded, can any such relation be made out as is necessary to establish that connexion between these *immaterial entities* and matter which must ever subsist between an effect and its cause.

To illustrate, however, more clearly, the apparent probability of the positive existence of these immaterial substances, the author brings in review before us the creation; and claims the privilege of Ralpho, who—

“ Profest

He had First Matter seen undrest:

He took her naked, all alone,

Before one rag of form was on:”

while he describes the *modus operandi* of those immaterial agencies which, he affirms, have contributed to the present shape, order, and beauty that we find impressed upon the world around us.

This account of the world's creation implies, 1st, the previous existence of the immaterial substances in question; and 2ndly, the fact, that the properties which we see associated with matter, depend solely on the superaddition of these immaterial substances.

“ It is most strikingly remarkable,” observes Dr. Burnett, “ that, at the very opening of revelation it should be stated that, in the beginning, when God created the earth, it was ‘ without form and void, and darkness was upon the face of the deep,’ *till* the Spirit of God moved upon the waters. *After* this event, God said ‘ Let there be light!’ He divided the waters from above and from under the firmament, gathering the latter together to form the solid ground. All this he did by his Spirit causing the great immaterial causes of heat and light, electricity and magnetism, to act upon material substance which previously was void and shapeless, uncombined, and probably in a gaseous state, but which he had created distinct from the immaterial substances. We must not lose sight of the fact I have already stated, of these *great immaterial substances* having been in the first instance like the material elements, brought into existence at some previous time before they were employed by the Creator in the original formation of the earth, when it received its first shape, order, and beauty at his hands. And, I would add, is it possible that mere bodies, alike in nature to the chaos that was acted upon, were the only instruments of this wonderful creation.”—pp. 55, 56.

It is beyond doubt, that our author regards the existence of materiality as altogether dependent on the superaddition of what he terms the great immaterial causes of heat and light, electricity and magnetism.

It has been already shown that these supposed immaterial causes do not possess an abstract positive existence, that matter does not owe its primary constitution to their influence or co-existence, that modifications of matter cannot originate qualities opposite to its nature,—and

we shall now further demonstrate, that neither can the existence of matter, nor any of its essential properties, be in any way dependent on their superaddition.

Heat, light, electricity, and magnetism, are but qualities—the qualities of matter, regarded as *secondary* only; admitting that they had a being anterior to matter, the same distinction will apply. But we have no hesitation in asserting that, *mere qualities considered*, as such, cannot possibly have an abstract existence. Whatever is a quality must be a quality of some substance; the mind is necessarily obliged to associate together the two ideas. To suppose anything to be a quality, without admitting the existence of some substance of which it is the quality, is a contradiction; it supposes it to be a quality and not a quality at the same time.

If heat, light, electricity, magnetism, &c., be qualities superadded to matter, as Dr. Burnett affirms, we would ask,—Of what are these the qualities? They must be of matter, or they must not. If they be qualities of matter, matter must be their cause, and if so, they cease to be *superadded*; if not, their existence is thus ascertained distinct from matter; and the mind, in order to find their substances, is led to explore another source.

If heat, electricity, &c., be qualities *superadded* to matter, these, as well as matter, must have existed antecedent to their union with each other. So far we agree with Dr. Burnett. Matter must have existed previous to the accession of these qualities, for qualities could not be added to that which did not exist. Heat, electricity, magnetism and light, must have existed also, or they could not have been *communicated* to matter. Existence must always be previous to any modification of it. And if matter, heat, electricity, &c., exist prior to their union with each other, it then follows, that this new accession of qualities in matter—the previous existence of which has been admitted—does not depend for its existence upon their union with matter. And if this dependence be taken away, it must also follow, that heat, electricity, light, and magnetism, &c., may as well exist after their separation from matter, as they did before their union with it. Either these qualities must have *existed* prior to their union with matter—which Dr. Burnett maintains—or they must not. If they did, they cannot be qualities of matter; if they did not, they cannot be superadded.

The author's views on life, instinct, and mind, in their normal and abnormal relations, next claim our notice.

"It will be seen," he says, "that the spirit of life in its simplest manifestation in the structures and functions of plants, is a spirit that has the power of PUTTING TOGETHER the primary elements, and particularly the gaseous elements of materiality, in such a manner and in such

unions as are nowhere to be traced in bodies that are without this spirit."—p. 100.

That which possesses the power of *putting together* the primary elements of materiality must necessarily be something distinct, and independent of the materials on which it operates—this *something* Dr. Burnett denominates the immaterial spirit of life!

Finding himself, however, unable to reconcile the phenomena of life on the hypothesis of an abstract self-subsistent immaterial entity—he observes:—

"That what is termed life and mind are modes of action resulting from the application of immaterial substances of a higher order to inorganic matter, by which means new combinations are formed, which constitute the material basis of living bodies.

"It is, therefore, incorrect to speak of life as exclusively of an immaterial nature or even character, because that term is made use of to express phenomena, the result of the mixed application of spiritual to material substances.

"Life, therefore, is not a material nor an immaterial entity, but like light and heat, it is only a mode of action produced in the manner I have stated, and mind is a similar mode of action. Life and mind, then, like light and heat, are modes of action resulting from the concurrence of the two grand classes of entity we have been considering."—p. 102.

The author ascribes to *life*, first, an abstract self-subsistency—next, that it is neither material nor immaterial—and, lastly, that it is a mode of action. How this can be, we are at a loss to divine? If existence can be predicated of life—that existence must be either *real* and *absolute*, or *relative* and *dependent*—material or immaterial. If life be a spirit, it must have a positive existence; and not being matter, is necessarily immaterial. There are but two primary substances in the vast empire of created nature, which have in themselves a positive existence; and these are, *matter* and *spirit*. To assert, then, that life is neither a material nor an immaterial entity, after having assigned to it the properties and powers of an agency absolutely immaterial—"a spirit that has the power of *putting together* the primary elements, and particularly the gaseous elements of materiality"—is contradictory and absurd. The author further observes:—

"It is, then, very palpable that the spirit of life *has a power of controlling* those spirits we have shown to possess so wide a power over inorganic matter."—p. 103.

"The effect of the spirit of life upon material substances is again too remarkable to be readily confounded with any other efficient spiritual cause; and in comparing its phenomena with those that are associated with it in the complex machinery of life, we may trace the offices

and powers of the spirits it regulates, as of those that control it."—p. 131.

"There is another circumstance in connexion with the spirit of life which is very remarkable, as showing that this spirit is one *sui generis*. I would allude now to the apparently latent state in which the spirit of life is retained in the seeds of vegetables, whose delicate structures rapidly perish when this spirit is removed."—p. 136.

These passages clearly show that Dr. Burnett regards life as a distinct spiritual entity. An opinion which throws no additional light on the mysterious subject to which it refers, while it differs in the words only, from the "Archæus" of Paracelsus and Van Helmont—the "Anima" of Stahl—the "Vis Conservatrix" and "Vis Medicatrix Naturæ" of Hoffman and Cullen—and the "Vital Principle" of some modern physiologists—notions more fanciful than real, and long since exploded.

Life is the *property* of organized structures; and we can no more explain this property, apart from a consideration of those structures which manifest it, than we can any property of inorganic matter, apart from the matter in which it inheres.

There can be no manifestation of animal life apart from respiration, circulation, digestion, assimilation, and excretion—the *dynamics* of matter peculiarly combined.

These processes, so wonderful, and seemingly so complex, are nothing more than refined illustrations of combustion, mechanical force, chemical solution, and filtration.

The attempt which Dr. Burnett has made to explain the various organic functions, on the supposition that a distinct and peculiar spiritual entity reigns with sovereign power in the economy, is altogether fallacious and absurd.

We would ask Dr. Burnett to explain how this unknown something, this separate single entity, is able to govern so many and diverse operations? One secretion differs from another in composition and property—and every part of the organism varies in composition, appearance, and size—while these dissimilar fluids and structures are obtained directly from the blood. If the "spirit of life," according to the explanation which the author gives of it, be the agent, by what show of reasoning can it be made to appear, that the *same cause* can produce such a *variety of effect*?

According to this doctrine, it either must be admitted that there is a different "spirit of life" for every organ—one for the lachrymal glands, another for the liver, a third for the pancreas, &c.—and, indeed, for every form of combination; or, if we grant a power so *varied* and *selective* to a single entity, we distinctly give to it the character of the

soul, and endow it with volition and consciousness. But we cannot *will* the circulation of the blood, nor are we *conscious* of the secretion of bile.

Further, the author has not omitted to explain how the "spirit of life" maintains the *integrity of the organized structures*, or, in other words, the phenomena of *healthy function*.

"The office of this spirit," he observes, "is to charge the materials brought together, assimilated and united as they are in the operations of the chylopoietic viscera, with such power as that they may continually repair and build up those parts which otherwise would be destroyed by the different processes going on of chemical change and decomposition. It thus furnishes and controls, in every organ of the body, the several powers of secretion, formation, and growth, in the accomplishment of which it engages the spirits of heat and electricity." —p. 152.

The "*spirit of life*" being thus characterized, it cannot therefore be made available to the elucidation of *disordered function*. If so, then this immaterial entity is itself diseased, and also its coadjutors, the spirits of heat and electricity. But if this will not be conceded, it must be acknowledged that a deterioration of matter, which Dr. Burnett pronounces to be incapable of existence apart from heat and electricity, has been the cause of *the derangement of its only source of activity*.

To diseased structure, then, must we refer the disordered function which accompanies it, just in the same manner that we refer to the integrity of parts the healthy properties which they manifest. So peculiar, indeed, are the abnormal functions of the body, that if we concede a "*spirit of life*," or, in other words, a *spirit of health*, having the powers which have been ascribed to it, we must necessarily acknowledge a *separate spirit of disease*. The action which at one time generates sound tissue, at another time, by its excess simply, generates morbid tissue. Thus, the "*spirit of life*"—admitting it to exist—which "controls in every organ of the body the several powers of secretion, formation, and growth," and therefore a *cause of health* plainly becomes a source of disease. If this cause be a "*spirit of life*," in the sense intended by Dr. Burnett, wherefore is it that this spirit destroys the uses of the parts it is acknowledged to be only concerned in creating, preserving, and defending?

Again, the theory of Dr. Burnett not only fails to explain the phenomena of life and health, but leaves us quite at a loss to understand the phenomena of disease and death.

We are accustomed to regard *dissolution* as dependent upon certain organic changes resulting from the altered arrangements and dispositions of matter, for which we believe the common tendencies and affini-

ties of material particles, *under peculiar circumstances*, to account sufficiently. But if the matter which composes our organism be entirely under the dominion of the "spirit of life," co-operating with the spirits of heat and electricity,—be subject to its exclusive authority and influence, or, in the words of Dr. Burnett, "furnishes and controls in every organ of the body the several powers of secretion, formation, and growth," and this agent be itself immaterial, intangible, and, therefore, by any natural body invulnerable,—there should be no such thing as corporeal decay, or loss of life by any other means apart from external violence! If a "*spirit of life*" have the exclusive government of the organic fabric, *with creative, conservative, and reparative powers and tendency*, death ought never to occur except on the complete disintegration of the material fabric, by chemical or mechanical force.

Life, then, is the *manifested property* of living tissues,—it is that *something* that belongs to matter only in *certain states*, of which we are, for the past, ignorant; and we believe that *every form of matter capable of organization may exhibit the most elaborate function when placed in the circumstances appropriate to its development*.

And the reason that organic actions are not imitable by us to the same extent as are inorganic, depends upon the fact that *vital actions* can only be exercised under conditions which a living being supplies, and of which we cannot avail ourselves.

The organized structures do not change the properties of the elements of which they consist, but simply combine them in modes beyond our capability to imitate.

The action by which vitality is manifested, is a property of matter in a state of organization—a *consequence* of organization, and not a *cause* of it—and no matter can be brought into an organized condition without displaying the phenomena of life: vitality is not the cause of vital action, but the character of the being which exhibits such action.

If the organism of animals be dependent on the "spirit of life" for the manifestation of vital phenomena, every process performed by living materiality depends upon this spirit; in fact, the necessity of *structure* is altogether destroyed. Many of the processes peculiar to plants and animals, that were once believed to be regulated by a separate vital force, are now known to be entirely dependent upon structure, and to be obedient to physical laws, which act *under conditions supplied by the living system*.

Thus the functions of absorption and transudation, both in the animal and the vegetable kingdom, are chiefly due to capillary attraction, and to the phenomena of *endosmose* and *exosmose*.

The arrangement and disposition of ultimate atoms, from which

vitality springs, can only be communicated by a living being; that is, by parent to offspring.

Hence, in our inquiry into the efficient cause of vital endowment and property, we are necessarily carried back to the period when the Creator thought fit to collect the "dust of the earth," and to give to it a function not possessed by its fellow dust, that He might be honoured and glorified, not less in the variety than in the unity of His works. The property of life having been imparted to matter, it was decreed that it should continue its action from generation, just as the earth, and the heavens at this moment, revolve in obedience to the forces of attraction and repulsion, which in the beginning guided and governed their movements.

It may be urged, that if the "spirit of life" does not exist nor vitality depend upon it, what induces the peculiar arrangement of material particles from which vitality results? This question is totally unanswerable. And so are hundreds of others, in connexion with physical phenomena. Who can explain how four elements, combined in one proportion, form *bread*, in another *meat*, in a third *opium*, &c.? or to what cause is to be referred the fact, that the *tasteless sap*, which rises in the peach-tree, should produce in the kernel of the fruit a poison—in that of the palm-tree a nutritive food? These *facts* are before us. They do not admit explanation. They constitute proofs that there is a Being all-powerful and good, "*in whom we live, move, and have our being.*" We must, however, reserve the conclusion of our analysis for another number.

#### ART. VI.—AN APPEAL FROM BETHLEHEM.\*

MR. J. PERCIVAL, the Editor of this little volume of poems, is a kind and benevolent man, with his *heart* in its right place. He has his hobby, and, like many of us, may at times be disposed to ride it a *little* too hard; nevertheless, we greatly commend him for his undeviating and zealous assiduity in pursuit of what he conceives to be an object worthy of the devotion of his life. Mr. Percival describes himself as "*Hon. Sec. to the Alleged Lunatics' Friend Society*," an association organized for the detection and liberation of persons unjustly confined in asylums, or elsewhere, on the ground of insanity. Such a society would be entitled to our warmest approbation, and would deserve both public and private patronage and support, if it could be satisfactorily established

\* Poems by a Prisoner in Bethlehem. Edited by J. Percival, Esq. London: Effingham Wilson.



that there was a necessity for its existence. It is not, however, our intention on this occasion to argue the question with Mr. Percival.

The author of these Poems is *Mr. Pearce*. Of this unfortunate youth, the Editor observes—

“He is a man of gentlemanly birth and education, being related to the family of the late Dr. Pearce, Bishop of Rochester, and having been educated in Paris for the medical profession, is now subject to the common fare and diet of the hospital; and he has scarcely the means of procuring those little additional articles of luxury, or that style of dress suited to his station in society, which the liberality of the rules of the asylum would allow to him, and the absence of which must render his position so much more painful and humiliating. Of a property of about £600, about £80 alone remains to him, the rest having been consumed chiefly by the law expenses of his committee in endeavouring to recover it, and in those of a commission de Lunatico Inquirendo on his case, procured when he thought that he was of sound mind, and that he ought to have been restored to society. In consequence of the violence which he attempted, about ten years ago, against the person of his wife, in a fit of apparently groundless jealousy, when his reason was obscured by manifest delusions, she and her relations have entirely abandoned him, and have cut off all communication with him; and his own friends, who resided in Paris, were involved in the ruin brought upon so many by the late French Revolution, and are now no longer able to assist him.”—Preface, p. viii.

Mr. Percival, influenced by feelings which do him much honour, undertook the extremely hazardous speculation of printing, at his own cost and risk, this volume of poems, composed by Mr. Pearce during his confinement in Bethlehem Hospital as a criminal lunatic.

In speaking of this public institution, Mr. Percival remarks—

“A great improvement has taken place in the management of the patients there, and I have heard it well spoken of, both in society, and by patients who have been confined there; but there are also, occasionally, some exceptions, and the general appearance of the building will convince any sensible man that much prejudice is yet to be overcome, and much improvement still to be made there. I never visit my friend in this asylum without being oppressed, on my approach to it, by the gloomy exterior of the building, and wounded by the severity of the interior, to a degree that makes it painful to return there, and requires of me considerable resolution to do so. The windows are obscured by thick iron bars, which we know now are no longer necessary, as security can be combined with lightness and elegance, and the only defence that I have heard for them is the insufficient excuse of their enabling the keepers to give the wards more thorough ventilation, without fear of escape, or injury to the patients. The walls of the wards and the cells are of bare brick, whitewashed, without any pretence to comfort, ornament, or protection from violence. The cells are dungeons lighted by

a small window at the top, inaccessible to the patient, so that a patient confined to his bed from week to week, has no sight to cheer him, but on all sides a rough cold blank, on which his excited and deluded imagination may imprint any ideas that his native propensities may incline him to, terrible or sensual, extravagant or revolting, without any correction or any distraction. The plea for having thus the bare whitewashed walls is, that of cleanliness, of freedom from vermin and from infection; but they rather betoken a niggardness\* of charity—for true charity would provide becoming comforts for the patients, and render it compatible with cleanliness and healthiness by proper service around them. Lastly, the yards, which are the only places in which the patients can walk for exercise, are small and cheerless, and partake of the severity of the building. Perhaps the best thing to be done with Bethlehem would be that Government should purchase it, as a house of correction, or convert it into a National Gallery; and that the hospital should be removed further into the country, and placed in an open and airy situation, with large grounds around it.”—Preface, p. xi.

There is, we regret to say, some justification for these observations; but, perhaps, the features complained of by Mr. Percival, are inseparable from a large public asylum like Bethlehem Hospital. It has been the constant aim of the medical officers and governor to remove, as much as possible, the prison appearance and character of the institution; but, without re-building the asylum, it would be impossible to make it a cheerful, and at the same time a safe place of residence for the kind of patients transferred to its wards.

We must confess that, on entering the portion of the asylum apportioned to criminal lunatics, we have been always much impressed with the truly prison-like character of all the arrangements. It should never be forgotten, that parties sent to this hospital, after being acquitted on the plea of insanity, are so exonerated because they are the *victims of disease*, which disease has deprived them of the healthy and right exercise of their mental faculties; and although, in a strictly legal sense, they are *prisoners*, they are entitled to as much commiseration, sympathy, and attention as the other patients in the asylum; and every indulgence, consistent with their safe custody, ought to be allowed to them. Upon the treatment of the poor criminal lunatic, Mr. Percival eloquently and feelingly observes—

“More severity could not be exercised, consistently with humanity, to the most criminal and responsible, who have, humanly speaking, no excuse. Equity, therefore, requires that some difference should be made between them and those whom justice does not consider amenable to her on account of some mental infirmity. Many persons in society,

\* “I would prefer supposing a want of judgment in desiring rather to extend the charity to numbers, than to deal faithfully to those who are recipients of it.”

I know, alarmed at the numerous instances of acquittal of parties, upon the plea of insanity, after offences of a serious character against the person, and the person even of the most exalted members of the state, are hurried by their fears into an undue appreciation of the benefit that the criminal may derive from such a repair from the consequences of his outrages. But, if they would visit the asylum as I have done—if they would enter, after the door has been unlocked to them, the stone passage leading to the criminal wards, on two sides railed in with a grating of iron bars, an inch square, behind which, as though they were wild beasts in cages, the maniacs are confined, crawling, jabbering, shouting, or taking their hurried and excited exercise—if they could hear the echo of the signal given by the key of the servants along the grating in front of them, and see their wan and haggard friend descend the stone steps opposite with the keepers, with whom they have to converse through the bars of his prison-house, on the most private subjects, unless they are admitted as a favour into the comparative privacy of the keepers' little chamber—if they would afterwards reflect that within these bare walls, behind these harsh and heavy gratings, in hearing of these sounds, in sight of this wretchedness, the miserable object whom they visit has to drag on his weary existence, in society perhaps unsuited, perhaps degrading to him, from day to day, from month to month, from year to year, and so on in dull and never-ending monotony, they would soon feel that death, if it could be met with propriety, were preferable to such a reprieve, and transportation to the colonies infinitely preferable to such indulgence. But if, in addition to these considerations of the personal and physical privations and annoyances of the patients so confined, any man will reflect a moment upon the necessary and constant separation of them from the charms and solace and delight of female society, they will acknowledge that no fate can be more terrible than theirs; no doom more melancholy; no disaster so fraught with calamity and apprehension to the soul and spirit, as well as to the body—than such isolation from all the guides, all the encouragements, all the aids to cultivating a happy, cheerful, and resigned disposition—all that soothes the spirit, and gives energy to the soul, in her combat between virtuous and vicious propensities."—Preface, p. xiii.

The poems before us are of a higher order than many it has been our duty, and perhaps misfortune, to read, written by persons *supposed* to be in the possession of their right mind, and who have luxuriated in the privilege of residing *outside* the walls of a lunatic asylum. But, perhaps, we have a right to expect such a result. It has been maintained, by no mean authority, that all truly good poets should be mad; that insanity is one of the most important elements in the poetic character. We will not argue the question, but leave Tennyson, Marston, Rogers, and other eminent living poets, to settle the matter between them. But to the poems. Our space will not admit of any extended quotation. The subjoined sonnet will commend itself to the judgment and taste of our readers.

## "SONNET.

"Come, my Camilla, for the spangled morn,  
 Is up, and, smiling, greets the milk-white thorn;  
 And you and me, let's hasten to obey  
 The thousand heralds of the genial May.  
 List, from this open casement to the birds  
 Chiming their matin carols; and the herds,  
 See how they browse the breakfast of the plain,  
 While the white sheep in companies remain.  
 The daisy, buttercup, and pale primrose  
 Gem the green fields, and modestly disclose  
 Their beauties. And the bolder-cultur'd flow'rs  
 Fill the soft air with perfume from the bow'rs.  
 Come, then, Camilla, sin no more by staying,  
 But, hand in hand, come let us go a-Maying."—p. 71.

The sonnet entitled "An Appeal for Little Children," is also deserving of our warm commendation—

## "SONNET.

## "AN APPEAL FOR LITTLE CHILDREN.

"Look down, just Heaven, on the little child,  
 The gentle symbol of man's future power;  
 Whether in city, or the country wild,  
 O, guard each rising, lisping human flower.  
 Ten thousand curses on the recreant hand  
 That persecutes the tiny sinless race,  
 That dares to cloud, as with a wizard's wand,  
 The fair spring morning of an infant's face.  
 Philanthropists, go on, nor heed the storm:  
 One Lord his *Shafts* doth *bury*\* in the form  
 Of giant tyranny—his boast to rule,  
 The guide and patron of 'The Ragged School.'  
 When Death, the master, stands beside his bed,  
*That man* shall bow in blissful dreams his head."—p. 59.

The little volume is worth purchasing, independently of the benevolent purpose for which it is published. We sincerely trust the worthy Editor will be enabled, by the sale of the volume, to create a fund for the comfort and support of Mr. Pearce during his melancholy incarceration in Bethlehem Hospital.

\* An allusion to the title of Lord Ashley's father, the Earl of Shaftesbury.—ED.

## REMARKS UPON THE MORBID ANATOMY OF THE BRAIN IN INSANITY.

BY HOLMES COOTE, F. R. COLL. SURG. ENGLAND, DEMONSTRATOR OF ANATOMY  
AT SAINT BARTHOLOMEW'S HOSPITAL.

In the examination of the bodies of those who die insane, we find the morbid appearances most frequent and most strongly marked upon the surface of the cerebral hemispheres; in those structures where the bloodvessels arrange themselves in a closely woven net-work before penetrating the cerebral substance. There is no contrast more marked than that between the thin, delicate, and transparent membranes covering the perfectly healthy brain, and the thickened and opaque arachnoid, and the infiltrated pia mater, which invest the convolutions of the hemispheres of one, whose cerebral circulation has long been disturbed and excited. But then, considering that no such morbid appearances are found in the bodies of some, who, as in the instance of puerperal maniacs, die sometimes shortly after the manifestation of the malady, we must, I think, conclude that such changes of structure are rather to be regarded as the effect of excited circulation, dependent upon, or co-existent with insanity, than as the cause of the disease itself. For an account of the conditions of the membranes of the brain, I refer to a preceding report.

The lateral and the third ventricles lined by a ciliated membrane different from the arachnoid, and containing upon their floor the choroid plexuses, which are derived from the vessels of the pia mater, do not communicate in the adult brain with the general serous cavity by the fissure of Bichât. The communication which existed in foetal life is closed, hence we must not expect to find the morbid appearances of the surface repeated in the interior of the brain. Such an occurrence may be remarked in instances of acute inflammation of the pia mater, but not as a rule in the more ordinary and chronic forms of meningitis. In the following case, pus was found both on the surface of the convolutions and in the ventricles.

CASE I.—Elizabeth E., examined March 22, 1849. Over the entire surface of both cerebrum and cerebellum, the pia mater was infiltrated by yellowish green purulent fluid, which accurately followed the convolutions of the brain. . . . . The ventricles contained about three ounces of turbid yellow purulent fluid; the same morbid appearances were noticed upon the surface of the spinal chord.

The following is an instance of thickening and opacity of the arachnoid over the whole cerebral surface; the lining membrane of the ventricles retaining its natural transparency: the slight increase of limpid fluid in the interior being derived from the vessels of the pia mater.

CASE II.—William S., examined January 8, 1845. The bloodvessels of the cranium, the membranes and the brain were very turgid, the latter particularly so, the medullary substance being full of bloody points, wherever it was cut into. The arachnoid was thickened and opaque, especially along the sides of the great fissure of the cerebrum. It was slightly milky over the whole hemispheres. There was considerable infiltration of the pia mater, and some increase of fluid in the ventricles. The structure and firmness of the brain were natural.

There were some partial adhesions of both lungs, of old standing; strong and close adhesions of the pericardium; the right kidney shrunk to one-third of its natural size; slight diminution of the left.

Were all necroscopical researches recorded after the fashion of Dr. Greding, we might be disposed to think with Pinel, that it is hopeless to

expect, by such observations, to elucidate the pathology of mental derangements. When we read that out of a hundred cases, the lateral ventricles were very full of serum in twenty-nine cases; ready to burst in twenty-three; astonishingly distended in ten; the third ventricle quite full in fifty-seven maniacs, and in sixteen of twenty-four melancholics, we are led to ask, was the communication between the ventricles closed in those cases that distention of only one cavity was observed? If such were the case, it is a phenomenon worth recording, and the particulars should be carefully stated; for, as a rule, we observe that with the distention of the lateral ventricles, the foramina of Monro leading to the third ventricle have been enlarged by the separation of the optic thalami from the fornix. We find in the same report, "Fourth ventricle *ready to burst* in eighty out of a hundred maniacs; quite empty in only three; completely distended in every one of twenty-four melancholics. Now, the fourth ventricle is the space between the under surface of the cerebellum and the upper surface of the spinal chord. It communicates anteriorly with the third ventricle by a narrow canal, and posteriorly it is shut up by the arachnoid membrane and pia mater, which are loosely reflected from the chord. What structure was ready to burst? As the membranes would readily separate from the parts which they cover to allow of any amount of effusion; and as it is clear the anterior boundary, in which the *iter e tertio ad quartum ventricululum* opens, is incapable of giving way, it follows that the danger of bursting must refer to some part of the cerebellum or medulla oblongata. Such an observation involves a *primâ facie* absurdity. Again, in the three instances in which the ventricle is pronounced empty, it is but reasonable to infer that the fluid, small in quantity, as is usually the case, had run out during the examination. In speaking of distention of the lateral ventricles, it is always implied that the walls of the third and of the fourth ventricles have been exposed to a similar change; I never have seen a case in which fulness of the third or fourth ventricle could be recorded as a special observation. The fluid in the ventricles, consisting of water with a small proportion of albumen, is not uncommonly poured forth in large quantity, when, in combination with the effusion of fluid on the surface of the brain, it produces an amount of pressure sufficient to cause death. Instances of serous apoplexy are not very uncommon in Bethlehem Hospital; sanguineous apoplexy is rare.

In serous apoplexy, the arachnoid sac usually contains no fluid: there is a variable amount of fluid in the pia mater; the convolutions of the brain are flat and compressed, and the whole organ seems too large for the cavity of the skull.

The following case illustrates the appearances after death:—

CASE III.—Maria W. S., aged 36, admitted into the curable establishment March 31, 1846; died Feb. 9, 1850. The skull-cap was heavy, and the cancellous texture was obliterated; the inner surface was rough, presenting prominences which, projecting into the cranial cavity, pressed against the dura mater, which was rendered thin and transparent, and against the upper and front part of the cerebral hemispheres, which were flattened. Upon the removal of the skull-cap, the brain bulged over the sawn edges of the bone, as if liberated from pressure. The cerebral substance was white and soft; the ventricles were enormously distended, and contained full four ounces of clear watery fluid. There was a large quantity of fluid at the base of the skull. There were traces of old tuberculous disease in the chest, and there were numerous tuberculous ulcers along the course of the intestinal canal.

In the greater number of the cases, the amount of fluid in the ventricles varies from an ounce and a half to three ounces. The normal quantity may,

perhaps, be estimated at two or three drachms. In a report furnished by Dr. Webster to the Transactions of the Medical and Chirurgical Society, it is stated that, out of seventy-two examinations conducted by Mr. Lawrence, in Bethlehem Hospital, an increase of fluid in the ventricles was noticed forty-one times.

And yet this serous effusion cannot be regarded as essentially connected with insanity; for the same morbid appearances, to an equal extent, are seen in those who retain their faculties to the last, and describe, in graphic language, the sensations which they experience from this internal pressure.

**CASE IV.**—A beadle in a public institution, who, after living an intemperate life, became the subject of gout and disease of the heart; suffered, for three or four years before his death, extreme distress from weight of the head, pain about the temples, and dizziness upon making any exertion. Upon several occasions, the sudden sound of a street-door knock, or a sharp ring of a bell, would cause him to fall down senseless. He walked about with the air of one labouring under some affection of the brain, the head being kept motionless, turning with the whole trunk; as if he feared even to rotate his face from side to side. Although blood was frequently and freely abstracted upon any exacerbation of the symptoms, the relief thus afforded was but partial and temporary. One morning, after having passed two or three days of more than usual distress, but with his intellect as usual, and in the ordinary discharge of his duties, he fell from his chair senseless. The breathing soon became stertorous, the mouth was drawn to one side, and he died with the usual symptoms of an apoplectic stroke.

Upon examination of the body it was found that the dura mater adhered firmly to the skull-cap: there was rather slight thickening and opacity of the arachnoid, along the course of the superior longitudinal fissure. The pia mater was infiltrated to some extent by serum, but the cerebral convolutions were closely packed together and flattened. The ventricles contained about three ounces of limpid fluid. In the right hippocampal, or middle lobe of the brain, there was a soft dark clot of recently extravasated blood; the cerebral substance around was broken, soft, and discoloured; and the fluid on the descending corner of the right lateral ventricle (which was entire) was slightly tinged with blood.

There was hypertrophy of the left ventricle of the heart.

In sanguineous apoplexy, an accident generally connected with hypertrophy of the left ventricle of the heart, the extravasation, as in the case just related, takes place, (as far as the evidence goes from the examination of the bodies in Bethlehem Hospital,) in the cerebral substance, and not in the cavity of the ventricles. If in the immediate proximity of the ventricle, the blood stains the fluid contained in the interior of a light pink, of pale straw, or of deep reddish brown hue; the sides of the cavity may be so pressed together, and the apoplectic cell have so well defined a boundary, that a mistake as to the true situation of the extravasation may readily occur, if the examination be hastily conducted.

It has not hitherto occurred to me to witness distention of any of the ventricles with blood, in a case of pure sanguineous apoplexy, although, for a considerable time, I have made post mortem examination for the purpose of investigating the point.

The following case illustrates well the morbid appearances:—

**CASE V.**—James A. B., aged 45, admitted into the Incurable Establishment, January 11th, 1839; died, February 18th, 1849.

The external vessels of the head were empty. After the skull-cap had been removed, the dura mater was tense; and on division of that membrane, the brain bulged a little over the edges of the bone, as if it had

been previously compressed. The surfaces of the arachnoid membrane were comparatively free from moisture, and the convolutions of the cerebrum were partially flattened. In the substance of the left hemisphere there was a lacerated cavity, with broken and irregular surface, containing at least three ounces of coagulated blood. The cavity was principally in the middle lobe, but it extended into the anterior and the posterior lobes. It came close to the exterior wall of the ventricle, in which no breach of surface could be detected, although the fluid in the cavity was deeply tinged with blood, whilst that in the right ventricle was similarly tinged in a less degree. The upper surface of this cavity was on a level with the roof of the ventricle. The cavity contained a firm recent black coagulum, with thickish fluid blood of the same colour. The substance of the brain was tinged of a reddish-brown hue, to the extent of half-an-inch or three-quarters all round, the colour being deep close to the excavation; and gradually shaded off for another half-inch, the medullary substance was of a light yellow colour. The consistence of the discoloured portion did not differ much from that of healthy cerebral substance. The brain, in other respects, and the arterial trunks at the base, with their ramifications, were quite healthy.

Slight effusion of fibrine on the lower edge of the upper lobe of the right lung, and incipient consolidation of the neighbouring pulmonary substance. These changes were of very small extent. General old adhesions of the left lung, which was quite healthy in other respects.

Concentric hypertrophy of the left ventricle, of which the muscular substance was compact and firm.

The abdominal viscera were healthy.

It is affirmed by Dr. Greiding, that the "*Plexus choroides* was seen in a perfectly healthy state in only 16 out of 216 cases which he had the opportunity of examining." That statement is completely at variance with my observations. If the brain is bloodless, the *plexus choroides* is pale; if the cerebral vessels, and the vessels of the pia mater are full, it may be congested and of red colour; but I cannot recal a single instance in which it could be pronounced diseased, unless, indeed, those cases be selected in which small watery cysts are found amongst the veins of which it is chiefly composed.\* But these cysts are just as frequently met with in the bodies of those who die in other institutions and from other diseases; and they cannot even be said to be in any way connected with or dependent upon that morbid condition of the cerebral circulation, of which traces are so commonly met with in the cranium of the insane. The vesicular or cortical substance of the convolutions presents in some rare instances of intense congestion a light pinkish grey colour, perceptible more especially at the junction of the white and grey matter. In the cases of chronic congestion it occasionally becomes so adherent to the pia mater, that upon the separation of that membrane, portions of it remain attached to its cerebral surface, and the part of the brain, which is exposed, has a rough and broken appearance.

M. Foville asserts that, "in the most acute cases the surface of the cortical substance presents, on the removal of the membranes, a *most intense redness* approaching to that of erysipelas." It appears to me that the language here employed conveys an idea of redness so far beyond that amount which has ever been observed in this country, that it should be received with considerable hesitation. The usual grey colour of the con-

\* For the mode of development of cysts from veins, I refer to a Clinical Lecture delivered by Mr. Lawrence, in St. Bartholomew's Hospital, and reported in the "*Medical Times*," Nov. 30, 1850.



volutions is rarely if ever materially changed; and certainly an approach to the pink colour of erysipelas would be a phenomenon.

We hear much of a morbid condition in the consistence of the brain: that it is either harder or softer than natural; and the minute changes have been described upon which such conditions depend. M. Calmeil speaks of the grey substance contiguous to the pia mater being softened, and having the consistence of the pulp of a rotten apple. "This ramollissement extends to the depth of a quarter or half a line. We conclude," adds M. Calmeil, "that the want of cohesion in the grey matter is the result of inflammation." To phlegmasia, under different circumstances, and in a different modification, he likewise ascribes the hardening of the convolutions observed in some rare instances of the disease. I trust to be pardoned remarking, that in the records of necroscopical researches there has been very great looseness in the employment of the terms "hardening and softening." Before we have any right to assume that alterations in the consistence of the brain, as commonly witnessed, unconnected with disorganization of the tissues, and not extreme in degree, should be recorded amongst the morbid appearances, there should be taken into consideration, the patient's condition during life, and the state of the blood; the age; the mode of death; the period which elapses before the post mortem examination; the time of year; the condition of the atmosphere; and the place where the body has been kept. According to the records of Bethlehem Hospital morbid hardening and softening of the cerebral substance are extremely uncommon appearances; for I presume that the superficial softening, one line in thickness, mentioned by M. Calmeil, easy to be found if sought for, would not, in the present state of knowledge upon the subject, find a ready access to our works on morbid anatomy. Mr. Lawrence has described the following instance of "hardening of the brain," in the list of cases from which the remarks contained in this report are drawn.

Cranium considerably below average adult size; bone thicker than usual, so that the skull-cap was very heavy. Cerebrum proportionately small, but cerebellum not at all below its usual dimensions. Anterior cerebral lobes particularly small, and convolutions very narrow. Cerebral substance so firm as to resemble a brain hardened by alcohol or strong acid. Lateral ventricles enlarged; each contained about two ounces of clear colourless fluid. Septum lucidum extremely thin, and torn towards its front part. Substance of the brain above the ventricle not thicker than the third of an inch.

Softening of the cerebral substance may result from more causes than one. It is stated to ensue from chronic inflammation: we more frequently meet with it as a consequence of laceration of the brain by extravasation of blood; or by a sudden effusion of serum into the ventricles. Of the former, some cases have already been related. The following is an instance of the latter:—

CASE VI.—Alexander M——, examined Jan. 20, 1848. General, but not great emaciation. The external vessels of the head completely empty; those of the membranes and brain turgid. The dura mater and the cerebral hemispheres were in the closest contact; the convolutions of the latter completely flattened. The lateral ventricles greatly enlarged and distended by a slightly turbid fluid, estimated at three ounces in each cavity.

The posterior portion of the fornix, in the extent of about an inch, was irregularly torn, but not completely through, the edges presenting torn shreds floating in the fluid, and all the appearances of recent laceration. Although this might possibly have occurred in the examination, there was

little doubt that it had taken place before death, as a consequence of that sudden effusion into the ventricles which had subjected the whole cranial contents to pressure, and thus caused the flattening of the convolutions, the latter appearance being as strongly marked as in sanguineous apoplexy. There was extensive tuberculous deposit in the viscera, both of the thorax and abdomen. The lungs were studded with tubercles, of which some had softened into cavities. The peritoneum presented a tuberculated appearance throughout; near to the liver there were some accumulations equal in size to walnuts, and masses of this apparently inorganic deposit caused general accretion of the opposed surfaces of the diaphragm, liver, stomach, duodenum, pancreas, and colon.

It is not in all instances possible to determine after death the cause of "softening." In the record, the doubt, if it exists, should in each case be expressed.

A young lady, aged 19, became deranged in consequence of family distresses, by which her parents were reduced from affluence to comparative poverty. She died, after having passed through a short period of silent despondency. The body was examined December 13th, 1847. The external vessels of the head were completely empty; the internal, on the contrary, with those of the brain and of its membranes, were in the highest state of congestion. The adhesion of the dura mater to the skull was particularly strong. The vessels of the dura mater, pia mater, and cerebral substance, were injected, to their minutest ramifications, with blood. A few drachms of watery fluid, slightly tinged with blood, ran out of the arachnoid cavity on cutting round the dura mater.

The pia mater was greatly infiltrated throughout; there were a few drachms of fluid in the lateral ventricles, and much fluid remained in the base of the skull after the brain had been removed.

The substance both of the cerebrum and cerebellum was particularly soft throughout. (Whether this softness was sufficient to constitute a pathological condition, might be doubted.)

There was a firm old adhesion, of limited extent, at the upper and back part of the right lung; the substance of the viscus was particularly hard for a space not exceeding the diameter of a shilling, and contained a little knot of dry, hard, whitish substance, apparently earthy. The contents of the thorax, in other respects, and those of the abdomen, were healthy.

It is not common to find the brain in just that condition which we should pronounce healthy, although such is sometimes the case. The vessels are generally preternaturally full, or so empty that the brain is described as bloodless. Softening sometimes occurs in patches on the surface of the brain, from limited extravasations of blood. The following is a good instance of the kind:—

I was requested, in the spring of 1849, by Mr. Newton, of Howland-street, to examine the body of an old lady who died deranged. She had been very violent at different periods of her disease, but for some time before death she had become bedridden, and almost paralyzed. The skull-cap was heavy, and the dura mater adhered firmly to the cranium; the arachnoid surface was lined by a thick layer of organized lymph, which formed a continuous adventitious membrane, down to the margin of the foramen magnum. There were three spots of softened and disorganized cerebral substance upon the surface of the right hemisphere. Two were the size of walnuts, one the size of a pea. The nerve-tubes were broken up, and mixed with a quantity of extravasated blood-discs, nerve-cells, granular matter, and portions of capillary vessels. There was a similar spot upon the upper surface of the middle lobe of the left hemisphere. There was effusion into the pia mater, the fluid being clear and limpid, and

filling up wide spaces between the convolutions, which were narrow and shrunken.

The other viscera were not examined.

Tuberculous disease of the brain and of its membranes has been described, and preparations illustrating the former are to be found in the museums of many hospitals. It is worthy of remark, that such morbid appearances are not common amongst the insane. Indeed, I cannot recall an instance of it out of 150 cases. And this is the more remarkable, as, in many, tuberculous deposit had gone on to a very considerable extent in the viscera of the thorax and abdomen. Amongst these cases are to be found instances of tuberculosis of the peritoneum, of the pancreas, and of the stomach; both lungs may be infiltrated by tubercle, or the pleura may present an uneven but continuous tuberculated appearance, from the same cause. But in the brain and in its membranes such a change is undoubtedly rare, at least amongst that class of patients who, coming from all parts of the country, are received within the walls of Bethlehem Hospital.

Atrophy and shrinking of the cerebral convolutions is a more common appearance, especially amongst the aged. In an institution where the greater number of the patients are curable, and in whom insanity has manifested itself at some late period of life, in consequence of external causes operating upon a brain which has performed its functions healthily up to a certain point, it is uncommon to meet with instances of congenital malformation. Deficiency of the commissures, especially of the corpus callosum, is always associated with feeble intellect, as has been proved by the cases of Reil, Paget, and Mitchell Henry. Patients in whom such a malformation exists, generally remain weak-minded, but harmless, and would, if unfit to be trusted by themselves, be more properly consigned to an asylum for idiots, than to an hospital for the insane. There is no prospect of cure where the derangement is connected with arrest of the development of the brain.

The only instance of malformation noticed in the list of post-mortem examinations, which have been conducted in Bethlehem since the year 1840, is the following:—

CASE 7.—Elizabeth S., aged 48, admitted on the curable establishment, December 29th, 1848; died, January 5th, 1849.

The vessels of the dura mater were full of blood; the arachnoid membrane was thickened and opaque. The layers of the pia mater were separated and infiltrated by an enormous effusion of reddish brown serum. The convolutions were atrophied; the ventricles contained about three ounces of clear limpid serum.

The ventricle of the septum lucidum (the fifth ventricle) was distended by serum. It measured two inches and a half in length, and a quarter of an inch in breadth; the left wall was adherent in one spot to the anterior part of the left corpus striatum. The foramina of Monro were open, and of oval form. There was a congenital longitudinal fissure along the middle of the fornix.

The lungs presented numerous firm black spots, about the size of a split pea; there were accumulations of carbon around the minute bronchi and the air-cells. The other organs were healthy.

It would be interesting, were it possible, to ascertain the condition of the circulating fluid. The very frequent complication of organic diseases in the thoracic or abdominal viscera renders it probable that for a long period previous to death, in a great number of cases, the state of the blood is far from healthy. The pallid face, the pinched look, the cold shrunken extremities, are incompatible with the healthy circulation of

well-organized blood. Examination after death may detect partial congestions, but in most cases the different viscera are pale and bloodless. Decomposition occasionally goes on with a rapidity quite unusual, surpassing that with which we are all familiar in fevers, where the skin and the subcutaneous tissues are stained along the course of the large superficial veins by the transudation of partly decomposed blood.

CASE 8.—William A. B., aged 41, a patient on the curable establishment, died April 6th, 1850, the weather being fine, dry, and moderately warm. He was examined between sixty and seventy hours afterwards.

There was an incised wound, about two inches and a half in length, of green colour, and with fœtid odour, upon the forehead. After removing the skull-cap, which was of dark colour, but healthy, it was found that the dura mater, also dark-coloured, was distended by the contents of the skull; upon dividing it with the scissors there was exposed a brain which had passed in every part into a state of decomposition. Although the line of the convolutions yet remained, it was semifluid, of light green colour, and emitted a most fœtid odour.

Both lungs were emphysematous (from decomposition?)

The heart was healthy, but the muscular structure was soft, and discoloured from the same cause. The pericardium contained about an ounce of turbid serum. The abdominal viscera were soft and rotten; the kidneys, in a similar state, were of large size; the weight of each was twenty-two ounces and a half.

The cancellous texture of the bones was dark from decomposed blood, which had stained the interior in every part not of compact texture. The colour was particularly dark in the cranial bones, the sternum, and the ribs.

## THE LAST SENTIMENTS OF SUICIDES,

BY

DR. A. BRIERE DE BOISMONT.

(Translated from the Author's MSS.)

In the history of suicides there is a very sad but painfully interesting chapter, the analysis of the sentiments expressed by these voluntary victims in their last moments. To give to this new and instructive subject the study which its importance deserves, it was necessary to consult a number of documents sufficient to warrant some confidence in the conclusions arrived at. Among the 4595 facts which constitute the basis of this memoir, we found 1328 letters, notes, and writings of different kinds,\* in which the diversified secret workings of the human soul are revealed. Upon subtracting the number of illiterate persons, who could not write, from the total number of suicides, we find that very few are willing to quit this life without leaving behind them some kind of souvenir—some

\* Of these writings—69 were in pencil; 10 in chalk, on the walls; 8 in their pocket-books; 17 on the doors, windows, shutters, floor, or wood-work of the room; 2 on parchment; 2 on the table; 3 on paper attached to the clothes; 19 were written in a firm legible hand, which might serve for a copy; 63 out of the total number contained some testamentary bequest. The number of writings found during the ten years, 1834 to 1843, inclusive, was thus divided: 128, 137, 141, 156, 132, 149, 139, 100, 114, 133.

record of their sufferings and misfortunes; of their blighted hopes; of their withered and wasted affections. The desire of being still remembered, of leaving some memento of their passage through the world, seems the predominant motive of the greater number. And is not this instinctive dread of oblivion—this general and invincible repugnance which all men entertain to the idea of a total and final death—a strong argument in proof of the immortality of the soul? A second fact which we arrive at from a philosophic analysis of these documents, is, that when man is liberated from the artificial trammels of society, and ceases to be governed by the paltry passions of the hour, then the good and generous sentiments of his nature prevail. We do not mean to assert that it is always so—for these documents prove the existence of dispositions unmixedly perverse,—still we state the truth in saying, that the good sentiments greatly exceed the bad.

M. Guerry, in his "*Essai de Statistique Morale de la France*," has traced in a few lines, a summary of the sentiments commonly expressed by suicides, drawn from 100 letters. We will now give a table with the results of our examination of 1328 autograph documents, premising, that as many of these contain more than one sentiment, they are entered under two or more heads, so that the sum total is 1557; 1204 men, 353 women, instead of 1328; 1052 men and 276 women.

*A general Table of the Sentiments expressed by Suicides in their last Writings, arranged numerically.*

Males.	Females.	
217	87	Reproaches, complaints, declamations, reflections on the causes of their death.
218	60	Farewell to relations, friends, and acquaintances; to the world.
192	45	Declamatory complaints against life: it is a burden.
56	11	Instructions for their funeral.
48	9	Say that they are of sound mind, and accuse no one of their death.
43	12	Say that their mind is confused.
44	4	Avowal of a crime, a criminal attachment, a bad action.
36	9	Pray to obtain pardon for their suicide; wish to be recognised.
30	13	Solicitude for future welfare of parents, children, relatives, &c.
21	15	Confidence in the mercy of God.
25	6	Benevolent wishes.
26	5	False motives.
28	1	Materialism.
12	12	Instructions as to the manner of their burial.
20	2	Regrets of life.
18	4	Belief in a future existence.
13	5	Die honourably.
5	11	Regret at separating from a beloved person.
13	2	Desire to expiate a fault.
9	6	Pray forgiveness for errors of their past life.
9	2	Pray their friends to give a tear to their memory.
10	1	Request the prayers of the Church.
10	1	Wish to be carried at once to the cemetery.
9	2	Futile motives.
9	0	Horror at the act they are about to commit.
0	9	Despair at having yielded to seduction.
8	1	Hope that publicity will not be given to their act.
7	2	Depraved and dissolute ideas.
7	1	Agony of mind.
5	3	Belief in fatalism.
6	2	Indifference of what is thought of their action.
5	3	Wish to have a ring, or other souvenir, buried with them.
7	1	Prayer that the manner of their death may be concealed from their children.

## Males. Females.

6	1	Desire to be buried as paupers.
5	1	Commend their souls to God.
5	0	Express long hesitation.
3	1	Consider themselves useless, an encumbrance on the earth.
3	0	Dread of the suffering they are about to undergo.
3	0	Fear of wanting courage.
2	1	Bequeath a lock of their hair.
3	0	Sketch their vanished hopes.
1	1	Regret inability to show their gratitude.
2	1	Apprehension of being exposed at "La Morgue."
2	0	Speculation on the lot of their corpse.
1	0	Invitation to publish the letter in the newspapers.
1	0	Insults addressed to the clergy.
1	0	Incertitude concerning future destiny.

1204 353—1557

To facilitate the analysis of these sentiments, we will divide them, after their nature, into three classes, at the same time observing, that this division is by no means rigorous. In the first we will arrange the sentiments of benevolence, repentance, religion, honour, tenderness, friendship, gratitude, &c., and unite them under denomination of *good sentiments*. In the second we will place the sentiments of reproach, resentment, vengeance, complaint, imprecation, disgust of life, materialism, irreligion, debauchery, hypocrisy, &c. &c., calling them *bad sentiments*. Afterwards, we will group in a third class those sentiments which do not strictly and exclusively belong to either of the foregoing classes, though partaking in a greater or lesser degree the nature of both, and we will call these the *mixed sentiments*.

## I. GOOD SENTIMENTS.

This section comprises the analysis of nineteen varieties of sentiments, which may be further divided into five sub-sections. The proportion of cases in this class is 626 (474 males, 152 females).

1st Sub-section.—*Farewell to relatives, friends and acquaintances, to the world, announcement of death, last will, recommendations, wishes.*

To bid a last adieu to the world they are about to quit, to give some token of affection or friendship, to reveal their troubles and regrets to the persons they have known, such is the sentiment the most commonly expressed by suicides, in their writings. The number of these amounts to 278 (218 men and 60 women). This desire is sometimes so strong, that, wanting friends or acquaintances, they address their adieus to inanimate nature, exclaiming, with Gilbert,

"Farewell, beloved fields and sweet green meads,"

thus manifesting that instinctive love of our first mother which is rarely altogether extinguished in the bosoms even of those whom cruelty, injustice, or fancied wrong, have alienated and separated from their kind.

In the way of expressing this sentiment, there is a veritable hierarchy; thus, in the first place, come the adieus to their own family, beginning with those addressed to a husband or a wife. Friends and companions are not forgotten in that fatal hour, especially by men, who form nineteen-twentieths of the amount, which goes to confirm the remark of the satirist, that women never have a friend of their own sex.

Adieus to lovers and mistresses hold the fourth place; but here the proportion of the male sex, which in the preceding list has been very superior, falls to a level with the female, thus tending to establish Madame de

Stæhl's opinion, that love is a mere episode in man's life, but the very history of the life of woman. Adieus to the world at large come from men only. Lastly, come adieus of servants to their masters; they are but few in number. Suicides do not confine themselves to bidding adieu; they also announce that they destroy themselves, very commonly, without stating the motive: 202 individuals (166 men and 36 women) are comprised in this category. The expressions usually employed are these: "I destroy myself by my own free act—when this letter is received I shall have ceased to live—I alone am the author of my death—as well to-day as to-morrow—it is all over; my last thought was of thee—they will hear of me to-morrow—it is here that I must die—I leave for the next world—it is I myself—no one will see me more—I am about to die—accuse me alone, and trouble no one else—I cannot reveal the reason of my death to any living soul—I am about to do that which I ought to have done long ago—it is necessary that I die—I profit by the absence of my companion to terminate my existence—my death approaches—I blow out my brains—my resolution is fixed—it is two o'clock in the morning, and I am dying; as suffocation comes too slowly, I burn all my essences—my friends, it is midnight, the fire is lit, you repose, to be able to resume your work, but I wish never to rise again—if this fails, water shall do it—to-day I bury myself in water—I threw myself in," &c. &c.

Thirty-nine individuals (23 males and 16 females), in bidding farewell, also explain the motives which led them to commit the act; these motives are those indicated in the chapter of causes. As this fact will reappear in the analysis of all the sentiments expressed by suicides in dying, we proceed to give a general table of causes drawn up from an examination of the writings found and preserved in the official reports.

*Summary of Causes indicated in 1328 writings.*

Trouble, real or imaginary ...	...	...	...	...	...	...	176
Love ...	...	...	...	...	...	...	154
Weariness of life ...	...	...	...	...	...	...	141
Domestic troubles ...	...	...	...	...	...	...	101
Debts, ruin ...	...	...	...	...	...	...	96
Illness ...	...	...	...	...	...	...	65
Poverty, misery ...	...	...	...	...	...	...	55
Insanity ...	...	...	...	...	...	...	40
Bad actions, remorse ...	...	...	...	...	...	...	32
False motives ...	...	...	...	...	...	...	31
Misconduct ...	...	...	...	...	...	...	19
Gambling ...	...	...	...	...	...	...	13
Pride, vanity ...	...	...	...	...	...	...	10
Intemperance ...	...	...	...	...	...	...	9
Unknown causes ...	...	...	...	...	...	...	386*
							1328

The general impression which this list conveys is, that moral suffering has a very different effect from physical suffering—a point which we have signalized in previous works.†

A certain number of suicides, 43 (36 men, 7 women), in their farewell

\* These 386 writings, although they do not furnish any information on the causes, have revealed to us many curious and important peculiarities of the character, principles, &c., of suicides.

† "De l'influence de la civilisation sur la développement de la folie," *Annal. d'Hygiène*, tom. xxi. p. 241–295. 1839. "Des maladies mentales," *Bibliothèque du Médecin Practicien*, tom. ix. p. 306.

letters, make known their wishes, express their last requests, and offer recommendations. We may specify these sentiments in the following manner:—Expression of thanks and gratitude towards persons who have done them service, or who have sympathized with their troubles—desire or hope that their death will make their family more happy—wishes that their friends may lead a happier life—prayer to banish their memory—recommendation to employ all possible precautions in communicating their death to their family—regret at having nothing to bequeath—direction to send their effects to their relatives—hope that pity will be shown to those whom they abandon—exhortation to industry and good conduct—distribution of what they die possessed of. The final recommendations may be thus classed:—To forward their effects to relatives or persons to whom they belong—to pay their debts—to destroy all their papers. “My dear son,” says one, “burn my books without opening them: it is my last request.” Others desire crucial incisions to be made in the soles of their feet. One man mentions, that having fallen into a lethargy at the age of seven years, he was on the point of being buried alive. Many direct the windows to be opened as soon as the room is entered,—to carry their remains to their family—to come and see them before all is over—to make no inquiries about them, &c. &c.

2nd Sub-section.—*Avowal of a crime, of a bad action, of a criminal passion; desire of expiation; prayer for forgiveness; declaration of honour, &c.*

The voice of conscience can never be wholly stifled. Even if the recognition of a crime has escaped human justice, an inner witness ceases not to warn the criminal. In insanity, an hallucination is often the personification of remorse.

In 48 cases (44 men and 4 women) our notes show that the memory of an evil deed was the cause of suicide. The motives of these 48 voluntary deaths offer themselves under three principal heads:—Crimes (18); bad actions (15); and criminal passions (15).

Sometimes the crimes are avowed, at others concealed. “I die,” says one man, “of remorse and despair, to avoid the punishment of a crime that I alone know. I was unwilling to dishonour my family. I have this night seen the woman I adored die in my arms, self-poisoned because she would not survive me.” Another expresses himself in these terms: “When you receive this letter I shall no longer exist. I have committed a crime which would have condemned me to the galleys, and I have now no other resource than to blow out my brains. Adieu! dear parents; I feel my hand tremble, and my ideas become confused, so it is time for me to render an account of my deeds on high. All that I ask of you is, not to afflict yourselves for me, for I am altogether unworthy of your regret.” A third says: “To live dishonoured in your eyes, or to quit a life endurable only with your affection, there can be no hesitation in my choice; and I regret this decision only on account of the sorrow it may cause you. Forgive me, and do not curse the memory of one who was to you a well-beloved son; to thee, my good L——, a dearest brother. I give you, my darling sister, my ring, which you will find; speak kindly of me sometimes to your little girl, whom I loved as fondly as her father. I have destroyed myself by my own act. I beseech the persons who find me to inform my family with all possible consideration.” Many letters contain some such reflections as the following: “I have found here only shame and dishonour, so leave it.”—“I am more weak than guilty.”—“I have done justice on myself for my crimes.”

Bad actions, and faults of various kinds, are, for timid souls, and those brought up with a sense of duty, a constant source of self-reproach. In a



letter found by a dead body, we read these words: "Induced, on Wednesday, by a man I will not make known, but on whom my end will make a terrible impression, [perhaps his father!] I spent with him a sum of money which was not mine, and which I cannot repay you. I have punished myself for it."—"A portrait," writes a lady, "found by my husband after our marriage, by revealing a fault I thought concealed for ever, destroyed my position, and shattered all my prospects. To avoid his terrible reproaches, the hate of my family, and the scandal of a divorce, I prefer to kill myself. A moment's suffering cannot be weighed against a whole life of torment and misfortune." A young man leaves a letter for one of his friends, in which he announces his regret at dying at 28 years of age; but that he cannot live any longer with honour, because his folly had led him into very grave faults, and made him the sorrow of his family. A man contracts a shameful disease, and infects his wife: he says to her—"My darling, you do not make me a single reproach, but those which I address myself are so violent that they will drive me mad. Forget a wretch unworthy of thee, and who ought to have been the very last man to commit such a crime."

The regrets which the passions leave behind are frequently so poignant that death alone can terminate them. A gamester announces his ruin to his family, and felicitates himself that he had previously divided a portion of his fortune among his children, who, without that, would have been left utterly destitute. He finishes his letter by a doggerel rhyme, to the effect that death is the best cure for hunger. "I am so completely subjugated by my incorrigible propensity," writes a man to his family, "I have given you such grave grounds for anger, that my only resource is to die."—An artisan makes this confession: "Being unable to conquer my taste for drinking and debauch, I prefer destroying myself before I am reduced to beggary." The majority express their pain at not being able to correct their bad habits, and deplore the excesses into which they have been led by them.

*Expiation: the desire to expiate a fault.*—To the confession of a fault there often follows the desire to expiate it. Fifteen persons (thirteen men and two women) show this in their last writings. Here, it is a husband who writes to his wife: "Seeing myself engulfed in a life of disorder and debauch, without the strength to extricate myself from it, in spite of the reproaches which I make myself daily, I prefer offering up my existence as a kind of expiation for my bad conduct, rather than any longer run the risk of losing the affections of my friends, and incurring fresh dishonour; but I get on too quickly, so I stop myself, and trust that God will pardon my act in consideration of the motive." There, it is a wife who criminales herself to her husband, saying that death alone can expiate her fault. She recalls to him their former happiness, and the pleasant time they had passed together, protesting that she had never ceased to love him, that circumstances alone had overcome her sense of duty, and that she herself did justice on her own frailty. Another time it is a father who has dissipated the entire inheritance of himself and children, leaving them in misery; on the table beside his body are found several letters from his wife, conjuring him, in the most pathetic terms to change his conduct, and not abandon his children, but to come to their assistance, as she is unable any longer herself to support and educate them.

Many state that they kill themselves in expiation of a fault or crime which they will not discover. Others, that they punish themselves for an abuse of confidence, misconduct, adultery, or darker crimes; for having brought disgrace and misfortune on their family and friends. One of these individuals thus expresses himself: "I have never loved anything but

gold; my hasty temperament has driven me to commit very reprehensible actions, I am tempted to commit still worse; I might some day have to ascend the scaffold; death will cut short all these follies, and save me from that catastrophe."

*Avowal of faults; prayer to be forgiven.*—Regret for past offences is at the bottom of the heart of the greatest number, but pride retards and prevents the avowal, so that ruin and death are often preferred. Fifteen suicides (nine men, six women) acknowledge the wrong they have committed, and pray to be forgiven. A young girl writes to her parents: "Forget all my misdeeds, but do not curse me, too guilty though I be; your unfortunate child has sunk beneath her shame—oh, forgive me! I conjure you on my knees, in the face of death, do not give me your malediction. Pray for me." On the table of a student was found a letter from his father, dated two years previously, in which he points out to his son the sad career that he is about to pursue, the ills that await him, his vain regrets, and the fate that will befall him. At the bottom of the letter the son had written these words—"You were right in every particular, I trust that my death will disarm your just anger." Several females confess their infidelity to their husbands or lovers, and implore their forgiveness. Some few men make the same avowal, saying that their death is a just punishment for their misconduct.

In opposition to the foregoing, some destroy themselves because they cannot support the idea of being suspected, accused, calumniated, &c.; they are the victims of an exaggerated sense of honour.

*Die men of honour; women of character.*—"Monarchies live by honour, republics by virtue," says Montesquieu. In France, the first of these sentiments has caused torrents of blood to flow. During many ages, some millions of men risked their lives in single combat, frequently in spite of severe laws, at the least attack upon their honour. It is the exaggeration of this sentiment which drives a great number of unfortunates to destroy themselves. In eighteen instances (thirteen men and five women) we have found this stated in the letters left by the suicides. The antique probity of commerce, formerly so general, which made bankruptcy an irreparable misfortune, was the motive which determined six merchants or tradesmen to put an end to their existence. One of them, arrived at an advanced age, declares that the impossibility of meeting his engagements is the sole cause of his fatal resolution. "I have done everything to struggle against the torrent which has overwhelmed me; all my efforts have proved unavailing. I have 200 francs in the drawer of my secretaire, which will serve to defray the expenses of my burial, which I wish performed as economically as possible. I pray my creditors to forgive me if they have lost anything by me; I can assure them it has not been from any fault of mine, for I cannot reproach myself with the least unnecessary expense. Midnight; one hour before my death." This letter is written in a firm hand, differing in no respect from his writing in his ledger. To the cause above indicated, may be added the discouragement natural to old age, which affords no possibility of beginning life anew. Another merchant writes to his wife: "Thirty years of irreproachable probity will not allow me to endure a protest. After a time, perhaps, all might be repaired, but the remembrance of this bankruptcy would kill me by slow degrees. I prefer finishing at once. I have taken precautions that this event shall give you as little trouble as possible."

A certain number declare that they die men of honour, without giving any further explanation. "My troubles are beyond my strength," writes one of these; "I would rather die than live dishonoured. Bury me with the rites of the church, and tell my father to remember the 3rd of January,

18—." Another announces that he cannot survive the infamous calumnies which have tarnished his reputation—the dearest thing to him on earth. His conscience is pure, and he dies forgiving his calumniators.

The motives alleged by women relate almost exclusively to their morals. "I love a young man," says one of them in her letter, "but I have not yielded to him, which may be easily verified; it is this calumny which kills me." Another writes, "I have made a thousand attempts to procure work, but I have found only hearts of stone, or *debauchés*, whose infamous proposals I refused to listen to." A young girl, strikingly beautiful, states that she has exhausted all her resources, and left all her effects in pawn. She adds, "Had I chosen, I might have had a shop, richly stocked, but I would rather die chaste than live disreputably."

Business matters have much less effect on women than on men.

3rd Sub-section.—*Demand pardon for their suicide; solicitude for beloved persons; regrets at leaving them; prayers to be forgotten; to come to recognise them.*—The man who has resolved to finish his career still thinks of those he leaves behind, and asks their pardon for the grief and trouble which he is about to cause them. Forty-five letters (thirty-six men and nine women) prove their solicitude on this point. They are mostly addressed to relations, some to friends, and even to strangers; they express the grief of the writer at having to quit them, alleging some imperious motive, some despair, which leaves them not a moment of repose. "My dearest wife," writes a broker, "forgive me the suffering I am about to cause you, and which will be augmented by the discovery of the deranged condition of my affairs: and you also, my mother, pardon me this blow, so heavy at your age, you whom I loved so dearly, and who had such just grounds to rely upon your children; my evil destiny has prevailed." A wife confesses to her husband that her resolve had been made for some time, because it was impossible for her to exist apart from some other man whom she adored; her letter is written in a firm hand, and she executes her project calmly and deliberately. The celebrated painter, G—, left these words, in pencil, in his note-book: "Mr. B— will entreat my dear wife. I have now nothing more to say but good-bye, dear wife."

Many of these unfortunate persons, after having besought forgiveness for their deed, request that their remains may be identified, and the last services to the dead accorded them. "One more favour," writes a man; "you will proceed immediately to the Champ de Mars, to identify my corpse; for when you arrive there, I shall exist no longer."

*Solicitude for the future welfare of children or relations.*—The domestic affections are not wanting in suicides, and their writings often disclose all the agony of their souls. The number of letters in which this sentiment is expressed amounts to 43 (30 men, 13 women); and it will be observed that the relative proportion of females here becomes more considerable. Anxiety about children is the predominating sentiment, and is exhibited in 40 cases (25 men, 15 women). These poor creatures recommend them to their relations, to their friends, to charitable persons; they lay down rules for their conduct,—they give them their blessing, and manifest the most poignant grief at being forced to part from them. A man beseeches his wife not to marry again until his son has passed through the conscription, and his daughter been confirmed, placed apprentice in a good establishment, and proved to be steady; he says that he has never been happy in this world, and so hopes for a better. A father writes a very affectionate letter to his children, informing them that for their sakes he is unwilling to marry again, but fearing to be led away in spite of himself, he prefers dying. Life is full of these irresistible impulses. How often do

we see the unfortunate victims of some organic disease abandon themselves to pleasures which are so many mortal strokes to them, in spite of the repeated energetic protests of their reason: they are aware of their danger; they promise themselves to resist, but they fail again and again in their resolution, till they sink to rise no more. What, then, is the use of reason? Who profits by it? Some few men, born without passions; the infinitely small number who have learnt to subjugate them; some remnant of those who have exhausted them in youth, and whose ardour is chilled by age.

Solicitude for other relatives is manifested much less frequently than for children, and is more commonly shown for wives or mistresses than for parents: it is characterized by regret for the grief their death will cause, and the pecuniary distress it may occasion.

*Good wishes and tender sentiments to friends, benefactors, acquaintances, enemies; regret at leaving no means of showing their gratitude; forgiveness.*—If, on the one hand, many men go down into the grave with all their evil passions, resentments, dislikes, and hate uncanceled and unappeased, yet, on the other, there are many who, guided by a better spirit, forgive the wrongs inflicted on them, and forget the insults or injuries they have endured. Indeed, it seems incredible that any one, in the least degree influenced by religion or morality, could resolve to present himself before his Maker with a heart full of gall and rancour. The number of those in whom these better sentiments were manifested is thirty-three (twenty-six men, seven women). Here are some fragments of their letters: "If I have injured any one, let me be forgiven; in killing myself, all should be forgotten. One last thought of my son and daughter. I die in full possession of my faculties. Let my ashes be respected. I have suffered keenly without complaining. The only person I have never injured has rendered life odious to me, but I forgive. I could have avenged myself; I prefer forgetting all. I am not yet thirty, and I die. The passage from life to eternity is a mere trifle."—"You will oblige me by informing my family of this sad affair, and, at the same time, assure them that I bore no resentment for what had taken place between us during past years; I attribute all my misfortunes to my marriage, and to a supreme and inexorable fatality."—"Since all abandon me, I abandon myself; may God render as much good to my persecutors as they have wrought me evil."—"C—, when you get this, I shall be no longer alive. I regret that thou shouldst be one of the chief causes of my death, nevertheless, my last thought is of thee. Let me reiterate once again the advice I have so often given thee, and which I repeated only yesterday, work; work, if thou wishest to avoid falling into want, and art willing to free thyself from the infamous yoke thou now endurest."

Most of the other letters are from married couples, who reciprocally forgive each other's death; from persons who thank their friends or benefactors, or address a few words of reconciliation and forgiveness to their enemies.

Gratitude is at the bottom of the human heart; but, unfortunately, the conflicting passions and interests of life too often choke it, and stifle its development. Nevertheless, we have two documents in which this sentiment is strongly expressed:—"Adieu, dear parents, and you, my excellent masters," writes a female domestic. "Why did I ever leave you? After so much kindness from you! I know that I should have to try an infinity of places before I could find another like yours; so I prefer to die."—"My dear friend," says a young man, "by your devoted conduct you have retarded my death for more than a year. I thank you for the services you have rendered me. I wished not to quit the world without giving you some mark of my gratitude. I spoke of your affairs to some

one under seal of secrecy. I was desirous of doing something for you, but fate willed it otherwise."

*Regret at separation.*—Time assuages every pang, and calms all our sorrows; but, in young souls, full of impatience and vivacity, the first impression of grief is often so vivid and absorbing as to prove dangerous to life. In sixteen letters, which announce a separation as the cause of suicide, eleven belong to the female sex; in fact, the necessity of quitting the man she loves, is, to a woman, the most terrible of trials. From out of this class of documents we will select the three following:—"I perish, still loving thee, my dear friend; I am innocent; rest assured that my heart has never changed; for thee I reserved that flower which God has given me."—"The harshness of my husband has hindered my making any revelation to him. I give all I can dispose of to my brother, that he may avoid my example, and that he may be able to marry her he loves."—"Sir, I am pregnant, and the child I carry is not yours: the father is a young man whom I adored, who suffocated himself three days since by reason of the reproaches of his family. As life without him is insupportable, and despair will drive me mad, I put an end to my agony." The lover, in the last case, was a law student, at Paris for three years without doing anything, whose father, finding how his son had deceived him, had ordered him to return home immediately, or else shift for himself.

Occasionally the suicide is determined, not by the death of the beloved person, but by the inevitable necessity of a separation. Women sometimes kill themselves for grief at the loss of their parents or children. One says that she cannot survive the death of her son, and desires to be buried in the same place with him.

The same motives urge men to destroy themselves, but much more rarely than women, for their number amounts to five only. In a case of double suicide, the young man announces, in his letter, that he cannot marry his mistress, and that she, about to become a mother, and fearing to be turned out of her home, and cursed by her parents, prefers death to disgrace. "I love her too well to survive her; so I follow her, to share her grave."

*Prayers to their friends to give a tear to their memory; to preserve a lock of their hair, &c.; to console those dear to them.*—There is nothing more natural than the desire to be wept for at our death by those to whom we have been attached while living; it is a consolation and a proof that we had some good quality. The following are fragments of fourteen letters (eleven men, three women) expressive of this sentiment. "My dear Eugénie, may God protect you, and may you yet find the happiness I could not procure you. Pardon me all I have made you suffer, and grant a tear to my memory. Let me be interred beside your father; I hope that your excellent qualities will be more fully appreciated. Return to your family."—"From the summit of these towers (those of Notre Dame) which I visited some days since, in company with L——, I have just now precipitated myself. Weep for me, weep for your brother, a victim of the blackest ingratitude. No doubt you will wish to see this spot moistened with my blood. As for those who have done me so much ill, I have thought of killing them, but let the wretches live, sooner or later they will receive their reward." Our nature revolts at the idea of being entirely forgotten after our death, and we seek to recall our memory by posthumous gifts. Even the suicide shows this sentiment, and distributes his memoirs. "My friend, keep this bracelet in memory of me, and place a garland on the tomb of our child; such is the last request of her who loved you more than all beside."—"Please to forward my portrait to my mistress."—"I give my ring to L——; she will find it in my waistcoat pocket."

*Request that their suicide may not be made public; wish to conceal their death, and name.*—There are some men who destroy themselves through vanity, and, consequently, aim at giving to their death all possible publicity. This sentiment is often manifested by notorious criminals, who seek to finish their guilty career with *éclat*. On the other hand, there are some who expressly desire that nothing may be said about them, and no notice taken of them. We find this sentiment contained in nine letters, (eight men, one woman), variously expressed as follows: "To him who finds me I bequeath my gratitude, if he can withdraw my remains from public curiosity."—"I hope that no one will know neither my suicide nor the abode of my parents; thanks to the precautions that I have taken. The cause of my death is a secret between God and me."—"I beseech the commissary not to allow my name to appear in the papers, for the sake of my family." The recommendation to avoid publicity and the insertion of the name in the newspapers is the general sentiment in this class of suicides, and commonly springs from a wish to spare the feelings of surviving relatives or friends. In many letters the authors evince a desire to escape the idle curiosity of the public, and not to afford any satisfaction to their enemies.

*Prayer to conceal the manner of their death from their children or their parents.*—The instinct of paternal affection survives the approach of dissolution, and exhibits itself in many different ways. In the letters we have before us it is shown in eight cases (seven men and one woman). Thus, one requests his friends to spread a report that he has perished by an accident; another desires them to write and inform his family that he had been crushed by a carriage, and died in the hospital with the consolations of religion. Almost all beseech those who discover their suicide to conceal it from their children and family.

4th Sub-section. — *Religious feeling; confidence in God's mercy.*—France is the country which has produced the most admirable religious works, yet it is the country in which the practice of religion is the least observed. This anomaly is due to predominance of the imagination over the judgment, which impresses a peculiar type on our national character, and is the foundation both of our glory and our shame. In the face of death the religious sentiment often declares itself with force. Thirty-six letters or notes (twenty-one men, fifteen women) attest that these unhappy creatures at the point of death still hoped in the Divine mercy. The comparative preponderance of females over males which we noticed in the case of the domestic affections, is here even more strongly marked, and will generally be found to accompany the more sentimental ideas. From among the notes relating to the subject under consideration we may cite the following: "I kill myself to escape from a life of debauchery, of sensual indulgence, and disgrace, and to avoid losing the good will of my parents. I hope in God's pity, and trust that, in consideration of the motive of my sacrifice, he will make me happier in another world."—"I suffer too much, mother, and cannot live any longer; I must quit this earth. Pray God to forgive me, and take pity on me in another world." Many merely write that they pray God to forgive them their death, and that they have confidence in His goodness. Some few women were found with the emblems of religion about them; one had drawn a cross with charcoal on the wall, and had a bottle of holy water suspended round her neck. Another wrote, "For a long time I endured my trials with patience, because one must suffer in order to obtain eternal life, but now my distress is greater than I can bear; my daughter's is not less than mine; I have persuaded her to die with me; we beseech God to pardon this crime, and we trust in Him."

*Belief in a future life; longing to rejoin lost friends.*—The daily neces-

sities of our material existence, the satisfaction of the senses, the frivolity of the French character, and the complete indifference of the majority to the most solemn problem of humanity, account for the slight attention paid among us to what relates to God, eternity, and a future state. Perhaps it were more true to say that the sentiment of religion is repressed, rather than eradicated; still the general indifference on the subject shows that there is something radically wrong in our system of religious education. Twenty-two documents (eighteen men, four women) prove that the belief in another life is a consolation even for suicides. Some state that, being miserable here, they go in search of happiness in another world, to see if they shall be better off there. One writes, somewhat impiously, "Here I am, in full dress, my head well up, my conscience clear, ready to appear before the supreme tribunal." Others, in despair at the loss of a beloved person, go to rejoin them in eternity. One young man informs his family that he goes to find his mother, for whose loss he cannot be consoled. "Plunged in despair by the death of my child and beloved wife," writes another man, still quite young, "I kill myself to live with them in eternity." The letters of four females indicate as the motive, the desire of being reunited to those they loved.

*Wish for the prayers of the church; refusal.*—The idea of suicide is naturally incompatible with real religion, nevertheless, they are sometimes strangely associated, and present a distressing page in the study of that inexplicable mystery, the human heart. Thus, we have eleven persons (ten men, one woman), who probably during their lifetime rarely entered the doors of the Church, always opened to receive them, yet who desire to be admitted after their death, when the anathema has for ever closed her portals against them. The most frequent expressions are, that the writers die in the Catholic faith, that they desire to be buried with the customary ceremonies of the church, and that masses may be said for them. Occasionally it is evident that the suicide is desirous merely to save appearances, as in the following case: "You will do me a great service if you will go and inform the curate that I died from a stroke of apoplexy, so that I may receive the prayers of the church, and the manner of my decease remain unknown."

*Commend their souls to God.*—At the approach of death, and in the hour of trial, the feeling of religion is awakened and the name of God comes at once to the lips. Six documents (five men and one woman) attest that these were the last thoughts of so many suicides. The following are extracts from their letters: "I have just commended my soul to God, and said my prayers."—"In another hour my torments will be over; my last moments will be spent in prayer."—"I solicit God's forgiveness for my sin, may He have pity on his servant."—"I commend my soul to God in the name of our Saviour; may he receive it into grace; my affliction was beyond my strength."

5th Sub-section.—*Self-reproach at having yielded to seduction.*—There is a radical defect in the education and management of our women which calls for the earnest attention of moralists and governments.\* Year after year thousands of illegitimate births, abortions, infanticides, and adulteries, reveal the breadth and profundity of the evil. A prey to continual attacks, the fall of these unfortunate creatures is too easily explained. Seduction is their deplorable heritage. We have nine letters on this head, and nothing can be more painful than the perusal of them. It is almost always the same sad tale: perjury, falsehood, and lying promises of marriage, are the beginning of their misfortunes. See what they tell us:—

\* Feuchtersleben calls the female education of our times "the *partie honteuse* of the moderns."—Tn.

"After having promised to marry me, you have shamefully abandoned me. I forgive you, but I cannot survive the loss of my honour and your love." This letter finishes with the words, "I no longer see clearly."—"Your desertion and contempt are the causes of my death; still I would have lived if you had acknowledged our child."—"I commend my child to the care of the worthy ecclesiastic who has often consoled me. May misfortune overtake the seducer who ruined me: my spirit will haunt him everywhere." A poor girl relates, in touching language, the whole scheme of villany by which she fell, and the subsequent indifference and desertion of her seducer: being pregnant, she cannot survive her disgrace: she concludes—"God will punish the wretch who reduced me to this extremity." A poor woman, after being abandoned, writes to her daughter a letter, in which she explains to her all the misfortunes which await her, and enjoins her to follow the same course. The two were found together asphyxiated.

Although in this analysis of the last sentiments of suicides we have hitherto scrupulously confined ourselves to the 4595 official reports, yet we think the following statement, taken from the papers of the day, may be suitably introduced:—

"A young man, whose father holds an important official position, maintained for three years very intimate relations with a young widow, of restricted means. A few days ago he notified to his mistress that their *liaison* must terminate. The young woman made no complaint: that night was passed in watchfulness and tears; and on the following morning she sent for a porter, to whom she gave a letter and a small packet, with particular directions not to deliver them before the evening. She then shut herself in her room. It happened, however, that the porter having another job, which took him to the quarter indicated on the letter, delivered it before the appointed time. M. de M— was at home, and upon reading the letter, which informed him that the unfortunate creature he had abandoned had terminated her sorrows by suicide, ran immediately to the commissary of police, and sent him to her abode. When the commissary arrived she still breathed, and the medical man who had accompanied him, recognising the symptoms which indicate poisoning by laudanum, at once commenced very vigorous treatment. In the meanwhile the commissary took note of the following letter: "Charles, you come not! You do not know, then, how much I suffer, and that my only wish was to see you for the last time. Do not despise me when you learn that I have voluntarily terminated my days. You know my character: it was not strong enough to enable me to bear up against the affliction of losing you. When you receive this letter I shall have ceased to live. I have not written this to alarm you, but to tell you once more that my last sigh was for you,—that I love you, and implore your forgiveness for my fatal resolve. I send you a ring plaited with my hair; wear it as a sign of pardon and remembrance." The letter concludes with instructions for her burial, to which she devotes the little property she dies possessed of.\*

\* We subjoin the following anecdote, taken from a recent number of "Galignani's Messenger:—"Ta.

"Yesterday the curiosity of the inhabitants of a house in the Rue St. Honore was attracted by seeing a canary-bird flying about the court-yard, which was observed to have a small strip of paper attached to its neck. The bird was at length caught, and the paper found to contain the words:—'Poor, ill, without employment, and without resource of any kind, I know not what will become of me; I am twenty years of age, and I cannot consent to lead a disreputable life. My mind is made up; all will be over this evening. The only friend I have in this world is this little bird, which I am now about to set at liberty. I beseech the person who finds it to take care of it, for it sings most sweetly, poor little creature. Thanks, thanks, beforehand.—JOSEPHINE.' As yet no clue to the writer of the billet has been discovered."



On summing up the various sentiments expressed in this chapter, we find that the first relate to man's social relations, manifested in his farewell to society. These adieus themselves follow in a hierarchal succession corresponding to the natural gradation of human affections, and are addressed successively to spouses, parents, children, lovers, mistresses, friends, acquaintances, and to the world at large. The majority of individuals in this category at the same time declare themselves the authors of their own death. More frequently they say nothing of the motives of their suicide, or, if they indicate them, attribute them to causes generally known.

A large number of letters finish with wishes, recommendations, and expressions of kindness and gratitude.

The sentiments placed in the second section relate principally to man's duties. The neglect of them torments the offenders. They acknowledge their fault, express regret at their unavailing attempts at reformation, punish themselves for their excesses, and are unwilling to dishonour their families.

In opposition to these last, there are some victims to an exaggerated sense of honour, which renders the slightest calumny, accusation, or suspicion, quite insupportable.

The sentiments expressed in the third section are those belonging to the family—love, friendship, and that general benevolence which we durst no longer style fraternity. The persons we have placed in this series regret the grief which their suicide will cause their parents or children, and the persons they love, and ask their pardon. They evince great solicitude for the welfare of their children, their wives or husbands, their parents, &c. &c.

Grief at parting from those they love is particularly felt by women, who are often inconsolable for their loss. A certain number alleviate the bitterness of separation by the hope of being remembered and wept for after their death. Others, on the contrary, are anxious that their end should be for ever concealed from all they knew, so that none may grieve over their untimely fate.

Forgetfulness of injuries, pardon for offences, kind regards for their fellow-creatures, are often shown by suicides in their last moments, and may be advantageously contrasted with the implacable hatred and malice frequently manifested in the wills of persons supposed to have died at peace with all the world.

The analysis of the fourth section comprises the religious sentiments. These often awaken forcibly at the approach of death, more particularly in women. In this resuscitation of devotional feeling, the idea of the One God is that which is most commonly presented to the mind; but in some, the religious sentiment goes beyond this, and induces them to solicit the prayers and ceremonies of the church in which they were brought up. We think it our duty to remark, that these documents prove the insufficiency of religious instruction among us, and show, without doubt, that the spirit is too much sacrificed to the letter.

Our fifth and last section is devoted to the sentiments expressed by the victims of seduction. The majority of these unfortunates forgive those who ruined them; but a few give way to recrimination. Our feelings are painfully affected at this review of the snares and dangers to which the weaker and gentler sex is exposed, and of which the terrible fruits are, bastardy, abortion, adultery, rape, prostitution, disgrace, and suicide.\*

\* We trust the learned author will forward to us the conclusion of this essay in time for our next number.

THE CHANCELLOR OF THE EXCHEQUER AND COUNTY AND  
PRIVATE LUNATIC ASYLUMS.

WE do not conceive that it falls within our province to record political events; but such as bear upon that department of the profession to which this journal is dedicated ought not to be passed over unnoticed. While we yet write, the ministerial crisis is scarcely over; the Chancellor of the Exchequer has again to produce his budget; and we are therefore called upon to remark that some of his financial projects will, if again brought forward and adopted, very materially affect the interests of private lunatic asylums. We believe the window tax presses grievously upon all classes of the community, but it must obviously fall more onerously upon the proprietors of lunatic asylums than upon any other class, because they are under the necessity of maintaining, at a very high rental, establishments which must be plentifully provided with windows. The proposal made by the Chancellor of the Exchequer in his late financial statement is, to abolish the window duty upon all houses under the value of £20 a year; whereby as many as 120,000 houses occupied by the labouring classes will be exempted altogether from this tax. All houses above the value of £20 a year are, as a substitute for the window duty, to have a house tax levied upon them equivalent to two-thirds of the amount now paid for window tax. The Chancellor, however, proposes that houses, a portion of which may be used for exposing goods for sale, public-houses, farm-houses, &c., on account of their being establishments for carrying on business, shall have the advantage of being taxed only ninepence in the pound. We by no means complain of such houses enjoying this exemption as far as it goes, but why did not the Chancellor of the Exchequer extend the same indulgence to lunatic asylums, which are avowedly places of professional business? The new house tax, levied according to the amount of the value or rental of these establishments, will fall upon them very heavily. The argument that the value of a house or its rental is a fair test of the means of the owner or occupier, is by no means valid as respects this class of houses, the rental of which is necessarily, on account of the extent of premises and grounds required, exceedingly high. What possible criterion is it of the net income of the proprietor? The Chancellor of the Exchequer proceeded to say—"The House is aware that in some counties of England large lunatic asylums have been built, and that considerable expense has been incurred for this purpose. I think, therefore, that such counties are more entitled to our consideration than those which have not incurred such expenditure. I propose, then, to take a portion of the charge of the maintenance of pauper lunatics, and to take a larger share of the maintenance of those confined in county asylums than of those who are confined in private establishments. I propose to take such a portion of the expense as will leave the cost still to be borne by the parishes little more than that of maintaining ordinary paupers. It is a reason for taking some portion of this charge, that no foresight, no sacrifice, no care on the part of the ratepayers can prevent the charge from being thrown upon the parishes. It is attributed to no neglect of theirs; it is the act of Providence; and I think it is desirable to encourage them to send unfortunate individuals to the asylums. On the other hand, I think it very desirable not to encourage them to keep in the asylums those who may safely be removed, because it is notorious that the probability of a cure in such cases depends almost entirely upon parties being sent to the asylum at the earliest possible stage of the disease. I am acquainted with a case where there was great difficulty in clearing from an asylum a number of harmless idiots, in order to make room for those whose admission at an earlier period would, in all probability, have led to their speedy cure. I have not been able to make any precise inquiries on this subject, because I did not, of course, wish to intimate to any persons the course I intended to take; but I estimated the charge for this purpose at £150,000. I am speaking of the united kingdom. I propose to take a portion of the expense of all pauper lunatics confined in public asylums or private madhouses in England, Scotland, or Ireland, upon the public funds." This sum of £150,000 it is proposed to charge upon the Consolidated Fund. But why, we would fain ask, should so invidious a distinction be drawn between public and private lunatic asylums? Upon this subject a circular has been addressed to the proprietors of private lunatic asylums, by Mr. Coode, the owner of Haydock Lodge, which establishment, at the commencement of the present year, appears by the commissioners' last report, to have contained 45 private and

355 pauper patients, making a total of 400. "The Chancellor of the Exchequer," observes Mr. Coode, "in his explanation of his intentions, proposes to take two steps very decidedly unfair and injurious to the proprietors of private asylums.

"Firstly, as regards the window tax (from the mischievous action of which we have at all times been great sufferers, on account of the large number of chargeable apertures which our establishments require), he proposes, in abolishing it, to replace it by a house tax, which, on houses above £40 a year, already built, shall be two-thirds of the amount of the previous window tax; thus perpetuating to the extent of two-thirds the injustice and grievance of the repealed tax. It is clearly the interest of most of us, as it is also but plain justice, that we should not be assessed to the house tax at a higher rate than occupiers of new houses are to be—namely, at five per cent. on our rental. In my own case, the latter tax would not be one-third of what the Chancellor of the Exchequer proposes. Indeed, it is not clear why we are not as fairly entitled as the occupiers of farm-houses, beer-shops, and other shops, to be taxed at the lower rate of ninepence in the pound of our rental, our premises being equally places of business, and their extent and rental no indication of our personal means or expenditure. In opposing the meditated injustice, we shall, as soon as we have spoken out, have the aid of numerous other interests, especially of schools and boarding-houses, similarly affected.

"Secondly, he proposes to pay out of the Consolidated Fund a part, equal to nearly £10 a year to each patient, of the expenses of maintaining lunatics in asylums. But he proposes to pay more towards the maintenance of those in county than of those in private asylums. This is evidently to afford an artificial and factitious inducement to counties—apparently to be continued in perpetuity at the expense of the nation—to provide county asylums. It is a bounty, partly to be paid at our cost, to counties, to do that which their own simple interests should alone determine. It is manifestly to place us at a disadvantage in comparison with county asylums, and to make it impossible for us to do as well for our patients as they are to be enabled to do at the public cost.

"We have originated and carried on all the improvements in the treatment of the insane, which the counties only have copied, and generally not copied successfully. We have had but little encouragement, and we require no bounties from the public, to induce us to proceed in this course; but it is not endurable that the public purse, contributed to by ourselves, should be used to impede and crush us. It is for our interest to display the unfairness of this proceeding, and to show (what we have hitherto too much neglected) our, at least, equal merits with county asylums, and that our personal interests and responsibilities for the proper treatment of the insane, and the good order of our establishments, are incomparably stronger and more cogent, and in practice more operative, than those of any persons concerned in the management of county asylums: and in fine, that we deserve better treatment than we have at the hands of the government, and at all events have a claim to fair play.

"I beg to suggest to all proprietors of private houses, that we should request the Chancellor of the Exchequer to receive a deputation from us, to represent our claims and our grievances under his proposed measure. If this be not at once successful, I suggest that we should frame petitions to the House of Commons on the subject, setting forth the matter clearly and truly. This will involve little cost in comparison with the value of the object, though it is too much for one to incur for a benefit to be common to all. If all contribute, a few shillings from each will cover it. I am desirous of learning from you whether you are willing to take a part, and if so, what part, in these proceedings; whether you can supply any useful information, either as to county or private asylums; whether you will join in the deputation, or can influence any members of the House of Commons; whether you will contribute to our expenses; and if so, whether equally with all the rest, or to a limited amount. For my part, I am ready to contribute my share to the expense, and to give any assistance which my legal education, or my training to public business, or my personal influence may make available for the common object."

The unsettled state of the Ministry, and the uncertainty which appears at present to throw a cloud over all their measures, has doubtlessly prevented the proprietors of private lunatic asylums responding as they would otherwise have done to this appeal. The claims which private asylums have upon the government are entitled to the highest consideration, for, until county asylums were built (and many are only now in progress) the public was indebted entirely to the enterprise of private individuals for the protection afforded to the lunatic poor of the kingdom, who would otherwise have remained

even to the present day pining in workhouses and gaols. Union is strength, and if so manifest an injustice be inflicted upon them, the proprietors of private asylums will do well to adopt Mr. Cooder's suggestions. We shall, however, pause until we know definitely the course of legislation which may be proposed, and shall then return to the subject. In the meantime, we advise the proprietors of private lunatic asylums to be on the alert.

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#### INSANITY FROM SOLITARY AND SEPARATE CONFINEMENT. ALSO, MORTALITY IN LUNATIC ASYLUMS.

In an elaborate paper, published by Dr. Webster, in the December number of the "London Journal of Medicine," respecting the health of the metropolis during the six months terminating September 28, 1850, amongst other points of interest, allusion is made to the effect produced upon the mental faculties of prisoners confined in the various jails of London. Considering data of this description are of importance to the psychological physician, and to every person occupied in treating the insane, as also to the philanthropist, we copy from Dr. Webster's paper the following instructive paragraph; as it cannot be otherwise than interesting to our readers:

"One remarkable feature ought to be here especially mentioned, in reference to the metropolitan prisons. However beneficial confinement in such places may really prove to the bodily health of the inmates, it sometimes appears to produce an opposite effect upon their mental condition; particularly in those undergoing solitary or separate punishment. This baneful influence is fully established by the fact, that from two London prisons—viz., Pentonville and Millbank, where only convicted criminals are confined, 61 prisoners were sent to Bethlehem Hospital during the last ten years, who had become insane; 47 being men, and 14 women; besides four men who came from the hulks, but had previously resided in Pentonville prison. In addition to the above sixty-five individuals, several male and female prisoners have been also admitted from other gaols as lunatics into Bethlehem hospital, although to a much smaller extent. The effect of confinement in prison upon the mental faculties, is hence very decided; and it should be remembered, that the above sixty-five cases of insanity recently sent from the metropolitan prisons, and now reported, were not persons acquitted because they were insane, but prisoners actually undergoing sentence for previous crimes and misdemeanors."

Another quotation from the same document also deserves a place in our pages; seeing it bears upon a subject which equally comes within our province—namely, the recent mortality met with in metropolitan lunatic asylums. In reference to this point, Dr. Webster makes the following remarks, which we likewise consider well worth recording in the "Psychological Journal."

"During the last six months, the deaths in the metropolitan asylums for the insane, whose average population is about 3,527, consisting of 1,513 male, and 1,954 female lunatics, amounted to 171; 96 men, and 75 women; being one death in nearly every 16 male, and only one in every 26 female lunatics, during the last half year. This seems a moderate rate of mortality, especially amongst the female lunatics, who are also the most numerous. These facts are the more interesting, as they prove the correctness of an observation which I have elsewhere made, and which was based upon extensive data, that mania, although more common among women, is in them more curable and less fatal than among men. Female lunatics, moreover, are likely to attain greater longevity than male lunatics."

Unwilling to extend this notice to any length, however easy it would be to enlarge upon such interesting topics, we will only at present remark, that few subjects are so important as the treatment of criminals, with a view to their proper punishment and reformation, as also the effect which confinement in jails produces upon the bodily health, and, still more, the mental condition of prisoners. Hence, we have copied verbatim the above two paragraphs; and would again especially direct attention to the first, which seems to show very clearly the baneful influence of solitary confinement upon the human mind; whilst the above recorded facts strongly illustrate this very important question.

## ON THE PREMONITORY SYMPTOMS OF CEREBRAL DISEASE.

THE following important and interesting remarks, on some of the more prominent and characteristic symptoms of cerebral disease, are from the experienced pen of Dr. DEYAR, of Lyons, and published in the *Gazette Médicale de Paris* for January, 1851. This instructive memoir has been translated for our able and respected contemporary, the *London Journal of Medicine*, from whose pages we extract it.

"Those severe cerebral affections which rapidly terminate existence, and still more those which, before the fatal issue, gradually destroy the intellect, sensation, and motion, have been the object of much research. Notwithstanding numerous physiological experiments, vivisections, autopsies, minute examinations of the different degrees of consistence and colour of cerebral substance, &c., the knowledge of the physician has been but little enriched. The cranial vault offers an inflexible resistance to exploration; and this should impress on us the necessity of depending less on anatomy in the study of cerebral diseases. Instead of studying the brain when it is dead or dying, we should fix our attention on the unusual manifestations, and carefully collect the various aberrations, either of sensibility or of motion. If we cannot examine the brain by palpation, like other viscera, if we cannot auscultate it, as we do the heart or lungs, and thus seize on, by means of one or more of our senses, its successive degradations, we can, at least, detect its commencing affections, by observing the derangements of the functions over which it presides—the intellect, sensation, and motion.

"Researches of this kind embrace the premonitory symptoms of diseases varying in their anatomical relations; they take a view of all those affections which arise from an alteration in the brain, properly so called, from apoplexy to mental alienation. But even when, in a given case of cerebral disease, the elements are most favourable, a diagnosis can only be formed with reserve. Thus, when we expect to find softening, we may meet with induration of the cerebral substance; we may expect to find tubercles, and discover hydatids, or osseous tumours. The phenomena presented by patients have not then always that conformity which would permit particular symptoms to be accurately referred to certain determinate forms of pathological affections. This clinical difficulty in the appreciation of the symptoms of confirmed disease, exists in an equal degree with regard to the interpretation of the premonitory symptoms. These may point to a functional derangement of the encephalon, without any anatomical lesion; and, when the latter is present, it may vary in its form. The infinite variety of forms, presented by the symptoms of a cerebral disease, can no more be explained by the various conditions in which the organ is found, which has been their seat, than the different modes, in which the same function is performed in different individuals, can be accounted for by anatomical differences in the part which is its instrument. Nevertheless, the study of premonitory symptoms may be useful, even for the anatomical diagnosis of the affection.

"After having devoted a considerable number of years to the attentive observation of the severe affections of the brain, we have become convinced, that there *most frequently* exists, especially in those which have a chronic course, a precursory stage, the signs in which are the diminutive of those symptoms which will, at a later period, constitute the more advanced degree of the disease. Thus, slight want of power in the lower limbs, and defect of precision in certain movements, represent paraplegia, or complete paralysis; and a slight alteration of the intellect bears the same relation to the delirium following it. In certain cases, without doubt, a sudden effusion of blood, breaking down the cerebral structure, may suddenly cut off an individual who a few moments before seemed in perfect health; in this case we admit that there has been no intermediate stage—that the index to the explosion has not existed. But this is by no means the case in a very great number of other forms of apoplexy, in which, as may be easily proved by examples, the precursory symptoms, denoting cerebral lesion, may continue for a long time. These forms of cerebral hæmorrhage enter then into the category of those severe affections of the brain—softening, induration, mental alienation, &c.—where a hidden molecular change has been going on before they have declared themselves. Andral, in speaking of certain premonitory symptoms of cerebral hæmorrhage, says: 'Their existence incontestably proves that, before the blood is effused, there is already a morbid action going on in the brain, the nature of which it would be important to determine.'

"I. PREMONITORY SIGNS, FURNISHED BY THE INTELLECTUAL AND MORAL FACULTIES.—Almost all authors of repute have mentioned, without always attaching much importance to them, the disturbances of intellect which precede attacks of severe cerebral ideas. M. Gendrin says: 'Apoplectic attacks are often preceded by a difficulty in undertaking intellectual work, by an incapacity for unusual attention, by an extraordinary irascibility, by a morose weakness which exaggerates impressions, and produces terrors without a cause, or by unreasonable anxiety concerning ourselves, or those related to us.' Insanity also has its period of incubation, its premonitory symptoms; and frequently it is found that the first act of insanity which caused alarm, has been preceded by several symptoms which had escaped observation, and sometimes the first phenomenon of the disease has been taken for its cause. The insane often combat their false ideas, before the disorder of their reason, and the internal contest which precedes the explosion of their madness, are perceived.† The most general precursor of every severe affection of the brain is a state of *cerebral lassitude*, presenting much analogy to that state of intellectual torpor which follows severe or pestilential fevers. There is observed in the habitual gesture of the patients, in their attitudes and movements, a total absence of what may be called the consciousness of action. The brain seems to have lost its *balancing* power over the *ensemble* of the functions of the life of relation. These patients are often in a constant state of slight habitual vertigo, which they call *weakness of the head*, and which is frequently accompanied by debility in the limbs.

"The *memory* is frequently impaired in the precursory period of cerebral affections. Thus, patients have forgotten the names of their friends, or of the most common things. In conversation, they have difficulty in finding the proper word to express their meaning, and are obliged to make use of circumlocutions. More rarely, the memory becomes more powerful; it seems to take a new flight, and reproduces, to the great astonishment of the patient and his attendants, events which had seemed to be entirely forgotten. The curious and inexplicable fact of *reminiscence* corresponds to the exaltation of the special sensibility of certain senses. It is sometimes observed after a slight attack of apoplexy. Professor Brachet has communicated the case of a man, aged 50, who was attacked with apoplexy: he preserved his speech, but could only express himself correctly in the *patois* of his country, which he had entirely forgotten while in health.

"Next to the impairment of the memory, and also of the attention, which is fixed with difficulty, or not at all, on objects presented to the notice of the individual, the most striking change is in *volition*, which is diminished. The man who has hitherto been most firm, who has shown most tenacity in his views, who has pursued the plan of his life with great determination, becomes, in a measure, like the toy of a child; those who are about him, even his inferiors, can command him. Human depravity has often taken advantage of this moral decadence for culpable ends; and the man who has hitherto most rigorously and carefully managed his affairs, is all at once spoiled of his goods, either by extorted donations, or by burdensome expenses. The public see in these cases *bizarries* of character; the physiologist and the physician see in them the first expression of a pathological condition. This weakening of the will, which, according to our observations, is chiefly connected with those cerebral lesions which lead to lunacy, or to paralysis of the insane, necessitates an alteration of the judgment. . . . The will is the result of the other faculties; and it is not because it is wanting in the idiot, or lunatic, that they are irresponsible; but rather because they are ignorant of the rules which should direct it.

"There is but a slight transition from this to *perversion of the moral faculties*—one of the most mysterious points in psychology. It would seem as if the balancing power of the brain, which regulates the locomotive movements, were also defective as regarded the moral part of the man, so that he fell under the empire of instinct. Hence arises degradation of ideas, and lascivious conversation, in persons who have hitherto appeared full of decency and modesty. And this vitiation of the moral faculty may break through the sphere of theory, and become realized in action. This fact is important in a medico-legal point of view. . . .

\* Gendrin, "Traité philosophique de Médecine pratique," tome i. p. 487.

+ Esquirol, "Des Maladies Mentales," t. i. pp. 77, et suivant. Dr. Forbes Winslow on the "Incubation of Insanity," in Trans. of Med. Soc., Lond., vol. i. N. Series.

"The already important and difficult question of moral responsibility will become more delicate, under the supposition of a commencing affection of the organ of thought. When a person of hitherto irreproachable character commits a reprehensible action, the physician is disposed to plead extenuating circumstances, not because the case demands it, but for the sake of human nature, knowing all the aberrations of which it is susceptible. Experience also should be invoked, as well as reason, in deciding on so delicate a case.

"I am now attending a woman, aged 42, who for a year and a half has gradually fallen into a state denoting general softening of the brain: almost entire blindness, inability to walk, semi-stupid intellect, &c. &c. Two years ago, she only felt severe and almost constant pain in the head; her general health was in other respects perfectly good, her intellect clear. Three years ago, this woman, though possessed of a competency, committed a petty theft in a fair. Dr. Briere de Boismont, in his observations on 'General Paralysis of the Insane,' states that this disease is preceded by a premonitory period, for about six or seven years, or more, before the apparent explosion of the insanity. There are *perversions of the moral and effective faculties*, without less ability on the part of the individuals presenting these changes to fulfil the duties of social life, or to perform their functions. The acts of indecency, of dishonesty, of debauchery, like which there had been nothing before, are suppressed and compensated for; then at last the patient is seized with symptoms of general paralysis.

"A person high in office," says Dr. Briere de Boismont, 'had performed the duties of his station up to the time when I was consulted; and yet the details, which were furnished to me by his wife, left no doubt that his moral and affective faculties had been for some time impaired. From having been generous and honest, he had, for more than six years, exhibited a degree of sordid avarice and unbridled licentiousness. With the progress of the disease, his avarice was manifested in mean actions; he refused to pay his debts, maintaining that he had already done so; and even purloined objects from the houses of his acquaintances. Until the last-named acts were committed, no one had suspected that his mind was disordered. . . . Some time after, I was called in consultation to see a retired public officer, whose thefts had made much noise some years previously. The particulars with which I was furnished regarding this interesting subject, made me then think that this person was labouring under the premonitory symptoms of general paralysis; I was almost sure that I should see a paralytic lunatic. The first words which he uttered in my presence showed me that the affection was far advanced. His delinquencies had been noticed eight years before; and it was only a few months ago that mental alienation was recognised.'

"Dr. Passot has recently observed a case, in which delirium tremens appears to have been the proximate cause of the moral disturbance which supervened at a later period. Although differing in some circumstances, and although the proof *à posteriori*, that is, by the termination, has not yet been furnished, this case appears to have some resemblance to those related above. A cooper, aged 34, previously of irreproachable character, and enjoying a high reputation for honesty, was seized with delirium tremens, from which he recovered. But from this moment his conduct was deranged; he borrowed money from all quarters, and denied having ever received it. At last, after having cheated many, he fled to avoid prosecution. His intellect appeared sound; but Dr. Passot remarked, that he gave proofs of a considerable impairment of judgment, by asking persons for money from whom he had already borrowed.

"These and similar examples show what difficulties are presented in this new point of view of the doctrine of moral responsibility, and how much the question requires to be elucidated by an attentive study of the precursory symptoms of encephalic affections. It may be—and there is no physiological improbability in the supposition—that an immoral or obscene action is as abrupt and unexpected an occurrence as an aberration of the senses; one of those irregular paralytic affections which almost infallibly denote an approaching disorganization of the nervous centres. If there is a concomitance between the two occurrences, the aggregate of the pathological symptoms may be considered as furnishing evidence in favour of the non-culpability of the subject. But unfortunately the proof is often furnished only when the disease is confirmed—when the cerebral symptoms are already strongly marked. It will then be easy for the physician to trace the connexion between the previous act of the patient, and the symp-

\* "Gazette Médicale de Paris," 1847, p. 393.

toms which now appear; but will not the patient have already suffered the rigorous application of penal laws? This is a delicate problem, for the solution of which a most careful exercise of the conscience and knowledge of the physician is required. If any one is called on to give his opinion to enlighten justice regarding an infraction of morality, *committed without precedents*, in a moment when the individual is in full possession of the faculties of relation, he should express such opinion with the greatest reserve. It will be for him to institute a searching and severe inquiry into the previous condition of the patient, his attitudes, his sleep, his will, his memory, his sensation, &c.; and perhaps he may then be able to discover some sign, from which he may deduce the irresponsibility of the subject.

"The abrupt changes which may occur in a man's tastes, in his inclination, in his manner of living, in a word, in his social aspect, are worthy of attention. Modifications of this nature, when they do not appear in a slow and progressive manner, do not arise from the action of moral influences, and can only arise from a change in the nervous system. Thus it has long been remarked, that unusual gaiety in an habitually grave individual may denote the approach of an attack of apoplexy. It is the same with those who suddenly seek for noise and bustle, after having loved retirement and quietness for a great part of their life. We have known a man, aged 57, who, having up to that time led a grave and even austere life, gave himself up to the pursuit of amusements unsuited to his age, and was, a few months after, seized with sudden and complete apoplexy (*apoplexie foudroyante*). In this case, which we observed a few years ago, we were led to form an unfavourable prognosis. A man most estimable for mental endowments, and for the qualities of his heart, came one day to converse with us on subjects not relating to his health. His conversation was clear; nothing was indicated in his gait; but he had for some time complained of inaptitude for work. While we were occupied in writing a letter, we saw him rise, rummage a drawer, and open a note. This act, on the part of a person of the most polite and discreet habits, struck us forcibly. We connected it with two other circumstances which were known to us. During the revolution of February, this gentleman, holding an important post in the administration, had engaged, from the most disinterested and praiseworthy views, in public agitation, from which his mind had received a strong impression: his mother had also been attacked with senile dementia. Three months after, the patient lost his sight after violent headaches, and he subsequently died, with all the symptoms of cerebral softening. A complete change in the turn of the ideas, when it is not the result of advanced age, when it manifests itself in a short period of time, and when it cannot be traced to the action of moral influences, is very suspicious. We have known a young physician, who exhibited this phenomenon in a very marked manner, and who, a short time after, was seized with paralysis of the insane. When we knew him three years before, he was very free in his assertions, and inclined to exaggerate; but he had become discreet, and wary in his speech. His former condition, and the medium in which he had lived, showed sufficiently that this change could not be the effect of a *progressive amendment*; we considered that there was some disease, and our opinion was ultimately confirmed.

"It is conceivable that the same psychological perturbation which changes the moral sentiments may likewise impair the sentiment of self-preservation; and hence that *suicidal melancholy* may mark the commencement of a severe affection of the brain. This disease is, moreover, very often conjoined with a lesion of the intellectual and affective faculties.

"II. PREMONITORY SIGNS FURNISHED BY THE SENSORIAL FUNCTIONS.—Most of these are furnished by the sense of *vision*. We will merely mention dimness, the appearance of objects as if coloured red, photophobia, &c., which may indicate threatening meningitis, as well as cerebral hyperæmia; these symptoms bear an especial relation to acute diseases of the encephalon. These signs may exist several years before the explosion of the disease. Before attacks of apoplexy, impairment of vision sometimes exists in a high degree without being known to the patients, especially when, as is most commonly the case, it is not sufficient to prevent them from seeing those who are about them. The mistake is the more easy, as this symptom may be limited to one eye; the other compensating for the weakness of its fellow. Amblyopia is a frequent symptom; sometimes there is complete blindness, as in the case of the Baron Hornstein, cited by Wepfer (*Anatomia Apoplecticorum*), who became blind three weeks before a fatal attack of apoplexy.



"A valuable sign, belonging in some degree to what may be called the expression of the eyes, consists in a want of parallelism in these organs; it is not squinting, nor is it the look of hallucination. It seems pretty well defined by the following expression: *The eyes are not in the axis of the reason.* There may be certain defects in this relation pointed out between a material object and a moral fact; but those persons who are accustomed to scrutinize the human look, and to see reflected in it the different passions, will easily understand me.

"The phenomenon of exaltation of special sensibility, as a precursory sign of a severe encephalic lesion, is sometimes met with. It is in this case, as in other circumstances in which it is observed, one of the most mysterious problems for the physiologist.\* It is well known that hearing often becomes excessively acute before attacks of apoplexy. The patients, incommenced by the least noise, become irascible; they perceive distant sounds, which are unheard by those who are with them. This fineness of hearing must be distinguished from the perception of strange and imaginary sounds, which is nothing but a sensorial hallucination.

"The following is a case in which disease of the brain was first indicated by enlargement of the field of vision.

"CASE.—A painter, aged thirty-two, was admitted in 1849 into the Hôtel-Dieu at Lyons. This young man, who was possessed of some talent, had been gradually reduced to distress, partly by political disturbances, partly by other causes. A year before entering the hospital, his sight, which was previously good, acquired greater development; from his window, which opened into a very long street, he could distinguish objects and persons whom he could before neither distinguish nor even see. This circumstance troubled him, and surprised those about him. The exaltation of vision continued until August 1848, when he was seized with violent continued pains in the right parietal region; at this time there was slight weakness in the left arm. The symptoms increased till March 1849, when there was paralysis and contraction of the right arm, and blindness of the left eye. When he entered the hospital in July, the following was his condition. There was almost complete stupor; the paralyzed eye was almost completely covered by the upper eyelid; there was paralysis, with contraction, of all the left side of the body; the urine and fæces were discharged involuntarily. He continued in this state until the beginning of September, when death ensued, preceded by symptoms of slow fever. The autopsy revealed partial circumscribed softening of the middle and upper part of the right hemisphere, for the extent of about two centimètres; the convolutions were pale and puffy; the pulp was diffuent, and of a dirty grey colour. Except the corpus callosum, which appeared soft, the rest of the cerebral substance was sound.

"This phenomenon, judging from a passage in the writings of Andral, seems to have been observed in other cases. 'Cases have been observed in which, for a longer or shorter period before the attack, the sight has acquired an unusual degree of fineness. The existence of these important phenomena, which are often presented by vision at a longer or shorter period before the occurrence of hæmorrhage, prove incontestably that, before the blood is effused, there is already some morbid action, either continuous or intermittent, in the brain, of which it would be important to determine the precise nature.†'

"The sense of hearing may present the same modifications as that of vision. Some persons are tormented with drumming in the ear, with continued or intermittent tinkling. Some believe that they hear the most strange noises. These hallucinations are by no means the constant precursors of an encephalic attack; they may be connected with simple perversions of the sensorial function.

PREMONITORY SIGNS FURNISHED BY THE ORGANS OF MOTION AND SENSATION.—The alterations in the muscular functions present great variety, from the simple hesitation which we have already noticed, to paralysis which is complete, but which, on account of its nature and its seat, we shall denominate *irregular paralysis*. It is not uncommon to observe a state of general languor which makes the patients seek for rest—for the *far niente*. Van Swieten has remarked, in treating of apoplexy: *Primò*

\* See the *feuilleton* of the "Gazette Medicale" for 1848, tome iii. p. 41, where several cases of exaltation of the senses are related.

† Andral, "Clinique Médicale," tome v.

*oritur languor et amor quietis et otii.* At other times, those who are about to be attacked with cerebral disease are much agitated, and expend a great amount of activity in their movements. Dr. Tessier has lately attended a lady, aged 60, who from the critical age, has been subject to attacks every month, at the period when she used to menstruate. She loses consciousness; and, after having recovered her senses, is paralyzed on one side of the body, with great embarrassment of speech. These symptoms continue some days, and gradually leave her, to return at the fixed period. But some days before the new attack, this lady, though usually quiet and peaceable, exhibits much agitation; she cannot remain in her place, and those who are about her always know what this sign means. In this case, we recognise an example of *periodic nervous apoplexy*.

"Impairment of muscular motion is exhibited in various degrees. It is especially remarked in the lower limbs, which seem to bend under the weight of the body, and render the gait rather unsteady. This debility is the more striking if the person be young, and has no apparent cause for it. Portal was able to prognosticate an attack of apoplexy in a gentleman apparently in perfect health, from observing a slight fixedness in the left eye and a slight weakness in the leg of the same side. *The digitus semi-mortuus*, noticed by Dr. Marshall Hall, is one of those instances of *irregular paralysis*, of which it is so important to determine the true signification. Some time ago, we saw the following case. A man, aged 54, one day called on us. In conversation, he jokingly noticed a sort of deadness which he felt in the little finger of the left hand, while the rest of the hand was able to perform its ordinary functions. We advised him to put himself under treatment: he neglected this advice, and some days after was seized with cerebral congestion, which left his faculties remarkably weakened. *The digitus semi-mortuus* has shortly since been noticed in a valuable communication from Dr. Gillet de Grandmont.

"Irregular paralyzes, which seem to arise from exhaustion of the sources of the sensitive and motor powers, may appear under circumstances in which they do not constitute a symptom of such great importance. Such are those which sometimes follow hysterical convulsions, lead-colic, venereal abuses, &c. Here, these phenomena are connected with *transient* modifications of innervation. The suddenness of the attacks, their frequent isolation from other symptoms, their seat in parts distant from each other, while those lying between preserve the integrity of their movements, constitute the exceptional characters of those palsies which are connected with a latent alteration in the nervous centres. We must not lose sight of the difficulty of deglutition which some patients experience some time before being attacked: as well as the semi-paralysis of the vocal cords and tongue, giving rise to stammering or aphonia. The paralysis of the upper eyelids, which become oedematous, is also a sign of great value.

"*General sensibility* may be abolished, simply diminished, or exaggerated. The two first forms almost always follow muscular paralysis; but they may exist alone. Sensibility may be exaggerated in two forms. The patients may present hyperæsthesia, or exquisite sensibility of the whole cutaneous surface; so that the least touch troubles them. This is an increased anormal sensibility—an exaggeration of the sense of touch, corresponding to the exaltation of the sensorial faculties which we have already studied. Sensibility may also be exalted in the form of pain; and this merits our most careful attention. Violent pains, precursory of a severe cerebral lesion, have often been mistaken for neuralgia. The same is the case in treating cephalalgia, supposed to be dependent on dyspepsia: and this error is more readily fallen into, as the stomach is often disordered. The diagnosis in these cases is sometimes difficult; but the duration and violence of the pain will lead to the suspicion, that there is something more than ordinary headache, and that, although the functions of the stomach are troubled at the same time, the headache is often too intense to be accounted for by the state of that organ. The patient cannot in general endure a warm room, nor the noise made by persons about him, nor even the fatigue of agreeable conversation, without suffering an aggravation of his headache. The paroxysms are sometimes accompanied with vomiting, and sometimes with violent beating in the head. If with these symptoms we remark paleness of face and weakness of pulse, and if active measures have been employed without benefit, we are led to suspect the presence of organic lesion.\* Painful cramps are not unfrequent. Portal has seen patients who suffered severely from cramps in the legs before an attack of apoplexy.

\* Abercrombie, "Diseases of the Brain," p. 453.

"Cutaneous sensibility presents other singular modes of perversion. A case is related of a man who, several months before being attacked with apoplexy, experienced from time to time an absolute loss of sensibility on five or six isolated points of the skin of the thorax, each of about the size of a five-franc piece. Here the skin might be pinched without causing any pain; beyond, the sensibility was perfect. These partial abolitions of sensation were not constant. On some days there was not the least diminution of sensibility; then suddenly, and simultaneously, it was annihilated in the isolated portions. Such unusual modifications of functions directly dependent on the brain, ought to furnish us with arguments in favour of the possibility of moral and instinctive perversions, and of their dependence, not on the corruption of the moral faculty itself, but on a latent pathological condition of the organ. Hence arises the doctrine of irresponsibility.

"It is in the life of relation that indicatory signs are especially to be looked for. At the initial period of severe cerebral disease, organic life reveals few or no disturbances. The symptoms which may exist under the head only acquire value in connexion with those which are derived from the life of relation. The brain must be much affected to produce changes in the nutritive function. Excepting sleep, which is on the confines of animal and organic life, there is not in the latter any essential functional disturbance. In the initial period, most patients have lost the power of sleep, or, if this function be performed, it is rather a fatiguing drowsiness than refreshing sleep. The digestive functions present no other special disorder than obstinate constipation, which is often difficult to be overcome by drastics. The eyelids sometimes become oedematous; and, in some subjects, attacks are preceded by small effusions of blood, even in the tissue of the conjunctiva. The secretions are but little altered. The urine is sometimes highly albuminous; but this is a subject for further researches.

"In subsequent communications, Dr. Devay proposes to treat of the etiology and treatment of incipient cerebral affections."

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#### ON NERVOUS DISEASES.

DR. BENNETT (of Edinburgh), who has paid so much attention to the affections of the nervous system, and whose valuable microscopical researches into the nature of morbid nervous tissue are well known to the profession, has recently been delivering a course of clinical lectures (on nervous diseases) in the ward of the Royal Infirmary, Edinburgh. A condensed report of these lectures has been published in the March Number of the "*Monthly Journal of Medical Science*;" and from that able periodical we borrow the subjoined interesting and able observations.

"The diagnosis of these disorders is dependent on a kind of knowledge altogether different from that appertaining to the consideration of cutaneous, pulmonary, or cardiac affections. In these last, as we have seen, a direct appeal to the senses enables us to arrive at conclusions with tolerable accuracy. An arbitrary classification of skin diseases once established, with clear definitions, we have only to apply these to the appearances observed to ascertain the disorder. Once master the practical difficulty of distinguishing with exactitude moist from dry râles, whether a murmur replace the first or second sound of the heart, and what is its position, and we possess a key which, with the aid of percussion, will enable us to arrive at the certain diagnosis of pulmonary and cardiac affections. But, with regard to nervous diseases, no such exactitude is attainable in the present state of the science or art of medicine. The encephalon is an aggregation of various parts, more or less connected together, the functions of which are by no means determined. In health these act in harmony, but in disease they are so irregularly disordered that, while the action of one is excited, that of another may be perverted or annihilated. Thus, nothing is more common than to observe some of the most fatal nervous diseases, such as hydrophobia, leaving after death no lesion detectable by the most careful histological examination, whilst on other occasions tumours and extensive destruction of the cerebral mass may exist, without producing any effects whatever. And yet, notwithstanding the obvious difficulties which oppose themselves to exactitude of diagnosis, careful observation, conjoined with a knowledge of physiology and pathology, will enable us to approximate closely

towards, if not actually reach, a correct opinion in the great majority of cases. Seeing, then, the necessity of possessing a knowledge of the general principles arrived at by physiologists and pathologists, in order that we may form a correct diagnosis at the bedside, I propose, in the first instance, placing these shortly before you.

"I. *Structure and Arrangement of the Nervous System.*—To the eye, the nervous system appears to be composed of two structures,—the grey or ganglionic, and the white or fibrous. The ganglionic, when examined under high powers, may be seen to be composed of nucleated corpuscles, varying greatly in size and shape, mingled with a greater or less number of nerve tubes, also varying in calibre. The important fact, with regard to these, is, that many of the corpuscles may be demonstrated to throw out prolongations, which are in direct communication with, or constitute, the central band or axis of Remak and Purkinje within the tubes. The fibrous structure may be shown to consist of minute tubes, which are smallest towards the periphery of the cerebrum, larger towards its base, and largest in the nerves. They are of three kinds, —1st, Cylindrical, as observed in the optic and auditory nerves; 2nd, Varicose, as seen in the white substance of the cerebral lobes and of the spinal cord; and 3rd, Of regular size throughout, as seen in the nerves. There are also bundles of gelatinous or flat fibres, the nature of which is much disputed, very common in the olfactory nerve and sympathetic system of nerves. There can be no doubt that some nerve tubes run into the ganglionic corpuscles, whilst others originate from them (Wagner, Kölliker.) It is even possible that the same ganglionic corpuscle may receive and give off nerve tubes, each having distinct properties, the one of conveying the influence of impressions to, and the other of conveying influences from, the nervous centres. The peripheral termination of the nerves is in loops or arcs.

"The general arrangement of the two kinds of structures should be known. By cerebrum, or brain proper, ought to be understood that part of the encephalon constituting the cerebral lobes, situated above and outside the corpus callosum; by the spinal cord, all the parts situated below this great commissure, consisting of corpora striata, optic thalami, corpora quadrigemina, cerebellum, pons Varolii, medulla oblongata, and medulla spinalis. In this way, we have a cranial and a vertebral portion of the spinal cord.

"In the cerebrum, or brain proper, the ganglionic or corpuscular structure is external to the fibrous or tubular. It presents on the surface numerous anfractuosités, whereby a large quantity of matter is capable of being contained in a small space. This crumpled up sheet of grey substance has been appropriately called the hemispherical ganglion. (Solly.) In the cranial portion of the spinal cord, the grey matter exists in masses, constituting a chain of ganglia at the base of the encephalon, more or less connected with each other and with the white matter of the brain proper above, and the vertebral portion of the cord below. In this last part of the nervous system the grey matter is internal to the white, and assumes the form of the letter X, having two posterior and two anterior cornua,—an arrangement which allows the latter to be distributed in the form of nerve tubes to all parts of the frame.

"The white tubular structure of the vertebral portion of the cord is divided by the anterior and posterior horns of grey matter, together with the anterior and posterior sulci, into three divisions or columns on each side. On tracing these upwards into the medulla oblongata, the anterior and middle ones may be seen to decussate with each other, whilst the posterior columns do not decussate. On tracing these up into the cerebral lobes, we observe that the anterior columns, or pyramidal tracts, send off a bundle of fibres, which passes below the olivary body, and is lost in the cerebellum—(*Arciform band* of Solly). The principal portion of the tract passes through the corpus striatum, and anterior portion of the optic thalamus and is ultimately, lost in the white substance of the cerebral hemispheres. The middle column, or olivary tract, may be traced through the substance of the optic thalamus and corpora quadrigemina, to be in like manner lost in the cerebral hemispheres. The posterior column, or restiform tract, passes almost entirely to the cerebellum. In addition to the diverging fibres in the cerebral hemispheres which may be thus traced from below upwards, connecting the hemispherical ganglion with the structures below, the brain proper also possesses bands of transverse fibres, constituting the commissures connecting the two hemispheres of the brain together, as well as longitudinal fibres connecting the anterior with the posterior lobes.

"II. *Functions of the Nervous System.*—The great difference in structure existing between the grey and white matter of the nervous system, would *a priori* lead to the supposition that they performed separate functions. The theory at present entertained on this point is, that, while the grey matter eliminates or evolves nervous power, the

white matter simply conducts to and from this ganglionic structure the influences which are sent or originate there.

"The brain proper furnishes the conditions necessary for the manifestation of the intellectual faculties properly so called, of the emotions and passions, of volition, and is essential to sensation. That the evolution of the power especially connected with mind is dependent on the hemispherical ganglion is rendered probable by the following facts:—1. In the animal kingdom generally, a correspondence is observed between the quantity of grey matter, depth of convolutions, and the sagacity of the animal. 2. At birth, the grey matter of the cerebrum is very defective, so much so, indeed, that the convolutions are, as it were, in the first stage of their formation, being only marked out by superficial fissures almost confined to the surface of the brain. As the cineritious substance increases, the intelligence becomes developed. 3. The results of experiments by Flourens, Rolando, Hertwig, and others, have shown that, on slicing away the brain, the animal becomes more dull and stupid in proportion to the quantity of cortical substance removed. 4. Clinical observation points out, that in those cases in which the disease has been afterwards found to commence at the circumference of the brain and proceed towards the centre, that the mental faculties are affected *first*; whereas in those diseases which commence at the central parts of the organ and proceed towards the circumference, they are affected *last*.

"The white tubular matter of the brain proper serves, by means of the diverging fibres, to conduct the influences originating in the hemispherical ganglion to the nerves of the head and trunk, whilst they also conduct the influence of impressions made on the trunk, in an inverse manner, up to the cerebral convolutions. The other transverse and longitudinal fibres which connect together the two hemispheres, and various parts of the hemispherical ganglion, are probably subservient to that combination of the mental faculties which characterizes thought.

"The spinal cord, both in its cranial and vertebral portions, furnishes the conditions necessary for combined movements; and that the nervous power necessary for this purpose depends upon the grey matter, is rendered probable by the following facts:—1st, Its universal connexion with all motor nerves. 2nd, Its increased quantity in those portions of the spinal cord from whence issue large nervous trunks. 3rd, Its collection in masses at the origin of such nerves in the lower animals as furnish peculiar organs requiring a large quantity of nervous power, as in the *triglia volitans*, *raia torpedo*, *silurus*, &c. 4th, Clinical observation points out that, in cases where the central portion of the cord is affected previous to the external portion, an individual retains the sensibility of, and power of moving, the limbs, but wants the power to stand, walk, or keep himself erect, when the eyes are shut; whereas, when diseases commence in the meninges of the cord or externally, pain, twitchings, spasms, numbness, or paralysis, are the symptoms present, dependent on lesion of the white conducting matter.

"The white matter of the cord acts as a conductor, in the same manner that it does in the brain proper, and there can be no doubt that the influence arising from impressions is carried along the tracts, formerly noticed, which connect the brain and two portions of the spinal cord together. It is now also determined, that many of the fibres in the nerves may be traced directly into the grey substance of the cord—a fact originally stated by Grainger, but confirmed by Budge and Kölliker.

"The various nerves of the body consist for the most part of nerve tubes, running in parallel lines. Yet some contain ganglionic corpuscles, as the olfactory, and the expansion of the optic nerve constituting the retina, whilst the sympathetic nerve contains in various places, not only ganglia, but gelatinous flat fibres. The posterior roots of the spinal nerves possess a ganglion, the function of which is quite unknown. These roots are connected with the posterior horn of grey matter in the cord, while the anterior roots are connected with the anterior horns. As regards function, the nerves may be considered as—1st, Nerves of special sensation, such as the olfactory, optic, auditory, part of the glosso-pharyngeal and lingual branch of the fifth. 2nd, Nerves of common sensation, such as the greater portion of the fifth, and part of the glosso-pharyngeal. 3rd, Nerves of motion, such as the third, fourth, lesser division of the fifth, sixth, facial or portio dura of the seventh, and the hypo-glossal. 4th, Sensory or mixed nerves, such as the pneumo-gastric, the accessory, and the spinal nerves. 5th, Sympathetic nerves, including the numerous ganglionic nerves of the head, thorax, and abdomen,—the exact function of which has not been determined.

"All nerves are endowed with a peculiar vital property, called sensibility, inherent in

their structure, by virtue of which they may be excited on the application of appropriate stimuli, so as to transmit the influence of the impressions they receive to or from the brain, spinal cord, or certain ganglia, which may be considered as nervous centres. The nerves of special sensation convey to their nervous centres the influence of impressions caused by odoriferous bodies, by light, sound, and by sapid substances. The nerves of common sensation convey the influence of impressions to their nervous centres, caused by mechanical or chemical substances. The nerves of motion carry from the nervous centres the influence of impressions whether psychical or physical. (Todd.) The mixed nerves carry the influence of stimuli both to and from, combining in themselves the functions of common sensation and of motion. Although the sympathetic nerves also undoubtedly carry the influences of impressions, the direction of these cannot be ascertained, from their numerous anastomosis, as well as from the ganglia scattered over them, all of which act as minute nervous centres. But there are cases where certain psychical stimuli (as the emotions) act on organs through these nerves, and where certain diseases (as colic, gall-stones, &c.) excite through them sensations of pain.

"Sensation may be defined to be the *consciousness of an impression*, and that it may take place, it is necessary,—1st, That a stimulus should be applied to a sensitive nerve, which produces an impression; 2nd, That, as the result of this impression, a something should be generated, which we call an influence, which influence is conducted along the nerve to the hemispherical ganglion; 3rd, On arriving there, it calls into action that faculty of the mind called consciousness or perception, and sensation is the result. It follows that sensation may be lost by any circumstance which destroys the sensibility of the nerve to impressions, which impedes the process of conducting the influence generated by these impressions; or, lastly, which renders the mind unconscious of them. Illustrations of how sensation may be affected in all these ways must be familiar to you, from circumstances influencing the ultimate extremity of a nerve, as on exposing the foot to cold,—from injury to the spinal cord, by which the communication with the brain is cut off, or from the mind being inattentive, excited, or suspended.

"The independent endowment of nerves is remarkably well illustrated by the fact, that whatever be the stimulus which calls their sensibility into action, the same result is occasioned. Mechanical, chemical, galvanic, or other *physical* stimuli, when applied to the course or the extremities of a nerve, cause the very same results as may originate from suggestive ideas, perverted imagination, or other *psychical* stimuli. Thus a chemical irritant, galvanism, or pricking and pinching a nerve of motion, will cause convulsion and spasms of the muscles to which it is distributed. The same stimuli applied to a nerve of common sensation will cause pain, to the optic nerve flashes of light, to the auditory nerve ringing sounds, and to the tip of the tongue peculiar tastes. Again, we have lately had abundant opportunities of seeing that suggestive ideas, or stimuli arising in the mind, may induce peculiar effects on the muscles, give rise to pain or insensibility, and cause perversion of all the special senses.

"Motion is accomplished through the agency of muscles, which are endowed with a peculiar vital property, called contractility, in the same way that nerve is endowed with the property of sensibility. Contractility may be called into action altogether independent of the nerves (Haller), as by stimulating an isolated muscular fasciculus directly. (Weber.) It may also be excited by physical or psychical stimuli, operating through the nerves. Physical stimuli applied to the extremities or course of a nerve, may cause convulsions of the parts to which the motor filaments are distributed directly, or they may induce combined movements in other parts of the body *diastaltically* (Marshall Hall),—that is, through the spinal cord. In this latter case the following series of actions take place:—1st, The influence of the impression is conducted to the spinal cord by the afferent or *esodic* filaments which enter the grey matter; 2nd, A motor influence is transmitted outwards by one or more efferent or *exodic* nerves; 3rd, This stimulates the contractility of the muscles to which the latter are distributed, and motion is the result. Lastly, contractility may be called into action by psychical stimuli or mental acts—such as by the will and by certain emotions. Integrity of the muscular structure is necessary for contractile movements; of the spinal cord, for diastaltic or reflex movements; and of the brain proper, for voluntary or emotional movements.

"Thus, then, we may consider that the brain acting alone furnishes the conditions

necessary for intelligence; the spinal cord acting alone furnishes the conditions essential for the co-ordinate movements necessary to the vital functions; and the brain and spinal cord acting together furnish the conditions necessary for voluntary motion and sensation.

"An account of the various cerebral, spinal, and cerebro-spinal functions, as they are performed separately or conjointly, belongs to the course of the Institutes of Medicine, and with these you are supposed to be familiar. It is important, however, that we dwell more at length on

"III. *The Pathological Laws which regulate Diseased Functions of the Nervous System.*—For the purposes of diagnosis and treatment, it is a matter of great importance to attend to the following generalizations:—

"(1.) *The amount of fluids within the cranium must always be the same so long as its osseous walls are capable of resisting the pressure of the atmosphere.* There are few principles in medicine of greater practical importance than the one we are about to consider,—the more so, as many able practitioners have lately abandoned their former opinions on this head, and on what I consider to be very insufficient grounds. On this point, therefore, I cannot do better than condense and endeavour to put clearly before you the forcible arguments of the late Dr. John Reid, with such other considerations as have occurred to myself.

"That the circulation within the cranium is different from that in other parts of the body, was first pointed out by the second Monro. It was tested experimentally by Dr. Kellie of Leith, ably illustrated by Dr. Abercrombie, and successfully defended by Dr. John Reid. The views adopted by these distinguished men were, that the cranium forms a spherical bony case, capable of resisting the atmospheric pressure, the only openings into it being the different foramina by which the vessels, nerves, and spinal cord pass. The encephalon, its membranes and bloodvessels, with perhaps a small portion of the cerebro-spinal fluid, completely fill up the anterior of the cranium, so that no substance can be dislodged from it without some equivalent in bulk taking its place. Dr. Munro used to point out, that a jar, or any other vessel similar to the cranium, with unyielding walls, if filled with any substance, cannot be emptied without air or some other substance taking its place. To use the illustration of Dr. Watson, the contents of the cranium are like beer in a barrel, which will not flow out of one opening, unless provision be made at the same time that air rushes in. The same kind of reasoning applies to the spinal canal, which, with the interior of the cranium, may be said to constitute one large cavity, incompressible by the atmospheric air.

"Before proceeding further, we must draw a distinction between pressure on, and compression of an organ. Many bodies are capable of undergoing a great amount of pressure without undergoing any sensible decrease in bulk. By compression must be understood, that a substance occupies less space from the application of external force, as when we squeeze a sponge, or compress a bladder filled with air. Fluids generally are not absolutely incompressible, yet it requires the weight of one atmosphere, or fifteen pounds in the square inch, to produce a diminution equal to  $\frac{1}{80000}$ th part of the whole. Now this is so exceedingly small a charge upon a mass equal in bulk to the brain, as not to be appreciable to our senses. Besides, the pressure on the internal surface of the bloodvessels never exceeds ten or twelve pounds on the square inch, during the most violent exertion, so that, under no possible circumstances, can the contents of the cranium be diminished even the  $\frac{1}{80000}$ th part. When the brain is taken out of the cranium, it may, like a sponge, be compressed, by squeezing fluid out of the bloodvessels; but during life, surrounded, as it is, by unyielding walls, this is impossible. For let us, with Abercrombie, say, that the whole quantity of blood circulating within the cranium is equal to 10—5 in the veins, and 5 in the arteries; if one of these be increased to 6, the other must be diminished to 4, so that the same amount, 10, is always preserved. It follows, that when fluids are effused, blood extravasated, or tumours grow, a corresponding amount of fluid must be pressed out, or of brain absorbed, from the physical impossibility of the cranium holding more matter. At the same time, it must be evident that an increased or diminished amount of pressure may be exerted on the brain, proportioned to the power of the heart's contraction, the effect of which will be, not to alter the amount of fluids within the cranium, but to cause, using the words of Abercrombie, 'a change of circulation' there.

"Dr. Kellie performed numerous experiments on cats and dogs, in order to elucidate this subject. Some of these animals were bled to death by opening the carotid or

femoral arteries, others by opening the jugular veins. In some the carotids were first tied, to diminish the quantity of blood sent to the brain, and the jugulars were then opened, with the view of emptying the vessels of the brain to the greatest possible extent; while, in others, the jugulars were first secured, to prevent as much as possible the return of the blood from the brain, and one of the carotids was then opened. He inferred, from the whole inquiry, which was conducted with extreme care, 'That we cannot, in fact, lessen, to any considerable extent, the quantity of blood within the cranium by arteriotomy or venesection; and that when, by profuse hemorrhages destructive of life, we do succeed in draining the vessels within the cranium of any sensible portion of red blood, there is commonly found an equivalent to this spoliation in the increased circulation or effusion of serum, serving to maintain the plentitude of the cranium.'

"Dr. Kellie made other experiments upon the effects of position immediately after death from strangulation or hanging. He also removed a portion of the unyielding walls of the cranium in some animals, by means of a trephine, and then bled them to death; and the differences between the appearances of the brain in these cases, and in those where the cranium was entire, were very great. One of the most remarkable of these differences was its shrunken appearance, in those animals in which a portion of the skull was removed, and the air allowed to gravitate upon its inner surface. He says:—'The brain was sensibly depressed below the cranium, and a space left, which was found capable of containing a teaspoonful of water.'

"It results from these inquiries, that there must always be the same amount of fluids within the cranium so long as it is uninjured. In morbid conditions these fluids may be blood, serum, or pus; but in health, as blood is almost the only fluid present (the cerebro-spinal fluid being very trifling), its quantity can undergo only very slight alterations. There are many circumstances, however, which occasion local congestions in the brain, and consequently unequal pressure on its structure, in which case another portion of its substance must contain less blood, so that the amount of the whole, as to quantity, is always preserved. These circumstances are mental emotions, hemorrhages, effusions of serum, and morbid growths. Such congestions, or local hyperæmias, in themselves constitute morbid conditions; and nature has, to a great extent, provided against their occurrence under ordinary circumstances, by the tortuosity of the arteries and the cerebro-spinal fluid, described by Magendie.

"The views now detailed had been very extensively admitted into pathology, when Dr. Burrows, of St. Bartholomew's Hospital, endeavoured to controvert them, first in the Lisleian lectures of 1843, and subsequently in a work published in 1846, entitled, 'On Disorders of the Cerebral Circulation, and on the Connexion between Affections of the Brain and Diseases of the Heart.' Dr. Burrows, however, evidently formed the most confused notions of the doctrine we are advocating; for, instead of stating it as propounded by its authors, he *actually misrepresented it*, as Dr. Reid pointed out. Thus, he is always combating the idea that bloodletting, position, strangulation, &c., cannot affect the *blood in the brain*; whereas the real proposition is, that they cannot alter the *fluids within the cranium*. By thus confounding blood with fluid, and brain with cranium, he has only contrived to overthrow a theory of his own creation.

"Dr. Burrows has brought forward several observations and experiments, which he considers opposed to the theory now advocated. His facts are perfectly correct. I myself have repeated his experiments on rabbits, and can confirm his descriptions. It is the inferences he draws from them that are erroneous. For the paleness which results from hemorrhage, and the difference observable in the colour of the brain, when animals, immediately after death, are suspended by their ears or by their heels, is explicable by the diminished number of coloured blood particles in the one case, and by their gravitation downwards in the other. That the amount of fluid within the cranium was in no way affected, is proved by the plump appearance of the brains figured by Dr. Burrows, and the total absence of that shrunken appearance so well described by Dr. Kellie.

"Neither does our observation of what occurs in asphyxia or apnoea, oppose the doctrine in question, as Dr. Burrows imagines, but rather confirms it. On this point the following observations by Dr. John Reid are valuable. He says:—'If any circumstance could produce congestion of the vessels within the cranium, it would be that of death by hanging; for then the vessels going to and coming from the brain are, with the exception of the vertebral arteries, compressed and then obstructed. These two arteries, which are protected by the peculiarity of their course through the foramina of



the transverse processes of the cervical vertebræ, must continue for a time to force their blood upon the brain, while a comparatively small quantity only can escape by the veins. Indeed, the greater quantity of blood carried to the encephalon by the vertebrals, returns by the internal jugulars, and not by the vertebral veins, which are supplied from the occipital veins of the spinal cord; and the anastomoses, between the cranial and vertebral sinuses, could carry off a small quantity of the blood only, transmitted along such large arteries as the vertebrals. And yet it is well known that there is no congestion of the vessels within the cranium after death by hanging, however gorged the external parts of the head may be by blood and serum.' This is admitted by Dr. Burrows, although he endeavours to get rid of so troublesome a fact by a gratuitous hypothesis, which will not bear a moment's examination, but for the refutation of which I must refer to the works of Dr. Reid.\*

"On the whole, whether we adopt the expressions of local congestion of change of circulation within the cranium (Abercrombie), or of unequal pressure (Burrows), our explanation of the *pathological* phenomena may be made equally correct, because each term implies pretty much the same thing. But if we imagine that venesection will enable us to diminish the amount of blood in the cerebral vessels, the theory points out that this is impossible, and that the effects of bleeding are explained by the influence produced on the heart, the altered pressure on the brain, exercised by its diminished contractions, and the change of circulation within the cranium thereby occasioned.

"I have entered somewhat fully into this theory, because, independent of its vast importance in a practical point of view, it is one which originated in, and has always been maintained by, the Edinburgh School of Medicine. Singular to say, notwithstanding the obvious errors and fallacies in Dr. Burrows' work, no sooner did it appear than the whole medical press of England and Ireland adopted its conclusions, and even Dr. Watson, in the last edition of his excellent work, also abandoned the theory of Monro, Kelly, and Abercrombie. But so far is this theory concerning the circulation within the cranium from being shaken by the attack of Dr. Burrows, that it may be said now to stand on a firmer basis than ever, owing to that attack having drawn forth the convincing reasoning and unanswerable arguments of so sound an anatomist, physiologist, and pathologist, as the late Dr. John Reid.

"(2.) *All the functions of the nervous system may be increased, perverted, or destroyed, according to the degree of stimulus or disease operating on its various parts.* Thus, as a general rule, it may be said, that a slight stimulus produces increased or perverted action; whilst the same stimulus, long continued or much augmented, causes loss of function. All the various stimuli, whether mechanical, chemical, electrical, or psychical, produce the same effects, and in different degrees. Circumstances influencing the heart's action, stimulating drinks or food, act in a like manner. Thus, if we take the effects of alcoholic drink, for the purpose of illustration, we observe that, as regards combined movements, a slight amount causes increased vigour and activity in the muscular system. As the stimulus augments in intensity, we see irregular movements occasioned, staggering, and inability of directing the limbs. Lastly, when the stimulus is excessive, there is complete inability to move, and the power of doing so is temporarily annihilated. With regard to sensibility and sensation, we observe cephalalgia, tingling, and heat of skin, tinnitus aurium, confusion of vision, *muscæ volitantes*, double sight, and lastly, complete insensibility and coma. As regards intelligence, we observe at first rapid flow of ideas, then confusion of mind, delirium, and lastly, sopor and perfect unconsciousness. In the same manner, pressure, mechanical irritation, and the various organic diseases, produce augmented, perverted or diminished function, according to the intensity of the stimulus applied, or amount of structure destroyed.

"Thus it has been shown, that excess or diminution of stimulus, too much or too little blood, very violent or very weak cardiac contractions, and inflammation or extreme exhaustion, will, so far as the nervous functions are concerned, produce similar alterations of motion, sensation, and intelligence. Excessive hemorrhage causes muscular weakness, convulsions, and loss of motor power, perversions of all the sensations, and lastly, unconsciousness from syncope. Hence the general strength

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\* "Monthly Journal," August, 1846. "Physiological, Anatomical, and Pathological Researches," No. XXV.

of the frame cannot be judged of by the nervous symptoms, although the treatment of these will be altogether different, according as the individual is robust or weak, has a full or small pulse, &c. These similar effects on the nervous centres from apparently such opposite exciting causes, can, it seems to me, only be explained by the peculiarity of the circulation previously noticed. A change of circulation within the cranium takes place, and whether arterial or venous congestion occurs, pressure on the organ is equally the result. The importance of paying attention to this point in the treatment must be obvious.

(3.) *The seat of the disease in the nervous system influences the nature of the phenomena or symptoms produced.* It is a matter of very great importance to ascertain how far certitude in diagnosis may be arrived at, and the seat of the disease ascertained. On this subject it may be affirmed that, although clinical observation combined with pathology have done much, more requires to be accomplished. As a general rule, it may be stated, that disease or injury of one side of the encephalon, above the decussation in the medulla oblongata, especially influences the opposite side of the body; whilst, if the spinal cord be affected below the decussation, the influence produced is not crossed, but direct. It is said that some very striking exceptions have occurred to this rule, but these at any rate are remarkably rare. Besides, it has always appeared to me probable that, inasmuch as extensive organic disease, if occurring slowly, may exist without producing symptoms, whilst it is certain most important symptoms may be occasioned without organic disease, even these few exceptional cases are really not opposed to the general law. Then, as a general rule, it may be said that diseases of the brain proper are more especially connected with perversion and alteration of the intelligence; whilst disease of the cranial portion of the spinal cord and base of the cranium, are more particularly evinced by alterations of sensation and motion. In the vertebral portion of the cord, the intensity of pain and of spasm, or want of conducting power, necessary to sensation and voluntary motion, indicates the amount to which the motor and sensitive columns are affected. Further than this we can scarcely generalize with prudence, although there are some cases, as we shall subsequently see, where careful observation has enabled us to arrive at more positive results.

The fatality of lesions affecting various parts of the nervous centres varies greatly. Thus the hemispheres may be extensively diseased, often without injury to life, or even permanent alteration of function. Convulsions and paralysis are the common results of disease of the ganglia, in the cranial portion of the cord. The same results from lesion of the pons varolii. But this, if it affect the medulla oblongata, where the eighth pair originates, or injury to this centre itself, is almost always immediately fatal.

(4.) *The rapidity or slowness with which the lesion occurs influences the phenomena or symptoms produced.* It may be said as a general rule, that a small lesion, for instance a small hemorrhagic extravasation, occurring suddenly, and with force, produces, even in the same situation, more violent effects than a very extensive organic disease which comes on slowly. Here, however, much will depend upon the seat of the lesion. Very extraordinary cases are on record, where large portions of the nervous centres have been much disorganized, without producing anything like such violent symptoms as have been occasioned at other times by a small extravasation in the same place. Here again the nature of the circulation within the cranium offers the only explanation, for the encephalon must undergo a certain amount of pressure, if no time be allowed for it to adapt itself to a foreign body; whereas any lesion coming on slowly enables the amount of blood in the vessels to be diminished according to circumstances, whereby pressure is avoided.

(5.) *The various lesions and injuries of the nervous system produce phenomena similar in kind.* The injuries which may be inflicted on the nervous system, as well as the morbid appearances discovered after death, are various. For instance, there may be an extravasation of blood, exudation of lymph, a softening, a cancerous tumour, or tubercular deposit, and yet they give rise to the same phenomena, and are modified only by the circumstances formerly mentioned, of degree, seat, suddenness, &c. Certain nervous phenomena also are of a paroxysmal character, whilst the lesions supposed to occasion them are stationary or slowly increasing. It follows, that the effects cannot be explained by the nature of the lesions, but to something which they all have in common; and this, it appears to me, may consist of,—1st, Pressure with or without organic change; 2nd, More or less destruction or

dysorganisation of nervous centre. Further, when we consider that the same nervous symptoms arise from irregularities in the circulation from increased as well as diminished action, sometimes when no appreciable change is found, as well as when dysorganisation has occurred, the theory of local organisations in the nervous centres seems to be the most consistent with known facts. That such local organisations also frequently occur during life without leaving traces demonstrable after death, is certain; whilst the occurrence of momentary changes, or other hypothetical conditions which have been supposed to exist, have never yet been shown to take place under any circumstances.

## A PSYCHOLOGICAL PROBLEM.

CHARLES HARRY AUSTIN, a retired Lieutenant in the army, was recently tried at Swansea for manslaughter. The prisoner is well known in London, as "*Capitaine Achery*," for his attendance at public meetings, and demonstrations of his "*triangular theory*," in the public parks of the metropolis. He is a man of means—a magistrate for Worcestershire, and of education—but an enthusiast. He stood indicted for causing, by quack treatment, the death of Matthew Tingle, a collier, who had been scurged in a mining explosion at Aberdare. On the 12th December, the prisoner came to the house of Tingle, and stated that he was a "*doctor from Llanabystum*," who had orders from the owner of the mine to treat the suffering collier medically. Tingle was then in the dangerous stage which follows extensive scurving. The accident had removed the skin off from a large portion of the body. The regular doctor of the mining-works considered that he "*had a chance*." The prisoner ordered all the plasters to be removed, so as to expose the raw surface to the air; he placed a lamp of peculiar construction under the man's nose, to make him breathe hot air, and had his limbs smartly agitated by attendance. The collier died in a few hours afterwards; and his friends swore that this treatment, especially the exposure of the wounds and the application of the lamp, accelerated the death, though he could not be sure that the patient would otherwise have lived. The coroner for the crown admitted that the prisoner's motive was good; but urged that, by acting with "*ignorance, or gross negligence, or misconduct*," he had, through accelerating the death, been guilty of manslaughter. The prisoner confessed his two offences at his side was a lamp of his own "*invention*," and before him was a pile of antique folios and quartos. He spoke with fluency, and in an effective manner, for an hour and a half; and grounded his defence on the most ludicrous mixture of the expanded physical dogmata of the alchemists and schoolmen of the ante-Reformation times, with uninterpereted modern science and Biblical lore. He started from the time-worn axiom, that "*Nature abhors a vacuum*," the amazing anatomical specialty that there is "*a circulation of air between the peritoneum and the bones*;" and the still assumption that, by means of his lamp, he can "*remove the atmospheric trappings from the human surface*." These points he worked up with quotations from his old authors, and from the Bible, and with some remarks of really striking sense, into an extraordinary web of defence. At the time when the colleges were removed from Oxenbridge to Oxford "*by Alfred the Great*," there was "*a putrefaction in literature*;" and even now "*the treatment of disease goes on rules laid down prior to the Reformation*." In Aristotle's first book—"*On Validity*"—the Stagyræ says, "*there is falsehood*;" on that foundation the prisoner would stand or fall. Holding up a feather, he referred to the common physiological tenet that some birds have the power of lessening their specific gravity by extending the quill part of their feathers of the air in them; and then he declared that, by putting the feather down Tingle's throat, he contributed to lighten the circulation of air between the peritoneum and his bones. The Bible says, in Psalm cii. verse 5, "*By reason of my growling*;"—"*that the growling is the same thing with the rattles in Matthew Tingle's throat*." Towards the end of his extraordinary effusion, the prisoner referred with tact to subjects which would influence a Welsh jury,—his opposition to the introduction of Rural Police; his magistracy; his temperate life—the life of an inventive genius; and, above all, to his descent from Prince Llewellyn and Owen Tudor. The jury gave an hour's deliberation to their verdict, and then found the prisoner "*Not guilty*;" whereupon the spectators in court shouted applause.

disorganization of nervous texture. Further, when we consider that the same nervous symptoms arise from irregularities in the circulation from increased as well as diminished action, sometimes when no appreciable change is found, as well as when disorganization has occurred, the theory of local congestions in the nervous centres seems to me the most consistent with known facts. That such local congestions do frequently occur during life, without leaving traces detectable after death, is certain; whilst the occurrence of molecular changes, or other hypothetical conditions which have been supposed to exist, have never yet been shown to take place under any circumstances.

### A PSYCHOLOGICAL PROBLEM. (?)

CHARLES HENRY ACHERLY, a retired lieutenant in the navy, was recently tried at Swansea for manslaughter. The prisoner is well known in London, as "Captain Acherly," for his attendance at public meetings, and demonstrations of his "triangular theory," in the public parks of the metropolis. He is a man of position—a magistrate for Worcestershire, and of education—but an enthusiast. He stood indicted for causing, by quack treatment, the death of Matthew Tingle, a collier, who had been scorched in a mining explosion at Aberdare. On the 12th December, the prisoner came to the house of Tingle, and stated that he was a "doctor from Lancashire," who had orders from the owner of the mine to treat the suffering collier medically. Tingle was then in the dangerous stage which follows extensive scorching. The accident had removed the skin off from a large portion of the body. The regular doctor of the mining-works considered that he "had a chance." The prisoner ordered all the plasters to be removed, so as to expose the raw surface to the air; he placed a lamp of peculiar construction under the man's nose, to make him breathe hot air, and had his limbs smartly agitated by attendants. The collier died in a few hours afterwards; and Dr. Davies swore that this treatment, especially the exposure of the wounds and the agitation of the limbs, *accelerated* the death, though he could not be sure that the patient would otherwise have lived. The counsel for the crown admitted that the prisoner's motive was good; but urged that, by acting with "ignorance, or gross negligence, or misconduct," he had, through accelerating the death, been guilty of manslaughter. The prisoner conducted his own defence: at his side was a lamp of his own "invention," and before him was a pile of antique folios and quartos. He spoke with fluency, and in an effective manner, for an hour and a half; and grounded his defence on the most ludicrous mixture of the exploded physical dogmata of the alchemists and schoolmen of the ante-Baconian times, with misinterpreted modern science and Biblical lore. He started from the time-worn axiom, that "Nature abhors a vacuum;" the amusing anatomical specialty that there is "a circulation of air between the periosteum and the bones;" and the droll assumption that, by means of his lamp, he can "remove the atmospheric tonnage" from the human surface. These points he worked up with quotations from his old authors, and from the Bible, and with some remarks of really striking sense, into an extraordinary web of defence. At the time when the colleges were removed from Cricklade to Oxford [by Alfred the Great], there was "a putrefaction in literature;" and even now "the treatment of disease goes on rules laid down prior to the Reformation." In Aristotle's first book—"On Vaquity"—the Stagyrte says, "there is voidness;" on that foundation the prisoner would stand or fall. Holding up a feather, he referred to the common physiological tenet that some birds have the power of lessening their specific gravity by exhausting the quill part of their feathers of the air in them; and then he declared that, by putting the feather down Tingle's throat, he contributed to lighten the circulation of air between the periosteum and his bones. The Bible says, in Psalm cii. verse 5, "By reason of my groaning"—"that (the groaning) is the same thing with the rattles in Matthew Tingle's throat." Towards the end of his extraordinary effusion, the prisoner referred with tact to subjects which would influence a Welsh jury,—his opposition to the introduction of Rural Police; his magistracy; his temperate life—the life of an inventive genius; and, above all, to his descent from Prince Llewellyn and Owen Tudor. The jury gave an hour's deliberation to their verdict, and then found the prisoner "Not guilty;" whereupon the spectators in court shouted applause.

FRONTISPIECE DER UNIVERSITÄT ZÜRICH

AN DER UNIVERSITÄT ZÜRICH

1843



## BETHLEM HOSPITAL.\*

(WITH AN ILLUSTRATION.)

THIS ancient institution (one of the first, if not the oldest, asylums for lunatics in Europe) was founded in 1247, during the reign of Henry III., by Simon Fitzmary, a sheriff of London, at Bishopsgate, when it was designated the Priory of Bethlehem. At the dissolution of the religious houses, the property was seized by Henry VIII., who in 1547 granted the Priory, with all its revenues, to the Corporation of London; from which time, it was appropriated as a hospital for the cure of lunatics. Owing to the limited income the institution possessed, the usefulness of this charity was necessarily circumscribed, until the year 1675; when, by the liberality of benevolent individuals, a splendid building was erected in Moorfields for the reception of 152 insane patients. Tradition reports that the design was taken from the Tuileries; which so incensed the "grande monarque," Louis XIV., when he heard his regal château had been made the model of a madhouse in London, that he ordered a plan of St. James's palace to be taken for offices of the meanest nature. Over the gates of the old hospital, constructed in Moorfields, the two celebrated statues were placed of

\* Physicians: Dr. Monro; Sir A. Morison. Surgeon: W. Lawrence, Esq. Resident Medical Officer: Dr. W. Wood.

A committee of governors, along with the physicians, meet at the hospital every Friday forenoon, for the reception of new patients, who are generally admitted, if proper objects of charity, excepting the following cases:—

1. Those lunatics who are possessed of property sufficient for their decent support in a private asylum.
2. *Those who have been insane for more than twelve months.*
3. Those who have been discharged uncured from any other hospital for the reception of lunatics.
4. Female lunatics who are with child.
5. Lunatics in a state of idiocy, *afflicted with paralysis*, or with epileptic or convulsive fits.
6. Lunatics having the venereal disease or the itch.
7. Lunatics who are blind, or so weakened by age, or by disease, as to require the attendance of a nurse, or to threaten the speedy dissolution of life, or who are so lame as to require the assistance of a crutch, or a wooden leg.

Previous to the admission of any individual into Bethlem Hospital, a certificate of insanity, signed by a legally qualified medical practitioner stating that the person, for whom application is made, is a lunatic, must be presented to the committee; and as only one medical gentleman is required to sign that important document, he must mention the nature of his qualification, and the college from whence he obtained a diploma to practise, according to the subjoined form:—

_____	Fellow	} Of the Royal College of Physicians, London.
_____	Licentiate	
_____	{ Graduate in Medicine of the British University of _____	
_____	Fellow	} Of the Royal College of Surgeons of England.
_____	Member	
_____	{ Apothecary duly authorized to practise by the Apothecaries' Company, London.	

The medical practitioner who signs this certificate, is requested to write his name against the proper denomination.

The commissioners in lunacy might adopt a similar proceeding with advantage, and require all parties signing the medical certificate of insanity, to give in full the nature of their qualification, as now followed at Bethlem Hospital, which institution is not within the commissioners' jurisdiction.

Melancholy and Raving Madness, sculptured by Caius Gabriel Cibber, the father of Colley Cibber the comedian; these are still seen in the vestibule of the modern structure in St. George's Fields, Lambeth.

Notwithstanding the addition of wings to the original building in Moorfields, it was found inadequate to the increasing claims made for admission within its walls; hence, in 1812, the first stone of the present edifice was laid, to contain 198 lunatics. In August, 1815, the new hospital, being completed, was opened for the reception of patients; nevertheless, like the old institution in the city of London, it was soon found inadequate for the wants of an increasing population. The charity having now, however, ample funds at their disposal, the governors resolved to build additional dormitories for 166 inmates; these were accordingly commenced in July, 1838, and finished about two years afterwards. Although the accommodation afforded in the new hospital was thus made considerably greater than previously, two other wings, chiefly for convalescent patients, were added in 1845; whereby, also, a better classification of the lunatics could be accomplished. Along with these additions, the central dome which now towers above all the neighbouring buildings, was erected, in 1848, to serve as a chapel for patients and residents.

In consequence of the various additions thus made to Bethlem Hospital, the institution is capable of accommodating 450 inmates; although the average number of patients, usually under treatment, seldom exceeds 400, including the criminal and the incurable lunatics.

The medical staff of the hospital consists of two physicians, viz., Dr. Monro and Sir Alexander Morison; one surgeon, Mr. Lawrence; and a resident medical officer, Dr. Wood, who alone resides on the premises. Consequently, during twenty-two out of the twenty-four hours of every day, on that gentleman rests the responsibility of superintending the medical treatment ordered by his superior officers, for so large a population; as there are neither house-surgeons nor resident pupils, as in many foreign lunatic asylums, or even some English establishments.

Bethlem is a hospital for the cure of mental diseases, not an asylum for lunatics. Although a limited number of incurable insane patients now reside within its walls, in consequence of a valuable estate in Lincolnshire having been left for the express purpose of maintaining incurable and dangerous lunatics, a large proportion of the patients under treatment are recent cases, whose mental malady has not been of long continuance; and no lunatic is admitted who has continued more than one year insane. In consequence of this regulation, the annual number of admissions is generally considerable: and the character of the maladies, affecting the patients under treatment, is more acute, and often exhibits very different types of disease from those usually manifested by the inmates of county lunatic asylums.

During the year 1850, the number of curable lunatic patients admitted into Bethlem Hospital, was 344, of whom 135 were males, and 209 females; thus giving a preponderance of 74 in the latter sex, or 54 per hundred. The number of patients discharged cured during the same period, amounted to 197, consisting of 74 men and 123 women; being at the rate of 57 per cent. of cures, which forms a high ratio, and is considerably beyond the amount discharged convalescent in previous years. Amongst the curable patients, the number of deaths was 31, which exceeded the usual average. This arose chiefly from the circumstance, that last year many individuals were received into the house almost in a dying state, through motives of charity. Much relief was thus given to the relatives and families of the afflicted sufferers, as well as comfort to the patients themselves. Besides the 31 deaths now enumerated, 4 incurable and 6 criminal lunatics died in 1850; so that 41 is the total number of fatal cases during the past year.

Speaking generally, 13 of the total deaths were classified as the immediate consequence of disease of the head and nervous system, 3 of which arose from general paralysis. This fact deserves notice, seeing that the malady is considered of less frequent occurrence in England than on the continent; especially if London be compared with Paris. Sixteen patients died from affections of the thoracic organs; of whom 6 were carried off by phthisis, and 3 by that rare form of disease,—except amongst the insane,—gangrene of the lungs. Respecting this unusual morbid change of structure in the respiratory organs, it may be interesting to mention, that the three instances all occurred in male patients; and as two had been only four weeks in the hospital, the other about eight months, the mental disease, consequently, had not likely been of long standing; whilst neither of the patients were old men, one being 45, another 41,

and the third in his thirtieth year. *Exhaustion* is reported as the cause of death in nine cases. This expression is too indefinite; and might, we think, be generally superseded by more precise phraseology in a hospital report regarding disease amongst lunatics.

"Another interesting feature connected with the insane patients admitted during the last year into Bethlem Hospital, is the *apparent cause which produced mental disease*. This constitutes an important subject of investigation in all complaints, but especially in those of the mind; and as minute inquiries are always made respecting the above point, when patients enter this institution, much curious and instructive information is often obtained.

"As it would be incompatible with the present brief sketch of Bethlem Hospital, to enumerate every particular cause producing insanity in the 344 patients admitted during the year 1850, a short summary, with a few illustrations, will suffice to show the chief influences which appeared to produce the attacks of mental alienation. Speaking generally, one half of the cases, in both sexes, were ascertained to have arisen from moral causes. Anxiety appearing the most frequent influence; 20 women and 22 men being so classed. Grief at the death of friends was reported to have produced insanity in 18 females, but in only 2 men. Love caused madness in 12 females; but not a single instance occurred amongst the male patients; whilst religion was assigned as the apparent cause of mental disease in 8 women and in 6 men. Various other moral agents might be also enumerated, which, however instructive, would be tedious to particularize; nevertheless, one or two curious examples of the powerful effect often produced upon weak human minds by transitory influences may be mentioned, as they show how easily the mental faculties are disordered, and sometimes even completely upset, by temporary impressions, doubtless strongly acting at the time upon the nervous system, and a susceptible constitution. Thus, two men became mad from the fear of being attacked by cholera, and one from political excitement. Two women, on the other hand, were deprived of reason from living with insane persons; one from attending a singing-class; another female lost her senses from terror at the revolutionary disturbances in Paris; whilst a fifth became insane from the excitement of travelling, for the first time, by railway.

"Amongst the physical causes producing insanity, intemperance was reported as the most frequent, especially in men; nine cases having been met with in that sex, while eight occurred amongst the female patients, although the latter were more numerous. Bodily illness produced madness in 13 women, but only five instances occurred amongst the male inmates. Eight cases of puerperal insanity were admitted, and three arose from lactation; four from change of life; two from uterine disturbance; and one female was reported to have gone mad from her recent marriage. Again, amongst the male patients, four were stated to have become lunatics from solitary sexual excess; three from exposure to a hot sun; one from the disappearance of an accustomed eruption; another in consequence of an attack of cholera; whilst one poor fellow became insane from severe sea-sickness. Lastly, amongst the whole 135 male lunatics admitted, 39 cases were ascertained to have hereditary tendency to insanity, which makes about 29 per cent.; whereas, amongst the 209 female patients, 67 exhibited hereditary tendency to mania, being at the rate of 32 per cent. on the admissions; thus proving that mental diseases, besides being more frequent in women, are likewise transmitted to the offspring in a higher proportion amongst them than in the opposite sex.

"In addition to the above summary of the chief causes which apparently produced mental alienation in the various individuals admitted into Bethlem Hospital, it may be interesting to mention, especially as the frequently severe character of the cases is thereby manifested, that more than half the male patients, or 76 of the 135 admitted, were classed as violent cases, most being likewise dangerous either to others or themselves. Farther, amongst the 209 female lunatics also admitted during 1850, nearly one-half, or 100, were enumerated in the same category, of whom 90 were decidedly dangerous lunatics. It is also worthy of special notice, that 58, or nearly one half of the male patients received, were classed as suicidal; of whom 14 had actually endeavoured to destroy themselves previous to their admission. Again, amongst the 209 female lunatics, almost one-half, or 103, were ascertained to be suicidal patients, of whom 28 had attempted suicide prior to becoming inmates of this establishment.

The above interesting facts are now briefly mentioned, not only to show the forms



of mental disease generally met with in the curable wards of Bethlem Hospital, but also to prove, that unlike most public receptacles for lunatics, particularly county asylums, this institution is, in great part, appropriated for the reception of recent cases of insanity, and therefore constitutes a hospital for the cure of insane patients, rather than a refuge for the hopeless victims of that terrible calamity. Hence, those who have remained more than one year within its walls, without receiving benefit, are then discharged as uncured, in order to be replaced by others more recently attacked with insanity. Although relatives may be sometimes inconvenienced by having their afflicted friends thus sent home before they are convalescent, and with perhaps slighter hopes of improvement than existed previous to admission, it ought to be always remembered that, during one year at least, and occasionally even for fifteen or eighteen months, such patients have been maintained and treated gratuitously; and although they no longer receive the benefits of this charity, other fellow-creatures equally, or even more severely afflicted, then occupy the recently evacuated dormitories. By this arrangement, a larger number of lunatics are annually received, than could be otherwise admitted; and in this way the utility of the institution becomes more extensively diffused. As every English county now has, or ought to possess, an asylum for the reception of its lunatic poor, the regulations in force at Bethlem Hospital render its benefits more generally useful, notwithstanding instances may occasionally occur where a rigid adherence to the spirit of the rules may prove inconvenient to individuals.

Bethlem, being an hospital appropriated chiefly for recent cases of insanity, whilst the criminal and incurable lunatic patients also furnish numerous illustrations of chronic and protracted instances of mental disease, supplies an excellent field for the study and investigation of mania in every variety. Until recently, medical students could nowhere else in the metropolis obtain clinical instruction and practical knowledge respecting the treatment of insanity, except at this hospital. But even here, owing to the very high fee charged for permission to attend the physicians, and as only three pupils could be entered at the same period, the doors of the institution became almost wholly shut to the general body of the profession; so that few students, excepting those specially intending to treat mental diseases, were induced to avail themselves of the means of instruction here afforded to them.

About nine years ago, Dr. Webster, then a governor of the hospital, brought the subject of allowing medical pupils greater facilities, when attending in the wards of the institution, before the managing authorities. Considerable discussion ensued upon his proposition, which it now seems wholly unnecessary to detail. Nevertheless, the agitation, thus commenced, ended ultimately in throwing open the portals of this large charity to all medical students who might feel anxious to obtain knowledge respecting the treatment of insanity, and to witness the practice of the physicians; the admission fee for each term—extending to about four months—being reduced to three guineas; whilst, in the summer season, clinical lectures are given by one of the medical officers. During last year, Dr. Monro lectured to the pupils, of whom generally about ten attended very regularly. In the ensuing summer term, Sir A. Morison will probably undertake that duty, as he did during 1849. Hence, no professional person can complain that he is unable to learn the nature, symptoms, treatment, and pathology of mania; for not only Bethlem Hospital, but St. Luke's, and the Hanwell Asylum, are now accessible to properly qualified applicants.

Notwithstanding these facilities for studying insanity, the numbers likely to take advantage of the ample opportunities at present available, will not, probably, be numerous, until the licensing medical corporations require from all aspirants for their honours, practical proofs that they are conversant with diseases of the mind as well as of the body. Formerly, it was sometimes said to be useless to insist on candidates for diplomas from the Colleges possessing any knowledge of mental diseases, as no place was open for obtaining such knowledge. Now, others even assert it to be unnecessary to enter hospitals for the insane, as the Colleges do not examine on insanity, and there is plenty to learn besides. Such reasoning may be agreeable to the inactive student; but it only shows the necessity which exists of medical colleges, and public bodies, altering their system, especially in reference to medical officers entering the army and the East India service. Indeed, a rumour prevails, that an intention exists of requiring from the future surgeons appointed to the Honourable Company, a certificate of having attended at a public lunatic institution, where they have had proper opportu-

nities of acquiring an adequate knowledge of the management of mental diseases. This would be a very judicious proceeding; and however necessary for those filling military medical appointments, it is still more essential for civil practitioners; especially as they are liable, at any time, to be called upon to attend cases of madness, and sometimes on an emergency; which duty they should be as much qualified to undertake, as to treat any severe attack of fever, an accident, or aconchment. Besides this, if both legally and medically conversant with the subject of insanity, the physician or surgeon would be then fully prepared to enter courts of justice, when called as a witness in cases *de lunatico inquirendo*. He would then be able both to speak confidently, as well as scientifically, respecting the symptoms and condition of the individual under investigation, instead of being sometimes brow-beaten by astute barristers, who even consider it a great triumph if they can invalidate the evidence of "doctors," by making them give obscure answers to difficult questions, and so puzzle the court and jury through mystifications. This an experienced practitioner ought to be fully qualified to clear up or explain, with credit to himself, and with advantage to the afflicted lunatic.

Elaborate and varied statistical data are annually prepared, containing many instructive particulars respecting the curable patients under treatment, during the year. These tables were commenced, in their present form, in 1843, by Dr. Webster, who arranged the plan adopted, and compiled the different returns for that and the succeeding year, when they were printed for the use of the governors, along with the Report of the General Committee of Management. Exactly parallel statements have been drawn up regularly ever since they were commenced, more recently by the resident medical officer, Dr. Wood, and these are now distributed to the governors along with the Physicians' Annual Report. As it would be tedious to enumerate the different subjects embraced in these official documents—amounting to thirty-five in number,—the reader need be only now informed, that they contain, amongst other particulars, the condition of the inmates admitted, their former occupations, the assigned causes of their disease, and whether dangerous, violent, or suicidal patients. The symptoms and treatment, also the apparent cause of death, the numbers discharged uncured, or sent home convalescent, are carefully recorded. The influence which age, season of the year, duration of the attack previous to admission, the patients' domestic condition, degree of education, nativity, and religious persuasion, have exercised upon the disease, are likewise registered; besides other data of much value to the student and medical practitioner. As these tables have now been continued, on the same model, for eight consecutive years, and already form a large collection of important information, they will every day become of greater value to psychologists.—*Lon. Jour. of Med.*

#### EVIDENCE OF A LUNATIC TAKEN IN A CASE OF MANSLAUGHTER IN A LUNATIC ASYLUM.

In the Central Criminal Court, Samuel Hill surrendered to take his trial before Mr. Justice Coleridge and Mr. Justice Cresswell, for the manslaughter of Moses James Barnes.

Mr. Clarkson and Mr. Bodkin conducted the prosecution, instructed by Mr. Under-sheriff Law, the solicitor to the Commissioners in Lunacy. The prisoner was defended by Mr. Collier and Mr. Parnell.

Mr. Clarkson, in opening the case to the jury, said that he and his learned friend appeared by direction of her Majesty's Commissioners in Lunacy, for the purpose of laying before them the facts upon which this indictment was founded, and upon which the grave charge of manslaughter was preferred against the prisoner at the bar. An offence of this description was at all times looked upon as most serious, but, in the present instance, the offence was aggravated by the fact, that the unfortunate deceased was a lunatic patient in an asylum, and that the prisoner was a keeper, placed over him, whose duty it undoubtedly was to have treated an unfortunate person in that condition with the utmost kindness and attention. He need hardly observe, that, under these circumstances, the inquiry into which they were about to enter was one of the very greatest public importance, and it appeared to him that the commissioners had not only performed their duty in adopting the present proceeding, but that they would

have neglected their duty to the public if they had not done so. The learned counsel then proceeded to state the facts of the case, and he informed the jury that he should be compelled to call one of the patients who was present at the time the fatal attack was made upon the deceased, and who he should, under the sanction of their lordships, offer as a competent witness upon the present occasion.

The following evidence was then adduced:—

William Muncaster deposed that he was an attendant in Mr. Armstrong's asylum at Peckham, and was employed in the infirmary for some time, and the prisoner then took his place. There were generally about seven patients who slept in the infirmary; but when witness left the infirmary, there were about nine or ten, and the prisoner had the charge of them all during the day, and he slept in a room close to them at night. The patients were left at night entirely by themselves. The patients in the infirmary were generally of an inoffensive kind. Witness knew the deceased. He had been a patient in the asylum since March, 1850. He was one of the patients in the infirmary. He died on the 2nd of January. Witness first heard that he had received some injury on the 27th of December. The prisoner gave him the information, and wished him to go and look at the deceased, as he thought he had received some injury. He went to the infirmary, and while the deceased was in the act of changing his shirt, he noticed that his left shoulder looked as though it were broken, or out of joint, and there was a swelling on the shoulder the breadth of a man's hand. The prisoner said he could not imagine how it had happened, and witness remarked that he must have had a severe fall to have caused it, and that it must have been done two or three days. The prisoner then said that the doctor must be made acquainted with it directly, and at that moment Mr. Burton, one of the medical officers, came in. He saw the prisoner often during the three or four preceding days, and he made no communication to him respecting the deceased; and if he had been aware of any injury happening to a patient, it was his duty immediately to have given information to the medical gentleman who resided in the establishment. Witness had seen the deceased on the previous day. It was the duty of the prisoner to dress him, or to see that he was dressed, and it was also his duty to wash him. The deceased was a sullen, obstinate person.

Cross-examined.—The infirmary was upstairs, and the prisoner was the sole attendant in it; but witness went there occasionally, and he could see what the patients were about. The prisoner's conduct towards the patients always appeared to be very kind and attentive. Some of the patients slept out of the infirmary, and the prisoner had to take care of them also. The prisoner was assisted by some of the patients to take care of the others. Attwood, Taylor, and Donnelly were those who were so employed. He did not know that they washed or dressed the patients, but they assisted in scouring the floors, carrying things down from the bed-rooms, and he had occasionally seen them help to dress the patients, and also help to feed them. The attendant was sometimes obliged to leave the patients, but he did not think he was ever away so long as half an hour. Attwood and Donnelly laboured under delusions. Donnelly was under the delusion that spirits were continually about him, and, so far as he was aware, that delusion was never absent from him. The delusion was, that he had spirits continually about him; that he had spirits in his ears, and that the spirits had lost their lips and noses. Attwood, the other patient, was very excitable, but he was not aware that he laboured under any particular delusion. Deceased was a gloomy, sullen kind of man, and he had frequently heard him make use of very bad language, not only to himself, but to the other attendants. The prisoner always appeared to have acted with forbearance both towards him and the other patients.

Re-examined.—The patients were usually washed after breakfast, about half-past nine o'clock. The water was fetched either by the attendant or by one of the patients, if the attendant chose to send him. He never upon any occasion saw a patient dressing another patient alone and in the absence of the attendant.

By the Court.—Two or three days before the 27th December he heard the deceased complain of having the sensation of having a board in his stomach, and he wished witness to take it out.

By Mr. Bodkin.—He laboured under the delusion that he had boards in his stomach and back.

Mr. J. T. Burton deposed that he was the medical superintendent to Mr. Armstrong's establishment at Peckham. It was a private asylum. He knew the deceased. He came to the establishment on the 30th March, 1850. Witness first heard he had received some injury on the 27th December. The prisoner reported the fact to him

about ten o'clock in the morning. Witness immediately proceeded to the infirmary ward, and the prisoner stripped the deceased, and he immediately observed that the left arm was fractured close under the shoulder-joint, and the joint was very much bruised and inflamed. There was also a mark on the arm as if produced by a grasp. The bruises extended all round the chest. In witness's opinion these appearances were attributable to violence, such as a fall upon the shoulder—not an accidental fall—but a fall occasioned by some other person. Witness ordered deceased to be put to bed, and sent to Mr. Fidler, the resident surgeon. He remarked to the prisoner that it must have occurred two or three days, and the prisoner replied that he had been complaining of having wounds on his shoulder, but he was always talking nonsense of that sort, and he took no notice of it. Witness told him he must have had a violent fall, and the prisoner said he knew nothing about it. The deceased could not have dressed himself on the previous day, on account of the injury. In witness's opinion, at the time he saw the injury, it must have been at least of three days' standing, and he did not think that any person who dressed him could have failed to observe the injury. The deceased could not have raised his arm at all after receiving the injury, and it must have been perfectly useless to him. It would have been the prisoner's duty to report any accident to him immediately.

By Mr. Collier.—Witness went into the infirmary every day himself, and on the 26th December he looked at the deceased's head, but did not observe anything the matter with his shoulder at that time. The deceased laboured under the delusion that his belly was as big as a butt. Witness never had any occasion to complain of the conduct of the prisoner. The deceased never made any complaint to him. The prisoner appeared very anxious about the injury. The memory of the deceased was affected. He was capable of giving a correct answer to a question, but was certainly a lunatic in the ordinary meaning of the term. Witness was aware that Attwood, Donelly, and Taylor were in the habit of assisting the prisoner, and he had seen them arranging the dress of the other patients, but he did not remember having seen them feeding them. Donelly laboured under a delusion, but he was not aware that Attwood or Taylor laboured under any particular delusion. The delusion of Donelly was always present in his mind when his attention was directed to it, and witness had never known him free from that delusion. Attwood was incapable of carrying on a connected conversation, and was, at times, very abusive, and of very irritable temper. Taylor was a man of weak mind, and incapable of taking care of himself; and they were both lunatics, and unfit to go at large. Donelly was decidedly a lunatic in the ordinary sense of the term.

By Mr. Clarkson.—Barnes was able to give a rational account of an ordinary transaction. With respect to Donelly, he laboured under a delusion that he had spirits in his head, but, in his opinion, he was quite capable of giving a rational account of any transaction that passed before his eyes, and he had always found him able to give an account of anything that had happened to him, and he was always rational, except with regard to the delusion of having spirits in his head, and on that account only he considered him a lunatic. In every other respect he looked upon him as a perfectly sane man.

Dr. Hill deposed that he formerly occupied the office filled by Mr. Burton, who succeeded him. Witness was at the asylum on the 27th of December, and found the deceased was suffering from a fractured arm, and, according to his opinion, that injury had been occasioned by a severe fall on the back part of the shoulder, and that it could not have arisen from a mere ordinary fall by the man's own weight. The deceased was rather tall, but a very spare man, and at this time he was in a very feeble state. Witness put some questions to the deceased, and he told him how he had received the injury, and by whom it had been inflicted. The prisoner shortly afterwards came into the room, and witness said to him, "This is a sad occurrence, the man's arm is broken." The prisoner replied, "I assure you I know nothing about it." Witness said, that the deceased said he had done it, and Donelly said that he saw him do it. The prisoner replied that it was false, and he had never lifted his hand against him. Donelly then interfered, and said, "You know you did do it. You took hold of him in this way." Donelly then laid hold of the prisoner as if to show him how it had happened, and the prisoner again declared that what he had stated was false. Witness remarked that the injury must have been inflicted several days before, and the prisoner said he could assure him that he knew nothing of it until that morning. The conversation of the deceased at this time was quite rational, and he seemed

to understand perfectly the conversation which passed between him and the prisoner. Witness had had his attention directed to the insane for some years, and his experience had taught him that persons of unsound mind would bear personal injury and pain without complaining.

By Mr. Collier.—The memory of an insane person was not necessarily affected; it frequently was, and it frequently was not. In a great number of cases the memory certainly was affected. Madness was generally accompanied by a great degree of irritability in the brain. In cases of acute madness, the ideas would succeed each other much more rapidly than in a sane subject. A man might labour under a particular delusion without that delusion affecting his mind particularly upon other subjects; but in most cases where such a delusion existed, the mind was certainly to some degree affected upon other subjects. The only delusion that Barnes appeared to labour under was, that his stomach was as full as a butt, and could not contain any more, and this was the chief reason why he refused to take food. It was difficult, in some cases, to ascertain the extent of a madman's delusion; and they frequently succeeded in concealing their delusions from a medical man, particularly when they become aware that those delusions were the ground for their detention. He had known cases where a madman had pretended that he no longer laboured under a particular delusion, in order that he might obtain his liberty. It was also common for certain classes of madmen to exhibit a great deal of dissimulation. Before Barnes was admitted to the asylum he had refused to take food, and it was necessary to feed him all the time that he was in the establishment. Douelly was, in his opinion, in the strict sense of the word, a lunatic. He had a peculiarity of manner, but he was not excitable. Witness had questioned him repeatedly upon the subject of his delusions about spirits, and he always found him labouring under the same delusion. When witness asked the deceased who had hurt his arm, he replied, "The keeper;" and when he asked him which keeper, he said he did not know, or he could not recollect his name. He then mentioned the names of two keepers, and deceased said they were not the men; and he then asked him if it was Hill, and he replied that it was.

By Mr. Bodkin.—The deceased, from his obstinacy and other circumstances, was undoubtedly a troublesome patient.

Mr. A. Poland deposed that he was assistant-surgeon at Guy's Hospital, and demonstrator of anatomy at that institution. On the 3rd of January last he made a post-mortem examination of the body of the deceased. The witness described the nature and extent of the injuries the deceased had received. There were extensive bruises on both sides of the body, the left arm was fractured, and the lower portion of the bone driven completely up into the arm-pit. The sixth and seventh ribs on the right side, directly opposite, were also broken, as well as the eleventh and twelfth ribs, and the broken portions had penetrated the lining membrane of the chest, and had produced extensive inflammation. The head presented the ordinary appearance in the post-mortem examination of lunatics. The substance of the skull was thickened, and the brain partly absorbed. In witness's opinion the injuries had been inflicted between the period of four to ten days preceding, and in his opinion they were all sustained at the same time, and that they were the result of great and inordinate violence, and could not have been occasioned by a simple fall, or by the man himself. The injuries he considered might have been occasioned by the deceased being tripped up and thrown to the ground, but it appeared to him that when he so fell the person who had thrown him must have fallen on him, and this would be the most likely mode for such injuries to have been received. The injuries the deceased had received were undoubtedly the cause of death; but the immediate cause of death was exhaustion consequent upon these injuries.

By Mr. Parnell.—The head of the deceased presented all the indications of his being a confirmed lunatic. The lungs of the deceased were diseased from long standing consumption. The double character of the injuries led him to believe that the deceased could not have occasioned them himself by a fall.

Mr. J. S. Flower, another surgeon who assisted on the *post-mortem* examination, confirmed the testimony of Mr. Poland with regard to the nature of the injuries received by the deceased, and the cause of death.

By Mr. Collier.—There was a great number of separate bruises upon the deceased's body, which had nothing to do with the broken arm, and they might, in his opinion, all have been the result of severe beating, either by the fists, or by some blunt instrument,

and whoever injured the deceased must have exercised very great violence; and the injuries did not appear to him to be such as would be the result of any ordinary conflict.

By the Court—The injuries might have been occasioned by one heavy man falling upon another.

By Mr. Collier—The whole of the injuries might certainly have been produced by one heavy fall.

By Mr. Clarkson—If the deceased had been lifted up from a bed and thrown with great violence upon the ground, and afterwards knelt upon, it would account for the whole of the appearances observed upon the body of the deceased.

Mr. Bodkin said that he now proposed to call Richard Donelly, the lunatic patient, as a witness.

Mr. Collier said he should submit to the court that enough appeared upon their lordships' notes to make it quite clear that he was not an admissible witness, as being a lunatic.

Mr. Justice Coleridge said that unless the learned counsel could cite any case in which it had been ruled that a lunatic of the character of this person was not a competent witness, the court should certainly receive his testimony, and reserve the point for further consideration, if such a course should become necessary. He believed the question had never been decided.

Mr. Collier admitted that he was unable to cite any decision, but he apprehended that it was contrary to every principle of the English law that a lunatic should be permitted to give evidence.

The court said that they should allow the witness to be examined if it should appear that he was aware of the nature of the obligations of an oath, and upon that point they would allow the learned counsel an opportunity to examine him upon the voir dire.

Richard Donelly, the person referred to, was then brought into court, and he was examined by Mr. Collier.

In answer to the questions that were put to him, he said he was aware that he had a spirit; he said that he had twenty thousand spirits. They were not all his own spirits, and he did not know whose they were, but he would inquire. His own spirits he said he could recognise as being those which ascended from his stomach to his head, and those which were in his ears. He considered that these spirits were created by the palpitation of the nerves.

Mr. Collier asked him whether these spirits ever spoke to him?

He replied that they did incessantly, and particularly at night.

In answer to further questions of the same kind, he said he believed that these spirits were immortal, and that they would live after he was in the grave.

Mr. Collier inquired if he was aware where these spirits came from?

Donelly said that he believed they came from various disorders and from various people. He believed that some came from the Queen, for she was in the habit of constantly visiting him. He also said that Luther and Calvin, and "all those controversial spirits," occasionally came to visit him, but, he said, there was goodness in them. These spirits were often speaking to him, and they were speaking to him now. He was not himself a spirit, but flesh and blood, and when his body went to the grave, his spirit would survive him.

Mr. Collier—Where do you expect your spirit will go when you are dead?

Donelly—I cannot say; perhaps to heaven, or perhaps to purgatory.

Mr. Justice Coleridge—Do you believe in purgatory?

Donelly—I do. I am a Roman-catholic, and I have been brought up in the fear of purgatory from my infancy.

By Mr. Bodkin—I understand the meaning of taking an oath. I have been taught by my Catechism that it is lawful to swear for God's honour and my neighbour's good.

Mr. Bodkin—What does a man do when he swears?

Donelly—I consider an oath is an obligation imposed upon men for the good of the law.

Mr. Bodkin—Do you appeal to anybody when you take an oath?

Donelly—Certainly, I appeal to the Almighty, and I believe that if a man takes a false oath he will go to hell to all eternity.

Mr. Collier was then about to re-examine the witness, but Mr. Clarkson contended that he had no right to do so, and he, at the same time, complained that the learned counsel had not put a single question to the witness applying to the point whether he

understood the nature of an oath, but that all his questions related to subjects calculated to excite the witness.

Mr. Collier denied that he had any such object, and said it appeared to him that all the inquiries he had made tended to ascertain whether the witness really understood the sacred obligation of an oath.

The Court then ruled that the witness should be examined.

Donnelly was accordingly sworn. He said—I am an Irishman. I have been in the establishment at Peckham four years and four months exactly, yesterday. I went on the 14th October. I used to be in the infirmary occasionally. I knew the deceased man Barnes, and I used to attend upon him. Taylor and Attwood were two other patients in the infirmary. I know the prisoner. He was one of the keepers. I remember a little time before Christmas-day, at bedtime, that the deceased would not go to bed. He did not like going to bed, and I told Hill (the prisoner) on that night that he would not go to bed. The prisoner went up to him as he was sitting on the bed, and laid hold of him to put him to bed, and he threw him rashly on the floor, and they both went down together, and the patient was ‘hurt.’ I know that he was hurt by the report of the doctor, and my own observation that his hand was swelled. They both got up together, and Barnes was then put to bed, and I said to him shortly afterwards, ‘You have got your Christmas-box.’ Barnes complained to me after this that he was hurt, and I examined him and thought his collar-bone was broken. I saw Hill the next morning when the patients were washed and dressed, but I am not sure that Barnes complained at that time. I believe that I dressed Barnes after this in Hill’s presence, and that he heard him complain of pain in his arm, and upon one occasion Hill lifted the arm up, and when he left go of it the arm fell down, as though it was dead or powerless.

By Mr. Collier.—The deceased objected to the other patients undressing or dressing him, and we frequently disagreed about it. The prisoner, however, used to put him to bed whether he liked it or not. Sometimes Barnes would let them dress him, and sometimes he would not. Attwood and Taylor used to assist in dressing and undressing him. Attwood was a man whose passion was very easily raised, and I have frequently seen him very angry with the deceased, and once he pushed him down upon a form, and the prisoner interfered and checked him. I believe that upon another occasion he laid hold of Barnes and struck him. Taylor is also a very passionate man, and the only way to keep him quiet is to give him tobacco. He is apt to be very violent if you don’t look after him, but yet he assists both the keepers. I myself thought the occurrence took place on the Monday before Christmas-day, but the spirits want to make me believe that it was Tuesday.

Mr. Justice Coleridge to the witness—Is the account you have just given us of the transaction, an account of what you yourself saw, or is it what these spirits have told you took place?

Donnelly—My lord, I have only told you what I myself was an eye-witness of. The spirits only want to make me believe that I am mistaken in the day, and that it was Tuesday instead of Monday, but I myself believe it was Monday. (The occurrence in reality did take place on the Monday.)

Mr. Clarkson said this was the case for the prosecution.

Mr. Collier then addressed the jury for the defence, and after remarking upon the unusual nature of the charge, and the extraordinary character of the evidence by which it was sought to be supported, he said it was perfectly clear that the only evidence which in any way identified the prisoner as the person who had committed the violence, was that of the witness Donnelly, and he urged upon them the danger that would result from convicting a person of so serious a charge as this, or indeed of any charge whatever, upon the evidence of a person who was admitted to be a lunatic. It had been ingeniously argued that the prisoner was perfectly rational upon every subject but that of the particular delusion under which he laboured; but he asked the jury whether it could be safe to place any reliance upon the evidence of an individual whose mind, it was admitted, was diseased. How was it possible for the jury to distinguish how far the delusion in his mind extended, or where sanity ended and insanity began; and for all that appeared to the contrary, the whole of the statement he had made might have been a delusion. He did not, in making these observations, at all intend to complain of the inquiry having been instituted; on the contrary, he thought it a most proper one, and he agreed with Mr. Clarkson, that the commissioners would not have performed their duty if they had not instituted a strict inquiry into all

the circumstances, where the death of an unhappy person of this description was involved. The learned counsel then called the attention of the jury to the medical testimony, and to the extent of the injuries received by the deceased, and he argued that it was more probable that those injuries should have been occasioned by a desperate struggle between a number of madmen left together during the night without an attendant, than that they should have been wantonly inflicted by the prisoner, who had always borne the character of a kind humane man. He concluded by observing that the present inquiry, he had no doubt, would at all events have this one good effect, of doing away with the practice of leaving a number of madmen thus without proper restraint, a practice which he could not help saying appeared to him most improper, and which had most probably led to the present unhappy occurrence.

Mr. Justice Coleridge having summed up the whole case,

The jury, after deliberating a short time in the box, retired. After being absent about half an hour, they returned into court and gave a verdict of *Guilty*, but at the same time strongly recommended the prisoner to mercy on account of his previous good character.

Mr. Justice Coleridge said that judgment would be postponed, in order that the opinion of the judges might be taken as to the admissibility of the evidence of the witness Donnelly.

#### EXTRAORDINARY WILL CASE, INVOLVING THE QUESTION OF MENTAL CAPACITY.

DRYDEN v. FRYER.—THE WILL OF THE LATE SIR GREGORY PAGE TURNER.

COURT OF QUEEN'S BENCH.—Sittings at Nisi Prius at Westminster.

Before Lord Campbell and a Special Jury.

Mr. M. Chambers, Q.C., Mr. Peacock, Q.C., and Mr. Rickards, were counsel for the plaintiff; and the Solicitor-General, Sir F. Thesiger, Q.C., Sir F. Kelly, Q.C., and Mr. Barstow, represented the defendant.

This was an issue directed by the Court of Chancery to try whether the late Sir Gregory Page Osborne Turner, a baronet, was in a sound state of mind on the 15th of June, 1841, upon which day he made his will. The plaintiff was the first cousin of the late Sir G. P. Turner, and the defendant was the brother of the Rev. Charles Gulliver Fryer, who had married the only daughter of the testator. The plaintiff was one of the executors of the will, and had a legacy left him for his trouble, whilst the defendant, as we understood, was not affected by the will in any way. The reason why these parties were selected to be plaintiff and defendant was, because there was a clause in the will to the effect that if any of the parties beneficially interested in it should dispute it, their interests would thereby become affected. Sir G. P. Turner had twice been declared a lunatic—once in 1814, when a commission of lunacy had issued against him, and again in 1823, when a fresh commission was issued. The first commission was set aside in 1815, but the second never was, although about the year 1840 all restraint was removed from the testator, on the ground, as the plaintiff alleged, that he had recovered his senses. The details of the case will be best understood from the evidence, which we proceed to give fully. The first witness called was—

Mrs. Helen Eliza Chumley, examined by Mr. Peacock.—Witness was the widow of the late Sir Gregory Page Turner, and had married again. Was married to the testator in 1818. Had known the late Sir Gregory Page Turner ever since he was seventeen years of age. His father died about the year 1806. The testator was in a good state of mind when witness married, but he was always an eccentric man. Witness had one surviving daughter by the testator, and a son who had died. The daughter was born in 1820. Witness was appointed one of the committee of the testator's person, when he was declared a lunatic. Witness recollected the marriage of her daughter, in 1838, with the Rev. Mr. Fryer. Before the marriage, Mr. Fryer had engaged to settle 20,000*l.* upon Miss Turner—a Mr. Maberley was, at first, employed as the solicitor in the matter. Mr. Fryer wanted to substitute some other property instead of the 20,000*l.* in money, to which witness objected; but Mr. Fryer still persisted in his plan; and as witness's daughter would be married to him, witness went to another solicitor, a Mr. Barney,



who lived at Southampton. Mr. Fryer and her daughter went with her, and Mr. Barney drew up a marriage settlement. Witness's daughter was married on the 22nd of August, 1838. The family seat of Sir G. P. Turner was called Battlesden House, and was situated in Bedfordshire. In the year 1838 it was very scantily furnished. Mr. Fryer furnished some rooms in the house, and went to reside there with his wife. The testator was angry at that being done. Mr. Maberley wrote several letters to Mr. Fryer, expressing Sir G. P. Turner's displeasure, and Mr. Fryer and his wife then left. In the year 1823 two keepers were appointed to live with the testator, and witness at that time left him. A commission of lunacy had been issued against him in November, 1823. After some time the testator went to reside in the Alpha-road, Regent's-park. Sir G. P. Turner's state of mind improved from about the year 1840. On the 7th of May, 1840, witness returned to live with him, and lived with him until he died, which was in 1843. His mind continued to improve, and he talked very rationally. In consequence of the improvement of Sir G. P. Turner's mind both his keepers were removed from him. On the 6th of February, 1841, all restraint was removed from him. In November, 1840, Sir G. P. Turner dictated a paper to witness. The paper now produced was the one in question, and was written by witness. A paper was then put in and read, in which the late Sir Gregory Page Turner stated that it was his intention to leave all his property which he could dispose of to his daughter and her children, if she should have any, and his wife's jointure of 2000*l.* a year was to be chargeable on the property. The amount of witness's jointure was 2000*l.* a year. In 1841, when witness's daughter came of age, she came to visit her father and witness. A conversation took place between them and Mrs. Fryer, in which both Sir G. P. Turner and witness urged Mrs. Fryer to say, when she went before the Master of the Rolls, that she wished to have a settlement made upon her. She replied that she would say that she wished for a settlement, but would not go against the wishes of her husband. Witness did not see Mrs. Fryer but once after the conversation she had alluded to for a long time. In 1842 Sir G. P. Turner had a very bad epileptic fit. He had had epileptic fits before that time. After May, 1842, the fits became more violent, and a Mr. Rook, one of Sir G. P. Turner's keepers, came back to sleep in the room with him, in order to render him assistance in case he had a fit. After a time, Rook stayed with the testator in the day-time, as well as at night. In June, 1841, Sir G. P. Turner desired witness to write a letter to Mrs. Fryer, and to say that he and witness should be at all times happy to see her, but declined visiting Mr. Fryer until his marriage settlements were satisfactorily settled. From the Alpha-road, Sir G. P. Turner and witness went to live at No. 1, Montagu-square, in July, 1841. After that Sir G. P. Turner and witness went, in January, 1842, to live at 104, Gloucester-place, Portman-square. Witness's husband told her he had made his will, and effectually taken care of his daughter. Sir G. P. Turner kept his bedroom from October, 1842, until the time when he died. In witness's judgment, Sir G. P. Turner was capable, on the 15th of June, 1841, of performing a rational act. His will bore date on that day. He was then in the habit of talking rationally on all subjects.

Cross-examined by the Solicitor-General.—Witness was married again in August, 1844. Witness's present husband was the son of a surgeon living in Nottingham-place, New-road. In 1823 Sir G. P. Turner was in a state of pecuniary difficulty. After the commission of lunacy in 1823, when Sir G. P. Turner was found a lunatic, he went to the Queen's Bench Prison, and then to the Alpha-road. During that time witness saw him often. Witness lived with Mr. and Mrs. Fryer after their marriage. Witness lived with them at Battlesden, where they stayed about nine weeks. Sir G. P. Turner had considerable estates in Bedfordshire, Oxfordshire, and Kent. There was also property at Blackheath, Greenwich, and in London. Witness, her daughter, and Mr. Fryer, went to Battlesden for nine weeks in the year 1839. When witness went back, in 1840, to live with her husband, she had a serious misunderstanding with Mr. Fryer about the marriage settlement. On that occasion Mr. Fryer threatened that witness should not see her daughter any more if she (witness) did not act as he liked with respect to the marriage settlement. The house in the Alpha-road belonged to a man named Holmes, but witness did not know that he was a professed lunatic keeper. Rook afterwards took the house when Holmes left it. A Mr. William Paxton was sent for by Sir Gregory in 1841. He had been steward to Sir Gregory's estates in Bedfordshire. Sir G. P. Turner was much attached to him. When witness returned to live with her late husband, he had lost all his strange fancies. He had never been guilty of such indecencies that witness could not live with him. Sir G.

P. Turner had one peculiarity, which was, that he would not shake hands with people he did not like. Witness had no doubt that he shook hands with many people in 1840. Witness had no doubt that he shook hands with the plaintiff, and also with his sister. Witness and a Mrs. Neale who had been her daughter's musical governess, was afterwards witness's amanuensis. Never told Sir G. B. Turner that, if he did not leave off his eccentricities, the commission of lunacy could not be superseded. In 1840 he did not sleep in bed in his clothes, as witness believed, or cut holes in his linen. Witness never saw him collect bits of waste paper and direct them to be preserved with care. Sir G. P. Turner used to call the commission of lunacy "a humbug." Witness never heard him say that he would bring an action against the Lord Chancellor on account of it. In 1840 witness contemplated superseding the commission, but never told Sir Gregory that if he did certain things it could not be superseded. Witness never told him that he must leave off doing certain things before strangers. He was very fond of his daughter. Witness stayed with Sir G. P. Turner in 1840, at his own request. Sir G. P. Turner's features became drawn one day whilst in witness's room, and it slightly affected his speech. The next day, however, he was as well as ever. Did not remember what salary she paid Rook. He left Sir G. P. Turner in February, 1841, and came back in October. During this interval Rook did not watch Sir G. P. Turner; but after May, 1841, he walked out with him on account of Sir Gregory having epileptic fits. The restraint was removed from Sir G. P. Turner, in order to try how he would behave, and he conducted himself so well, that witness thought the commission was in progress of being superseded. Witness supposed it was not done on account of the violence of Sir Gregory's epileptic fits. In 1841, application was made to the Court of Chancery to increase witness's allowance, which was increased to 2000*l.* a year. In February, 1841, Sir Gregory, witness, Mrs. Neale, W Paxton, King the coachman, Sutton the valet, and others, took an excursion into Bedfordshire. Sir Gregory used to wear very shabby clothes, but was clean in his linen. When this excursion took place, all the parties went to Luton, where Sir Gregory had a fit. After Sir Gregory left Luton he went into Cambridgeshire, and then returned to London. Sir Gregory then went to Brighton, but witness did not go with him, owing to indisposition. Sir Gregory then came back to London and went to Montagu-square. The house was taken for a year, but Sir Gregory only stayed there until January, 1842. The reason of his leaving was not because he believed the house was haunted by the ghost of the former occupier. The reason of leaving Montagu-square was, that witness thought the staircase was too near Sir G. P. Turner's bedroom, and she was afraid that in a fit he would fall down the stairs and kill himself. A servant said there had been a murder in the house. At this time Sir Gregory was in possession of his faculties, except when under the influence of the fits. Witness allowed Sir G. P. Turner to have a little pocket-money. He used to have 9*l.* or 10*l.* at a time, at his own request. Witness did give Sir Gregory's old clothes to an old servant, who lived at the St. Marylebone Almshouses. Witness had given a bond to indemnify the plaintiffs in the present action against the costs of the present proceeding. That was after Sir G. P. Turner's death. Mr. Fryer proposed to substitute 7000*l.* worth of title property as part of the 20,000*l.* to be settled on Miss Turner, instead of settling the whole sum in money upon her. Mr. Dryden was one of the committee on the person of Sir Gregory, and was his first cousin.

Re-examined by Mr. Peacock.—Witness's daughter had no family.

Mr. Joseph Maberley, examined by Mr. Rickards.—Witness was a solicitor of long standing. He and his father before him had been solicitors to Christ's Hospital. He and his father before him had also been solicitor to the late Sir Gregory Page Turner, and to his father. Witness had known the late Sir Gregory when he was a child. Witness had had opportunities of seeing Sir Gregory in various states of mind and fortune. Witness was present at the inquiry upon the first commission of lunacy against Sir Gregory, which was issued in 1814. Witness was privy to the proceedings which were taken to set aside that commission, which was done in 1815. Witness was solicitor to the second commission in 1823, and was present when Sir G. P. Turner was examined. The first commission was superseded by Lady Saye and Sele, the aunt of Sir Gregory. The second commission was issued by the late Sir E. P. Turner, brother of Sir Gregory. That commission was traversed, and witness was the solicitor who supported it. That commission was established. The medical gentlemen who attended Sir Gregory were Sir F. Milman, Dr. Warburton, and others. Witness always consulted with the medical men. Between the year 1815 and the year 1823

Sir Gregory was attacked with insanity in every year. It began with intoxication, which led on to direct lunacy. The attacks lasted a few weeks at a time. When they ceased his mind became right again. Whilst the attacks lasted, Sir Gregory was subject to personal restraint. Sir F. Milman always ordered when the restraint was to be used, and also directed when it was to be left off. Sir F. Milman was long since dead. Witness always interfered by Sir Gregory's request, who, on his recovery, always expressed his approbation of what witness had done. Sir Gregory's father died in 1805, and Sir Gregory came of age in 1806, and came into property worth then about 20,000*l.* a year. At that time Sir Gregory had very few associates of his own rank in life. He became acquainted with disreputable characters, who sought his society for their own gain. He was led by them into habits of intoxication. That was shortly before the first commission issued. When Sir Gregory was put under restraint, in 1814, his mind so soon improved that in the following year the commission was superseded, after Lord Eldon had seen Sir G. P. Turner. Soon after the first commission was superseded, Sir Gregory returned to his habits of intemperance, and continued them up to the year 1823. At all times Sir Gregory was an eccentric man. His father was also an eccentric man. Sir G. P. Turner was negligent in his person, and always regardless of personal appearance. He was shy and sullen towards strangers, and used to talk eagerly and in a very loud tone of voice. He was a man likely to produce an unfavourable impression upon strangers. Sir Gregory at one time of his life had a fear of infection, and if he saw a funeral he would turn away to avoid it. That peculiarity existed for a very long time. He never would shake hands with a person with his naked hand for fear of infection. He used also to stuff his trousers' pockets full of papers. Sir Gregory was a man of very great conversational talents, of considerable reading, and great information. He had been educated at Harrow and Oxford. He had a very good memory. His health began to give way about 1839 or 1840. At that period, however, his mind improved. Until 1839, Sir Gregory had always expressed a great dislike to his brother, Sir Edward Page Turner, and used to speak of him most contemptuously. He used to call him Captain Dallaway, which was the name of a butler in the family, whose son Sir Gregory said he was. On the 14th of August, 1839, Sir Gregory called upon witness, and told him that his brother Edward had been to see him, and said he was very much pleased at it, and desired witness to appoint his brother to meet him at witness's office. Witness did so. On the 17th of August, 1839, Sir Gregory and his brother met at witness's office. Sir Gregory addressed him very cordially, and appeared greatly pleased to see him, and they sat in friendly conversation together for about an hour. On the 18th February, 1841, Sir Gregory called upon witness alone, which was the first time witness saw him after his liberation from restraint. On that occasion he said to witness that he called to be congratulated on his liberation, and held out his naked hand and shook hands with witness. Witness had not known Sir Gregory for twenty years before to shake hands with people. On that occasion he opened the door with his naked hand, which it had never been his habit to do, for if he had not his glove on, he would wait for witness to open the door for him, and if witness did not do so, Sir Gregory would take the skirts of his coat in his hands, and so open the door. Sir Gregory had been averse to a medical man visiting him, but in the year 1839 that dislike entirely disappeared. Sir Gregory used continually to complain of the existence of the second commission, but would not allow the word "superseedeas" to be mentioned by witness, but insisted that it should be traversed a second time, it having been traversed once. He said the word "superseedeas" implied that the commission was right at the time it was issued, whereas a traverse denied that it was right at any time. In the year 1840, Sir Gregory wished to have a "superseedeas," but told witness that if the commission could not be superseded, he should be satisfied to be freed from personal restraint. Dr. Warburton and Dr. Southey directed the restraint to be removed. None of the delusions which witness had mentioned as having passed away from the mind of Sir G. P. Turner about the years 1839 or 1840 ever returned to his mind again. Witness received directions in July, 1838, from Lady Turner, to prepare a marriage settlement for Miss Turner. Miss Turner was then eighteen years of age, and Mr. Fryer applied to the Court of Chancery for permission to marry her. The matter was referred to the Master, who reported that the marriage was a proper one to take place. A Mr. Stevens acted as the solicitor for Mr. Fryer. The draft of the settlement was altered, and other properties were substituted for the 20,000*l.* Mr. Hodgson, the conveyancer whom witness had employed in the matter, said that other properties could not be substituted for the 20,000*l.* in money without the permission

of the Court of Chancery. After the marriage, witness saw Mr. Fryer, and called upon him to act in accordance with the articles of agreement made at Southampton. He did not do so, and fifteen months after a bill in Chancery was filed. Mrs. Fryer was made a plaintiff to that bill by the direction of the Master of the Rolls. In February, 1841, Mrs. Fryer came of age, and disavowed the bill, and desired her name to be struck out as a plaintiff. The Master of the Rolls saw Mrs. Fryer, and on the 19th of April she went to court, and disavowed the bill herself. Witness saw the will now produced, signed by the late Sir G. P. Turner. It was dated 15th of June, 1841. Witness and Henry Elston, his clerk, were the attesting witnesses to it. Witness at that time thought Sir Gregory as competent to make a will as any man could be. The will was executed at witness's office. On the 22nd of April, 1841, Sir Gregory first mentioned to witness the subject of a will; that was at witness's office. On that day he gave witness generally to understand what his wishes were with respect to the disposition of his property. He said his great object was to protect his daughter. He appealed to witness, and said that he (witness) must see the necessity of doing so from what had taken place on the 19th of April, 1841. Whilst the Chancery proceedings were going on, Sir Gregory expressed great anxiety about them, and called often at witness's office. On the 29th April, Sir Gregory came again, by appointment, to witness's office. On that occasion a general conversation took place about the will. Sir Gregory came again on the 6th of May, and appointed to come again on the 13th. The draft of the will now produced was the draft which witness prepared. When Sir Gregory called on witness on the 13th, the draft was shown by witness to Sir Gregory, and was read over to him. Sir Gregory made his observations, and directed certain alterations and additions. Sir Gregory then appointed to come to witness's office on the 20th May, and desired witness to get the will of his father for the purpose of reference. Witness made a new draft, which was submitted to Sir Gregory on the 20th. Witness and Sir Gregory read the new draft over together, and when there was a passage which he did not understand, he would stop witness in order to have an explanation. On that occasion Sir Gregory directed further alterations. He had the name of Captain Bayfield, R.N., Lady Turner's brother, struck out as a trustee, as he said he was not a proper party, as he might be absent from England on service. Sir Gregory substituted the name of the Rev. Lempster Dryden, his cousin, the present plaintiff. Sir Gregory made another appointment with witness for the 27th of May. He came again on that day. The draft was again read over to him, and he suggested two alterations. One had reference to his executors. He wished that it should be expressed that the legacies which had been left them were left them "for their trouble herein," because a Mr. Stadpole, who was one of his father's executors had had his legacy disputed for not having acted, and Sir Gregory thought these words would prevent such a thing occurring again. On the meeting on the 13th of May, Sir Gregory directed a clause to be put in his will, that if any of his relations disputed the will, they should forfeit the interests they took under it. Sir Gregory then said to witness, that the situation in which he was gave opportunities for contesting his will. Sir Gregory, on the 27th of May, made another appointment for the 2nd of June. On that day he came and said the will was quite according to his wishes. He said, nevertheless, he would not sign then, but would call again for that purpose, so that anything which occurred to him to add, he might be able to add. On the 15th of June Sir Gregory came to execute the will, which he accordingly did. Witness was perfectly satisfied that he quite understood every provision in the will. Witness, several years before the will was made, had told Sir Gregory that he had made a will in which it was directed that all disputes were to be referred to the Attorney-General, or a barrister to be appointed by him, and Sir Gregory directed a similar clause to be inserted in his will. Sir Gregory directed his creditors to have interest upon their debts. He used to divide his creditors into two classes. He used to call his tradesmen his black sheep, and those who got about him to get money out of him by various means, his white sheep. Witness asked him if he meant his black sheep to have interest on their money as well as his white sheep? Sir Gregory seemed ashamed, and said to witness, "Don't talk so, sir—that's all gone by." Both classes of creditors were to have interest, by Sir Gregory's direction. There were several pictures which had belonged to the family which had been sold by the sheriff, and Sir Gregory having wished to have them back, and having made the pictures heir-looms in his family, witness asked him what he would have done about re-purchasing them, as he had once expressed a wish of that kind. Sir Gregory seemed rather offended with witness, and said he should like to

have one or two that had belonged to his father, but nothing more. Witness knew nothing of the paper dictated to Lady Turner until after the death of Sir Gregory. Witness never went to Sir Gregory's house, and never saw him, but at his (witness's) office. The will was here put in and read. In it Sir Gregory left 2000*l.* a year to his daughter, 20,000*l.* to any one child she might have, 30,000*l.* if she had two, and 40,000*l.* if there were more, to be equally divided amongst them. If his daughter had no children, then the property which Sir Gregory could dispose of was left to his brother, Sir E. P. Turner, and his family. The will secured to the testator's widow her jointure of 2000*l.* a year. In July, 1839, Sir Gregory called on witness, and said he had understood that Mr. Fryer was going to live at Battlesden, and he objected to it, as it seemed as if he wished to take possession before his time. Witness was directed by Sir Gregory to write to Mr. Fryer about it. The next day Sir Gregory called on witness and showed him a newspaper which he had received from Mr. Fryer with the Woburn post-mark, and therefore he said he must be at Battlesden. Mr. Fryer appealed to the Master about living at Battlesden, who decided against it. The property left by Sir Gregory, after paying Lady Turner's jointure, and encumbrances, would be worth only 2000*l.* a year, although it had once been worth 20,000*l.* a year.

Cross-examined by the Solicitor-General.—After the death of Sir Gregory the entailed estates went to his brother, Sir Edward Page Turner. Witness raised money in 1816 for Sir Gregory. It was raised by granting annuities to the Eagle Assurance Company. The estates were encumbered to the extent of from 70,000*l.* to 90,000*l.* When Sir Gregory mortgaged his estates, witness was appointed the receiver, with five per cent. commission. Witness was solicitor to Sir Edward Turner, and was so now to his son, the present baronet. Witness made about 600*l.* a year by the receivership. The principal eccentricities which Sir Gregory was guilty of in 1823 were, that he cut holes in his bed sheets, and would not change his clothes. On one occasion the gardener had taken an old coat and cut it in shreds to nail up the fruit-trees, and Sir Gregory insisted on having the shreds back, and having them sewed together. He used to go to bed with his trousers under his pillow, and would not attend to the calls of nature. At that time witness had no doubt that Sir Gregory was mad. In 1839 Sir Gregory said to witness he should be satisfied if he could get the restraint taken off, and a little pocket-money allowed him. Mr. William Paxton held a farm on one of Sir Gregory's estates. An application was made by the committees of Sir Gregory's person to have an increased allowance made by the Court of Chancery, and 800*l.* a year more was granted, 500*l.* being for a carriage and horses. After Sir Gregory's death a caveat was entered against the will, which, however, Mr. Fryer withdrew. Witness had paid Rook his salary in the same manner after the death of Sir Gregory, first by the direction of Lady Turner, and, after her second marriage, by the order of Sir Edward Turner. The reason of the salary being continued was, that Rook had waited upon Sir Gregory for twenty years. Witness had taken Mrs. Neale to make an affidavit as to the state of Sir Gregory's mind at the time when there was no particular proceeding pending which required it to be made.

Re-examined by Mr. Rickards.—Mr. Fryer had the living of Eltham, in Kent, given him by the Lord Chancellor.

Mr. Henry Elston examined by Mr. Chambers.—This witness stated that he was clerk to Mr. Maberly, and corroborated the evidence given by Mr. Maberly as to the state of mind of Sir Gregory Page Turner on the different occasions when he called on Mr. Maberly respecting the making of his will. This witness also stated that he was attesting witness to the will of Sir Gregory, and that on the occasion of its being executed, he asked Sir Gregory if he should read it over to him, upon which Sir Gregory said, "No, thank you, Elston, you never knew me sign anything I had not read. The will is in accordance with my wishes." In the opinion of this witness when Sir Gregory executed the will he was perfectly in his senses.

Cross-examined by the Solicitor-General.—Between the years of 1826 and 1840, Sir Gregory always appeared to witness to be capable of transacting business. Sir Gregory was, at the time he came out of the Queen's Prison, which was about the year 1826, capable of understanding the contents of any document that might have been submitted to him.

Re examined by Mr. Chambers.—Before the year 1840, the state of Sir Gregory's mind was not so good as it was after. In 1841, Sir Gregory improved in bodily health, but was not so well in August, 1842, the last time when witness saw him.

By Lord Campbell.—Sir Gregory never executed any instrument that witness was

aware of between the year 1823 and the time of his death, with the exception of the will.

Dr. Henry Herbert Southey, examined by Mr. Peacock.—Witness was a physician. Witness had been in practice about forty years. During that time witness had seen a great many insane persons. Witness saw Sir Gregory Page Turner about the year 1840. Witness saw Sir Gregory with the late Dr. Warburton. Witness was called in to see him to give an opinion about his case. In 1841 witness was called in to give an opinion respecting the removal of restraint. In 1840 witness considered Sir Gregory's rather a singular case; because, although insane in conduct, his conversation was not such as to infer insanity. His insane conduct was peculiarity in dress, dirty habits, and a disposition to hoard up things of no value. Sir Gregory discoursed rationally. In the year 1841 witness saw Sir Gregory twice. On those two occasions he conversed rationally. Dr. Warburton and witness thought it expedient to remove restraint, and to see how Sir Gregory behaved himself. At that time witness thought Sir Gregory could understand a will, and express his wishes in a rational manner as to the disposition of his property.

Cross-examined by Sir F. Kelly.—In 1841, when witness saw Sir Gregory twice, he could not say that he was of sound mind. In 1841 witness could not have recommended the commission to be superseded. There never was any time at which witness could have recommended the commission against Sir Gregory to be superseded. Witness would not have become attesting witness to his will, because Sir Gregory was under a commission of lunacy. The restraint was removed from Sir Gregory because the presence of the keeper annoyed him. The two conversations between Sir Gregory and witness, in 1841, lasted about half an hour each time. Sir Gregory used to drop tallow from the candle going up the staircase, and hoard up worthless old clothes. He also cut holes in his sheets. Those facts were proofs of insanity. Sir Gregory was also of generally dirty habits. He used to collect scraps of paper, and to fill his pockets with papers. Sir Gregory becoming affected with epileptic fits would lead witness to believe that insanity was not disappearing. The epileptic fits would lead witness to think that there was an injurious alteration in the structure of the brain.

Re-examined by Mr. Peacock.—In 1841 witness saw no vestiges of paralysis about Sir Gregory, nor at that time had he had any epileptic fits. In 1841 witness thought Sir Gregory capable of understanding the nature of a will. He was capable in 1841 of knowing the members of his family. In 1841 there was no defect in his memory that could be noticed.

By Lord Campbell.—If witness had been called in in 1841 to see Sir Gregory for the purpose of witnessing his will, he should have refused to do so, although no commission of lunacy existed, because of Sir Gregory's previous history.

Michael Rook examined by Mr. Rickards.—Witness was one of Sir G. P. Turner's keepers. Witness was appointed keeper in November, 1823. Witness attended Sir Gregory as a keeper until February, 1841. During that period witness constantly attended upon Sir Gregory Page Turner. Witness walked and drove out with him, and slept in his room. Witness used to converse with him, and knew all that he did. Witness left him when the personal restraint was removed in February, 1841. Witness returned to attend upon Sir Gregory in November, 1841. Witness then at first only slept in Sir Gregory's bed-room, as he had fits in the night, but left him in the day. That continued for about six months, but afterwards witness attended Sir Gregory by day as well as by night. The nature of witness's attendance was not the same at that time as it had been before February, 1841. Before February, 1841, witness considered Sir Gregory was under his care as an insane person, but after that period only on account of his fits. Witness remembered Sir Gregory having a carbuncle in his back in 1840. He got well from that in two months. About that time his mind appeared to improve, and he seemed more anxious about his family. About that time he left off some of his peculiarities. He used to rub his face with brown paper after he had washed it, but about the year 1840 he ceased to do so. Sir Gregory said he could leave all his peculiar habits off when he thought proper. About that time he also left off the habit he had of not opening a door with his naked hand. He was also willing to see his medical men. All the habits witness had mentioned had been entirely left off by Sir Gregory in February, 1841. None of those habits returned in November, 1841, when witness went back to Sir Gregory, and witness never knew them return. In February, 1841, witness considered Sir Gregory quite sensible and capable of transacting any business. He then conversed rationally. His behaviour and conduct were proper

Sir Gregory had an extraordinary memory. His conduct was prudent with respect to money matters. He always laid out his money to the best advantage, and used to buy books before witness left him in February, 1841. Sir Gregory was fond of old books. Witness observed towards the end of Sir Gregory's life that the fits had impaired his bodily health. Witness first observed that about the latter end of 1842.

William Holmes examined by Mr. Chambers.—Witness was the proprietor of the house in the Alpha-road where Sir Gregory Page Turner went to live. He came there in January, 1828. In April, 1829, witness was appointed by the Court of Chancery one of his keepers. Rook and witness attended him in April, 1840. In that month witness left Sir Gregory. In 1840 Sir Gregory's mind had improved. It was by Dr. Warburton's direction that witness left. In October or November, 1841, witness by accident met Sir Gregory in the Alpha-road. He was alone, and spoke to witness. Sir Gregory said, "Ah, Holmes, how do you do?" and shook hands with witness. Witness said to Sir Gregory, "I see you are a free agent." He said, "Yes, Holmes, and I hope I always shall be; and I hope you are comfortable in your situation. How is the duke?" (meaning the nobleman witness was then with.) Sir Gregory's manner had altered, and seemed more rational and less excited than it had been. Sir Gregory called upon witness in the autumn of 1842. He was in his carriage, out of which he got, and walked up and down the road with witness. Sir Gregory talked with witness on that occasion for about half an hour. His conversation was then rational. Rook was in the carriage. Witness said to Sir Gregory, "I see Rook is with you again." Sir Gregory replied, "I had a wish for Rook to come back again because I am not so well in my bodily health." On that occasion Sir Gregory shook hands with witness. Witness did not see anything in Sir Gregory's manner that rendered Rook's attendance necessary as regarded Sir Gregory's state of mind.

Cross-examined by Sir F. Kelly.—The conversation of Sir Gregory was always rational, with the exception of the first three months that he was at witness's house.

Mr. William Archer, examined by Mr. Peacock.—Witness was a surgeon, living in Montague-street, Portman-square. In 1841, witness attended Sir G. P. Turner. Witness first saw him in the November of that year. The late Dr. Warburton was then his physician. On the first occasion when witness saw Sir Gregory, he had burnt his hands in putting out Lady Turner's cap, which had caught fire. Lady Turner's hands were also burnt. Witness attended Sir Gregory a month or five weeks for the burns on his hands. Witness attended Sir Gregory about Christmas, 1841, on account of his having had an epileptic fit. Witness continued to attend from that time up to the time of his death. Witness visited him very frequently. The late Dr. Warburton continued to attend upon Sir Gregory up to the time of his death. Witness had frequent conversations with Sir Gregory. In 1841 Sir Gregory was quite rational, and had no delusions. After the fits came on, Sir Gregory's mind became more torpid. That was after he had had the fits for some time. Towards the end of 1842 there was more difficulty of making Sir Gregory understand, but when roused he understood what was said to him.

Cross-examined by the Solicitor-General.—Sir Gregory used to express great fondness for his daughter, and a wish to see her. Witness was present when Sir Gregory saw his daughter, and he received her with kindness. Witness never discovered that Sir Gregory had any delusions. Witness did not specifically try to discover the delusions, but conversed on general subjects.

By Lord Campbell.—In the end of 1841 or the beginning of 1842, if witness had been asked to attest the will of Sir G. P. Turner, he would certainly have done so.

The Rev. John Vaux Moore examined by Mr. Chambers.—Witness was the rector of Aspley Guys, in Bedfordshire, and was a first-cousin of the late Sir Gregory Page Turner. Witness saw him in the Alpha-road. In July, 1841, Sir Gregory paid witness a visit at his own house in Bedfordshire, and spent the greater part of the day with witness. He conducted himself and talked quite as other people would do. Sir Gregory was, in the opinion of witness, then in a sound state of mind and able to do a business act.

Cross-examined by Sir F. Kelly.—Witness never transacted any business with Sir G. P. Turner. Witness never resided with Sir Gregory. The conversation was upon general topics.

Miss Frances Ann Moore, examined by Mr. Peacock.—Witness was a cousin of the late Sir G. P. Turner, and was sister to the last witness, and lived with him. Witness had known Sir G. P. Turner from a boy, and he was always a person of eccentric

habits. He was rational in talking. Witness could not recollect whether she had ever seen Sir Gregory do anything irrational.

Cross-examined by the Solicitor-General.—Whenever witness saw Sir Gregory, he was rational in his conversation at all times. Sir Gregory never in any manner, accidentally or otherwise, annoyed witness.

Re-examined by Mr. Chambers.—When witness saw Sir Gregory in the Alpha-road, he conversed quite rationally.

Miss Mary Durosi examined by Mr. Rickards.—In 1832 witness went to reside as governess in the family of Lady Winston Barron, who was Sir G. P. Turner's sister. Witness remained five years in the family of Lady Barron. After witness left, the intercourse was kept up with the family of Lady Barron. Witness visited Sir Gregory Page Turner with Lady Barron, and also after she left. Those visits continued up to his death. When witness saw Sir Gregory his conversation was rational. Witness used to take Lady Barron's children to see him, and he was glad to see them. Witness visited Sir Gregory in the Alpha-road, Montagu-square, and Gloucester-place. Witness always found his conversation rational.

By the Jury.—Witness played with Sir Gregory on Twelfth Night in Gloucester-place, at three-handed whist. Sir Gregory played very well, and gained twice, and witness lost 2s. (Laughter.)

Mr. Robert Hare examined by Mr. Chambers.—Witness had been fifty years a clerk at Messrs. Coutt's bank. Witness saw Sir G. P. Turner. Witness saw him one day at the banking-house in the autumn of 1841. He came to return a visit witness had paid him in the Alpha-road. He stayed only a few minutes, and conversed rationally. In the latter part of June, 1841, witness had seen Sir Gregory in the Alpha-road. Witness's wife had been invited to dine, and witness joined Sir Gregory and Lady Turner at dessert. Witness was with Sir Gregory on that occasion for three or four hours. He then conversed rationally, and behaved as a gentleman.

Mrs. Hare examined by Mr. Chambers.—Went to see Sir Gregory in June, 1841, being an old friend of Lady Turner's. Witness saw Sir Gregory four times. On the first occasion, when witness saw him, he conversed very rationally, and in a gentlemanly manner. On the other three occasions Sir Gregory conducted himself as a rational man would do.

Miss Dryden examined by Mr. Peacock.—Witness was the daughter of the late Sir Henry Dryden. Witness went with Mrs. Fryer to see Sir G. P. Turner. Witness went twice. On both occasions witness stayed for about four hours, and Sir Gregory discoursed rationally.

The Rev. Lempster Dryden examined by Mr. Rickards.—Witness was the cousin of late Sir G. P. Turner, and visited him in the Alpha-road, twice in March, 1841. Witness, on the second occasion, spent the whole evening with Sir Gregory, who was in a good state of mind. He conversed most rationally. His manner was calm, like that of an ordinary person. Witness thought that at that time Sir Gregory was competent to transact any business of life.

Cross-examined by the Solicitor-General.—Witness only saw Sir Gregory two or three times in twenty years, and had been one of the committees of his person. Witness, however, left the whole business to Lady Turner and Mr. Maberly.

We should state that this witness was the plaintiff in the cause, but he was authorized to be made a witness by the direction of the Court of Chancery.

With this witness's evidence the case for the plaintiff closed.

The Solicitor-General then proceeded to address the jury. He said the present case was certainly one of the most extraordinary that had ever come into a court of justice, for in this case, here was the extraordinary fact of a gentleman who had a commission of lunacy hanging over his head, going to the solicitor to the commission, and executing a will prepared by him, and unknown to any one but Mr. Maberly and his clerk. (The learned Solicitor-General here read the judgment of the late Vice-Chancellor of England, in which he said that the story with regard to the will was one which required investigation.) In that opinion he (the Solicitor-General) agreed. It was admitted by Mr. Maberly and Lady Turner that Sir Gregory Page Turner had been insane up to 1840, whilst some of the plaintiff's witnesses said that he was a rational man at all times. There was, however, a fact which proved that Lady Turner and Mr. Maberly thought Sir Gregory was insane before 1840, for when in the year 1838 his daughter was about to be married, no intimation of that fact was given to the poor lunatic. Surely, if he had not been insane, would not so interesting a fact to a father



as his daughter's marriage have been communicated to him? His learned friend (Mr. Chambers) admitted that Sir G. P. Turner had been once insane, but said, as bodily health declined his mental state improved. He (the Solicitor-General) expected that some curious medical evidence would have been offered to prove such a singular theory, but it had not. With respect to Lady Turner's evidence, it must be received with great caution; because if the will were established, she got Battlesden House for life, 300*l.* in money, and other property. Mr. Maberly had also an interest in establishing the will, for if it should not be established, the management of some of the estates would pass into the hands of Mr. Fryer, and Mr. Maberly would cease to be employed as the solicitor to the estates. If Sir G. P. Turner had not been insane in 1841 and 1842, would he who had estates in Bedfordshire, Oxfordshire, and Kent, have been treated in such a manner as only to be allowed a little pocket-money? With regard to the will, he (the Solicitor-General) asked the jury to look at the will, and to see whether these alterations said to have been made by Sir G. P. Turner, had not been actually made by Mr. Maberly himself. It was not likely that Sir Gregory would have made a will such as he had done, depriving Mr. Charles G. Fryer of his just rights, if he had been in a sound state of mind. In the course of the cause the name of William Paxton had been mentioned as having had the greatest influence over the mind of Sir G. P. Turner, and who would therefore have been a most favourable witness for the plaintiff; yet he had not dared to do so. It was not to be believed that Sir Gregory Page Turner would have put a clause in his will by which, if his daughter disputed the will, he would reduce the 2000*l.* a year to 300*l.* a year. This argument derived strength from the fact that every witness for the plaintiff had represented Sir G. P. Turner as being very fond of his daughter. With regard to Sir Gregory being rational in his conversation, that was no proof that he was not insane, because there were many people who had the germs of insanity in their minds who were able to converse in a perfectly rational manner. He (the Solicitor-General) would prove that if ever a man was mad, Sir G. P. Turner was at the time he made the will. He would prove that Sir Gregory could not be got to change his linen when Rook left him. It would be proved that the first night after the restraint was withdrawn from him he came home at ten o'clock quite drunk. He (the Solicitor-General) would prove that Sir Gregory went for a month without having a clean shirt, and then the clean one was put on over the dirty one. He would show that he cut holes in his sheets and went to bed in his clothes. He (the Solicitor-General) would prove that Lady Turner used to hold out as a threat, to induce Sir Gregory to do anything, that if he did not do it, the commission could not be superseded. He would prove that Lady Turner and Mrs. Neale schooled Sir G. P. Turner about his peculiarities—such as his fear of infection by shaking hands with his naked hand, his dislike to dogs and cats. They used to tell him if he did not leave them off, the commission could not be superseded. The landlady of the hotel at Luton, to which Sir Gregory went, would prove that he was quite childish. There would be evidence given as to strange proceedings which took place whilst Sir Gregory was at Brighton. One night he got up in the middle of the night, and, with John, his page, both parties being in their night-shirts, went into the bedroom of Mrs. Graves, who had gone to Brighton with him in place of Lady Turner. Sir Gregory then compelled Mrs. Graves to sit up in bed, and to read a letter which had been sent him from Lady Turner, three times over. The learned Solicitor-General then concluded a speech of two hours' length by calling on the jury to uphold the commission of lunacy which had been issued in 1823, unless they saw good ground for setting it aside.

Eliza Long examined by Mr. Barstow.—Witness was formerly in the service of Mr. Holmes at the house in the Alpha-road, where Sir G. P. Turner lived. Witness was afterwards in Rook's service when he took the house, and continued in the service after Lady Turner came to live in the house. Witness stayed in the service until two months after Rook left, which he did in February, 1841. Witness had been in the habit of seeing Sir Gregory for three years and nine months. Witness had seen Sir Gregory in the streets with his keepers when a funeral passed, and Sir Gregory would cross to the other side of the way. When witness lived in service in the Alpha-road, she considered Sir Gregory different to other gentlemen. He was frightened at dogs and cats. Once Sir Gregory had a new suit of clothes, and Mr. Holmes's dog licked one of Sir Gregory's gaiters, and he never would wear it again. Rook used to shave Sir Gregory every other day. He did not like to be shaved, and asked to be excused. Sir Gregory used to eat very greedily. His clothes were very dirty and greasy. He used to put his clothes inside his bed frequently. One leg of Sir Gregory's trousers

was always turned up when he came down from his bedroom in the morning. It was always turned up after he went up to dress. Sir Gregory was dirty in his person. Sir Gregory never washed his face clean, and Rook sometimes washed it for him. Sir Gregory would never touch a towel if it had touched the floor. He would not allow his bedclothes to touch the floor. Witness made his bed, and Sir Gregory told her not to let the bedclothes touch the floor. He put his sheets underneath the bed, and slept in the blankets. He used to tear the bed furniture, and then sew it up. Every other Sunday was Sir Gregory's needlework day. Sir Gregory would not shake hands with people. He used to fill his trouser's pockets with papers. He was very careful of the papers, and additional buttons were put on his pockets to secure them. Sir Gregory had a newspaper every morning, but he did not read it till the next day, in order, as he said, that it should get properly dried. The newspaper was the *Morning Herald*. On the first day, when Sir Gregory particularly desired to know the news, some one held the newspaper while he read it. Sir Gregory would let his dinner stand for a quarter of an hour or twenty minutes before he would eat it. He had dinner alone. If a knife or fork fell to the ground Sir Gregory would not use it. He would not let it be picked up till another was brought. He had a great objection to medical men. He used to call Dr. Southey "the lawyer." Witness had seen Mr. Maberly at Alpha-road. Sir Gregory called Mr. Maberly "the tailor."

Cross examined by Mr. Chambers.—Witness had fita herself when Rook was at the Alpha-road. The fits were epileptic fits. There was a mistletoe in the kitchen in the house at Alpha-road, and Rook's son tried to kiss witness, and she threw herself back and became ill.

Mrs. Frances Freeman examined by Mr. Rowe.—Sir Gregory had peculiar habits; he used to open the doors with the skirts of his coat, which he took in his hand. (Here the witness corroborated many of the facts deposed to by the witness Eliza Long.)

Anne Watson examined by Mr. Barstow.—Witness was now lady's-maid to Mrs. Fryer, the daughter of Sir G. P. Turner. Witness was lady's maid to Mrs. Fryer when at Cheltenham. Witness went for three months to reside with Lady Turner in the Alpha-road. Sir Gregory never acted as the master of the house. He put his clothes in his bed. Witness slept in the room in which Eliza Long had slept, which was next to Sir Gregory's room. (This witness also stated similar facts regarding Sir Gregory's habits as former witnesses had done. She also gave similar testimony to that given by Eliza Long respecting the habit which Sir Gregory had of disturbing the person at night who slept in the next room to him.)

Mrs. Elizabeth Buclin examined by Mr. Rowe.—Witness was a widow keeping an inn at Luton. In 1841 Sir G. P. Turner came with a large party to witness's inn. Mr. William Paxton was one of the party. Sir Gregory and party stayed about three weeks. He had a fit one Sunday, which was very violent.

Mary Maxfield examined by Mr. Barstow.—Witness had been lady's-maid to the late Mrs. Graves, who was first cousin to Sir G. P. Turner. Mrs. Graves visited Sir Gregory when he lived in the Alpha-road. Witness used to see Sir Gregory, who was not like other people. In October, 1841, Mrs. Graves and Sir Gregory went down to Brighton. Witness also went down. Mr. William Paxton was likewise one of the party. Mrs. Graves and Sir Gregory dined together. The doctors allowed Sir Gregory seven glasses of wine, and he would have that quantity of wine measured out several times over. One Saturday a letter came from Lady Turner, which was read. In the night Sir Gregory and John, the page, with a light, came into Mrs. Graves's room in their night-clothes. Witness slept in Mrs. Graves's room. When Sir Gregory came in he asked which was Mrs. Graves, who answered, "I am Mrs. Graves." Sir Gregory had Lady Turner's letter in his hand, and said he wished to have "Lady Page's" letter read to him. By Lady Page he meant Lady Turner. Witness got out of bed and held a light at the foot of the bed, so that Mrs. Graves might read the letter. John, the page, remained at the door, and Sir Gregory stood at the side of the bed. Mrs. Graves read the letter three times over, and Sir Gregory, when it was first read, asked witness if it had been correctly read. Sir Gregory and the page then went back to bed. Sir Gregory used to walk about in the night. John, the page, walked about with him, and Sir Gregory talked to him. On another occasion Sir Gregory came in the middle of the night and knocked at Mrs. Graves's bedroom door. Mrs. Graves got out of bed to him, and he said John had stolen all his things. Mrs. Graves told him to go to bed, and he called John "a d—d vagabond." One evening, Sir Gregory

removed the sofa from the sitting-room into his bedroom, and laid down upon it. Witness sat by his side in a chair. Sir Gregory opened the window, and said when the window was opened the door must be shut. He then shut the window and opened the door. He did so three times. He then asked witness to sing. (Laughter.) Witness sang to Sir Gregory. (Renewed laughter.) He then said, "That will do—that will do." Witness then went away, because she was afraid.

Stephen Mackay examined by Mr. Rowe.—Witness had been engaged since 1839 in attending upon lunatics. Witness was attached to the late Dr. Warburton's establishment at Hoxton. Witness was sent to attend on Sir G. P. Turner, when he lived in Gloucester-place. Witness first attended upon Sir Gregory in June, 1842, to relieve Rook for one day. Sir Gregory was pleased with witness at first, but afterwards wished to have Rook back again the same day. At that time Sir Gregory was almost deprived of his speech by paralysis. He expressed himself by hallooing. Sir Gregory did not exercise any free-will about any matter, and was incapable of taking care of himself. At that time he had no command of money. Witness was present at his death. He died in an epileptic fit.

Cross-examined by Mr. Chambers.—It was not a very violent fit in which he died, but nature was quite worn out.

Mrs. Beecher examined by Mr. Barstow.—Witness was the wife of Captain Beecher, R.N., who knew Captain Bayfield, the brother of Lady Turner. In 1840 witness and her husband took tea with Sir Gregory and Lady Turner in the Alpha-road. Witness considered Sir Gregory at that time to be an imbecile person. He merely bowed in answer to observations. He could not keep up a conversation. His speech was thick.

Dr. James Sutherland examined by Sir F. Kelly.—Witness was physician to St. Luke's Hospital for thirty years, and began to practise in 1805. Witness had now retired from practice. Witness had given his attention particularly to lunatic cases. Witness first saw Sir G. P. Turner on the 6th of December, 1823. Witness was called in to oppose the commission of lunacy. Witness saw Sir Gregory in the Queen's Prison. Sir Gregory had three physicians called in to oppose the commission, and witness was one of them. Witness examined Sir Gregory three times; the result of that examination was, that he (the witness) believed that Sir Gregory laboured under delusions. The chief delusion was his fear of infection. He used to cut holes in linen. Sir Gregory said that his son, who was dead, had been murdered by a Mr. Green, from his not putting restoratives into his mouth when he was dead, which he (Sir Gregory) had desired him to do. Sir Gregory was reminded that the child's head had been examined by Sir Astley Cooper, upon which he became angry, and said his child had been murdered. In 1824, by the order of the Lord Chancellor, witness saw Sir Gregory three times in July. His disease had not improved at all. Witness saw him three times in 1825, and he was still the same. Witness saw him also in 1826, and he was then no better. One of his delusions was that his family had conspired against him, and he said his brother, Sir Edward Page Turner, was illegitimate. Where a person was afflicted with an insanity like that of Sir Gregory's, and where it had continued for so long a time as it had in his case, the chances were against his recovery. Witness knew of no instance of a person who had been insane for so long a time as from 1823 to 1839, recovering so as to be fit to make a will. Where epilepsy and paralysis came on they were likely to prevent insanity disappearing. In order to try whether a person had recovered his reason, it was necessary rigidly to test the patient on the subject of the delusions he had laboured under when insane. The fact of Sir G. P. Turner talking rationally on some subjects, would not be a proof that he was sane, unless his mind was free from delusion. Witness thought Sir Gregory was not, when he knew him, in a fit state of mind to make a will. Witness never knew of an instance of insanity, followed by paralysis and epilepsy, disappearing, when the insanity had existed for many years. The rule at the hospitals was to give mad patients twelve months to recover, and after that time, if they did not improve, they were discharged as incurable. Witness had heard the evidence of Dr. Southey, but it had not altered his opinion with regard to the case of Sir G. P. Turner.

By the jury.—In a case like Sir Gregory's there were not likely to be lucid intervals.

Dr. Conolly examined by Mr. Barstow.—Witness had been a physician twenty-eight years, and had been physician to the Hanwell Lunatic Asylum eleven years. If a

person had been insane for fifteen years, epilepsy supervening would make the disease worse. In such a case witness had never known a person cured.

This was the case on behalf of the defendant.

Mr. Chambers then replied in a speech of considerable length, and of great eloquence and ability.

The Lord Chief Justice (at six o'clock) proceeded to sum up the case. He said that this case was an issue directed by the late Vice-Chancellor of England, to try the validity of a will, executed by the late Sir Gregory Osborne Page Turner, on the 15th of June, 1841. The validity of that will depended upon the opinion the jury should form of the state of Sir Gregory's mind at the time it was executed. If it had been clearly and satisfactorily proved to them that at the time the will was made Sir Gregory Page Turner was of competent understanding, that he knew its contents, and was perfectly aware of what he was doing, and if he had a disposing mind, then the will would be a valid one, notwithstanding the intellect of Sir Gregory was subsequently impaired, and the fact that a commission of lunnacy was in existence. Whether he was in a proper state of mind on the 15th of June, 1841, was entirely for the jury to say. The Lord Chief Justice then went entirely through the evidence, making observations upon it as he proceeded.

His lordship concluded his summing up at twenty minutes past nine o'clock, and the jury immediately returned a verdict for the plaintiff.

#### LIABILITY OF A LUNATIC'S ESTATE FOR NECESSARIES SUPPLIED TO THE LUNATIC.

SEATON v. ADCOCK.

THIS was an action tried in the Court of Queen's Bench, before Lord Campbell and a common jury, on the 13th of February last, and we are induced to notice it on account of some points in the case likely to be interesting to the proprietors of asylums and to others having to do with lunatics.

The action was brought by Dr. Seaton, the proprietor of a private asylum, against the administrator of the estate of a deceased gentleman who had been found lunatic by inquisition, and who had been a patient under Dr. Seaton's care (and who, it appears, died in Dr. Seaton's house about five years ago), for a balance due for the maintenance of the lunatic, and for other necessities supplied to him, and also for sundry expenses incidental to the suing out of the commission, and which had been incurred under the authority of this very person who was now acting as administrator, but who was at that time acting as solicitor to the next of kin to the lunatic.

The patient, it appeared, had been duly placed under Dr. Seaton's care, upon the usual medical certificates, and an order signed by the lunatic's next of kin, his only sister, and who, it seems, paid the first quarter's maintenance which accrued previously to the holding the commission, the balance for which the action was brought having accrued subsequently to the inquisition.

The substantial defence set up was, that so far as the contract was not entered into by the lunatic, his estate was not liable; and further, it was attempted to be shown that the contract for maintenance was specially made with Dr. Seaton by the lunatic's sister *on her own responsibility*, and the counsel for the defence also contended that even for necessities the lunatic's estate would not be liable if they should have been supplied with the full knowledge that he was lunatic. The learned judge interrupting the counsel, inquired if there were any precedents for such a doctrine? at the same time observing, "I shall be very sorry to hear that there are;" adding, "I shall feel it my duty to direct the jury that such is not the law."

The propriety and moderation of the several items of the account were fully proved, —indeed, their justice and moderation were so palpable, that the learned judge more than once interfered and characterized the defence to the action, as being "little creditable to those who put it forward;" indeed, the absence of a *bona fide* defence was virtually acknowledged by the defendant in the attempt which was made by his counsel to palliate the obvious vexatiousness and injustice of the defence, by freely

imputing unworthy conduct to the plaintiff—imputations which were subsequently proved by their own witness to be as unfounded as they were gross.

During the deceased's residence in the asylum, he executed a paper which he intended as a will, and therein he mentioned Dr. Seaton's name beneficially—devising him a house valued at 600*l.*, but, with that exception, leaving the whole of his property to his next of kin, subject only to the payment of two small annuities (to old servants, we believe), and as executors of this will, or intended will, he nominated as one a gentleman in the Bank of England, who had already been executor to his deceased father and brother; and as the other, Dr. Seaton.

Out of these materials it was sought to find a palliation for the defence offered in the present action, by attempting to raise the assumption that the deceased must have been unduly influenced by Dr. Seaton; but no evidence was adduced showing a shadow of pretence for such an assumption, the defendant evidently trusting to the chances of his counsel being able by a damaging speech to divert the jury from the point they really had to try; how far such a course might have succeeded with a less intelligent jury, or with a judge less acute than Lord Campbell, we cannot tell; in the present instance, however, the effect was to draw down upon the defence the severest animadversion of the learned judge, and the assumption was most conclusively disproved by a witness for the defence, who had been put into the witness-box for another purpose.

To prove the plea that the estate was not liable because the lunatic did not enter into the contract for his maintenance, and also that there was a special contract with another person, the defendant put into the witness-box the sister of the deceased, upon whose authority Dr. Seaton had originally received the patient, and this witness swore that she had specially entered into the contract with Dr. Seaton *on her own responsibility*; in cross-examination, she admitted that she was a *married woman* separated from her husband, *who was living out of the country*. As a married woman, of course she could not be sued; consequently, had the jury believed her evidence, and found accordingly, the plaintiff would have had no remedy, and, worse still, all the costs of this action must have fallen upon him; and, what made the bare-facedness of this defence the more iniquitous was the fact, that this very witness was the *real* present defendant,—an officer from the Prerogative Court produced the letters of administration, and proved that the defendant had administered to the estate as solicitor to Elizabeth Germani (the witness) and “for and on her behalf.” Being a married woman, and her husband out of the country, we presume she could not herself administer.

In answer to questions from the defendant's counsel, in reference to the will he had alluded to in his speech, this witness stated, that it had cost her a considerable sum of money to set the will aside, and broadly stated that it was Dr. Seaton who had put her to this expense. In cross-examination, she admitted that immediately upon her brother's death, Dr. Seaton had gone to London, produced the paper to her, and told her that of course he should not take any step (as one of the executors named therein) to prove the will, and intimated that if it were proved he should not wish to take any benefit under it, and declared his willingness forthwith to execute a “release” of all claim under it.

She admitted that, in accordance with this declaration, Dr. Seaton subsequently did actually decline to propound the will, and that he and the other executor having “renounced,” the will was ultimately propounded by one of the legatees.

Hereupon the learned judge asked the witness, “What then did Dr. Seaton do to prove the will?” After some little hesitation the witness replied, “I don't know.”

Lord Campbell then addressed the jury as follows; “Gentlemen, in this case a most unfair advantage has been taken by the defendant of the circumstance of the lunatic having made a will while at the plaintiff's house. It is most discreditable to defend such an action on such grounds. If Dr. Seaton had sought to take advantage of a will made under such circumstances, his conduct would have been infamous; but it is proved by the defendant's own witness that Dr. Seaton did all that an honourable man could have been expected to do; immediately after the death of the lunatic he went to the sister, and offered to ‘release’ all interest under it. What more could he have been expected to do? You have been told that the estate of a lunatic is not liable for even necessities, if the person supplying them is aware of the lunacy at the time; it is my duty, however, to tell you that such is not the law.” His lordship then pro-

ceeded to point out some of the serious evils which must happen if such a doctrine were to prevail, and continued: "There can be no doubt that the estate of a lunatic is liable for necessities, although supplied with a full knowledge of the lunacy; and by necessities must be understood things fitted to the station of the individual; if, however, there has been a special contract with some other person, the estate would be exonerated from liability; therefore, in this case, if you are of opinion that the last witness did, as she states, make this contract with Dr. Seaton upon her own responsibility, you will, of course, find a verdict for the defendant generally; but if you are of opinion—as I think it probable you will be—that this lady really acted in the character of *agent for her brother*, he being necessarily incompetent to act for himself, it will be your duty to find a verdict for the plaintiff for such sum as you may consider him entitled to."

His lordship then referred to the items in the account, observing that they appeared to be perfectly fair and reasonable, and such as ought to be paid; but that as regarded some of them, he did not think in law the estate could be held liable.

He then proceeded to go through them *seriatim*. The first item for which the learned judge ruled that the estate could not be held liable, was a charge of seven guineas for attending in London to make an affidavit, in compliance with a letter (read in court) from the present defendant, who was then acting as solicitor for the sister, suing out the commission; this charge of seven guineas was inclusive of travelling expenses from Coventry to London and back. The judge held, that as the commission was a proceeding adverse to the lunatic, his estate was not liable for expenses incurred in it.\*

The next item was also a charge of seven guineas, incurred a few days afterwards for the same purpose, and under exactly the same circumstances; of course, it was disposed of in like manner.

The next item was a sum of twenty-two guineas, for bringing the lunatic from Coventry to London, to be present at the inquisition, and remaining with him in town two days, and for being examined as a witness at the inquisition. This item, also, the learned judge, with evident reluctance, told the jury that the estate could not be held liable for.

Then came two sums of five guineas, which Dr. Seaton had paid to a London physician for visiting the deceased on two occasions when he was urgently ill.† The

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\* Although by no means pretending to be "learned in the law," we cannot help thinking that the point here involved is open to discussion. If a commission fails, the presumption is that the individual is *not* of unsound mind, and in that case an attempt to prove him so would undoubtedly be an adverse proceeding; but where the man is *really* a lunatic, we apprehend that a commission *de lunatico inquirendo* can hardly be taken to be an adverse proceeding, seeing that is the only means by which protection for his person and property can be adequately secured. To protect the person and interests of a man who is himself unable to protect them, must surely be doing him a service; and a witness who testifies to his lunacy should, we think, be considered as a witness *on behalf of* instead of against the lunatic, and, as such, would have an equitable claim, and should have a legal claim upon the estate for his services; indirectly, such claim against the estate is admitted in the present instance. Had the next of kin who sued out the commission paid the plaintiff these charges at the time (as is usual), they would have been repaid to her out of the estate, under the usual order of the Lord Chancellor, in such cases. It is no doubt *customary* for the person suing out a commission, in the first instance to pay the costs and charges of the various persons who may have been employed in the matter, and then for the Chancellor, upon the report of the Master, to order the repayment out of the estate, and doubtless that is the most *convenient*, and for the most part the necessary arrangement; but we can see no reason why the Chancellor could not, if he were so disposed, or if it were necessary, order payment of those costs and charges *directly* to the several parties, for surely if (having been paid) it be legal to charge the estate with their re-payment, it must be equally legal (not having been paid) to charge the estate with their payment. The real questions appear to us to be, was the person (witness or other) *properly* employed in the matter? and is the charge *moderate* and *proper*?—ED.

† Dr. Seaton had then removed from Warwickshire to Sunbury.

physician to whom it was paid proved that he had received the ten guineas three years ago; that, however, was not until *after the patient's death*, on which account the learned judge was of opinion that the estate was not liable; but in giving that opinion to the jury Lord Campbell observed, "I am sorry to be obliged to tell you so, as I think it very hard upon Dr. Seaton, but this is one of those cases where, unfortunately, law is not justice."

After going through the remaining items, consisting of the balance due for maintenance at the rate of 200*l.* per annum, and some trifling sums involving no point of importance, the learned judge left the case to the jury, who immediately returned a verdict for the plaintiff for 130*l.* (the sum claimed we understood to be 145*l.*) The jury were then asked how they made up the amount, when it was found that they had set a higher value upon justice than law, by including in their verdict most of the sums which the learned judge had ruled could not in law be recovered against the estate. This must have been very satisfactory to the plaintiff, as showing the opinion the jury entertained of the discreditable character of the defence; but as the probable result would have been further litigation (the defendant might next term have moved for a new trial), under the advice of the learned judge a reduced verdict was taken "by consent."

Mr. Serjeant Shee, Mr. Wordsworth, and Mr. Prentice (instructed by Messrs. May and Sweetland, solicitors) were counsel for the plaintiff.

Mr. Knowles and another gentleman, for defendant.

## Miscellaneous Notices.

*God in Disease.* By J. F. DUNCAN, M.D., &c. London, 1851.

THIS is an excellent idea, executed on the plan of the "Bridgewater Treatises." The learned and Christian author enters fully into the consideration of his subject, and has written a work both entertaining and highly instructive. He observes that most persons are in the habit of admitting that the visitation of sickness is the result of the direct appointment of God; but scarcely any one appears to think that such an admission implies the existence of features stamped upon the dispensation, similar to what are to be found on other parts of the divine proceedings, and that are eminently deserving of being studied carefully. Dr. Duncan's work is intended to direct attention to the subject, and to unfold, by an analysis of the phenomena of disease, the evidence of design, contrivance, and beneficence, that lie scattered in profusion over every page of the volume of natural history. In illustrating his subject, the author has availed himself of all the light that the progress of pathological science in recent times has placed at his command. We can strongly recommend this little volume to the notice of our readers. The work forms an admirable present for students, and even the more advanced members of our profession cannot peruse it without much pleasure and instruction.

*The Bath Waters: their Uses and Effects in the Cure and Relief of Chronic Diseases.* By JAMES TUNSTALL, M.D. London. J. Churchill.

DR. TUNSTALL is a physician of eminence at Bath. He has devoted considerable attention to the administration of the Bath waters in the cure of disease. We believe he is the first physician of late years who has taken this subject up. The work bears evidently the impress of being written by a well-educated, intelligent, and practical man. The chapter on "Brain Fag," is full of valuable suggestions. As Bath is so often resorted to by invalids, it will be a great comfort for them to know that they will have an opportunity of availing themselves of the celebrated waters of that beautiful city under the instructions of a physician fully acquainted with their many virtues. We believe that it is too commonly the practice of invalids, in visiting our celebrated spas, to exercise their own judgment in the use of the waters, and, consequently, in

many cases, they return very little benefited from their administration. No invalid should seriously think of going through a course of mineral waters without consulting a physician who has well studied their effects and varied influence on different constitutions, and different diseases. At Bath, the invalid will have no difficulty in this matter. Dr. Tunstall is a scholar, a gentleman, and a sound practical physician, and is conversant with the use of the mineral waters. We can strongly recommend his work to the perusal of the profession and the public.

*Facts and Observations in Medicine and Surgery.* By JOHN GRANTHAM, F.R.C.S. London.

THIS work contains some valuable observations on points connected with cerebral pathology and therapeutics, and it is on this account that we are induced to bring it under the notice of our readers. The chapters we refer to are—1. On the premonitory symptoms of insanity; 2. The management of lunatics; 3. On epilepsy; 4. Cerebral affections from deficiency in the cranium; 5. Effects of deficient ossification of the cranium; 6. On the phosphatic deposits in the urine of children. All these chapters contain matter of deep interest to the psychological physician. Mr. Grantham has no disposition to soar aloft either in metaphysical or psychological science. He writes like a practical man who has not been satisfied with *seeing* without *observing*. Our crowded pages deprive us of the pleasure of extracting several passages which we had marked in the book. We have been much pleased with the work, and can strongly recommend it to our readers.

*On Medicines: their Uses and Mode of Administration.* By J. M. NELIGAN, M.D., M.R.I.A. Third Edition. Dublin. Fannin. 1851.

THIS is one of the most valuable works that has been published of late years. It is an admirable volume of reference, and ought to be found in the library of every practising physician. It contains a vast body of valuable facts connected with the art of administering medicines, most lucidly arranged, written by a physician who has evidently thought for himself. Let our readers procure the work, and judge for themselves.

*God and Man.* By ROBERT MONTGOMERY, M.A., Oxon. London. 1850.

THIS is strictly a theological work, and, as such, does not come legitimately within the scope of this Journal. It is an able production, and is written in glowing and eloquent language. Mr. Montgomery has a vigorous understanding, and he never takes up his pen without writing what is worth reading and remembering.

*The Illustrated Book of Songs.* W. S. Orr & Co. London.

THIS is an elegantly got-up work. The illustrations are of the highest order. We have seldom seen a volume of its size containing so many really beautiful engravings. The songs, the editor informs us, are principally translations from the German. They are poetical, and many of them touch the heart in its tenderest chords. It affords us much pleasure to speak in terms of warm commendation of this little book.

*On Excision of the Enlarged Tonsils in Cases of Deafness.* By W. HARVEY, Surgeon. London. 1850.

MR. HARVEY has devoted much attention to the study and treatment of ear affections, and everything that falls from his pen is entitled to our best attention. There are many points of practical interest in the work, which will commend it to those interested in this branch of pathology.

*A Letter to Lord Campbell on the clause respecting Chloroform, in the proposed Prevention of Offences Bill.* By J. SNOW, M.D. 1851.

A TIMELY and well-written pamphlet. We are afraid, however, it is a hopeless task for medical men to attempt to convince the learned gentlemen of the long robe of the error of their ways. There is, unfortunately, but little disposition on the part of the bench or the bar to listen to medical authority. We wish it were otherwise. Lord Campbell is an able, a liberal, and a discriminating judge, and we hope he will "read, mark, learn, and inwardly digest" Dr. Snow's pertinent observations on the impossibility of chloroform becoming a common mode of creating insensibility with the view of facilitating the commission of offences against the person.



### **To Correspondents.**

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WE must again crave the kind indulgence of our numerous correspondents. We hope, in our next number, to satisfy all parties, and to notice everything that has been forwarded to the journal. Many American periodicals are transmitted to us which we are compelled to refuse, in consequence of the postage amounting to a large sum, varying between 8s., 9s., 10s., and 18s. Our correspondents abroad should see to this.

We are compelled to reserve, until July, our usual notice of books, exchanges, &c.

THE JOURNAL  
OF  
PSYCHOLOGICAL MEDICINE  
AND  
MENTAL PATHOLOGY.

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JULY 1, 1851.

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ART. I.—MODERN SCEPTICISM.\*

WITH an extraordinary degree of feminine simplicity, a lady thus addresses a gentleman: "I want you to tell me with great particularity, (if you will,) how you would have one set about the study of the powers of man, in order to understand his nature, and his place, business, and pleasure, in the universe."

We remember hearing that Dr. Darwin and Miss Seward were for some period engaged, with the aid of a pestle and mortar, in certain chemical manipulations in his study at Lichfield. Of the product of this subtle alchymy, history has left no record; but, from the character of the parties, we have no doubt that it was far more innocent than the spells of Manfred and Astarte. The philosophical union of this "Benthamite spinster" and this "geological fellow," however, must be still more so; scandal cannot cast even a suspicion on the purity of their Platonism, indulged as it was through the prudent medium of epistolary correspondence.

The response of the gentleman is equally free and open; the offer is accepted as soon as made, and he acquiesces joyfully in the lady's proposition, and proposes to give her a notion how he "*came by his scientific basis*." It will be our object to follow in the wake of this pair of learned Thebans, and to wander with them through the mazes of their Platonic reveries. The contract is between two reflective but misguided minds, and the intellectual marriage is consummated with great skill and energy; but we shall see whether they are justified in

\* Letters on the Laws of Man's Nature and Development. By Henry George Atkinson, F.G.S., and Harriet Martineau. London: Chapman.

palming their offspring on the world in order to arraign this scientific age for its ignorance.

To Mr. Atkinson she exclaims, "it is strange to think how many books I have read, and what an amount of hours I have spent in thinking, without being ever for one moment satisfied that I knew what I was about." We are not astonished at this result, when we hear her own account of the course she pursued. If there be any one mode more certain than another to make a chaos of our reasoning faculties, it is to ponder over the reveries of metaphysical dreamers, from Plato downwards; to attempt to analyze the annals of pseudo-psychology, from Pyrrho to Paley.

We think that such a course of reading would as soon render the mind "like sweet bells jangled and out of tune," as the pseudomenos, or the riddle of the sphinx, the longitude, or perpetual motion.

Yet we think that the lady, in her course of study, might have stumbled on the truth, that there are *some* mental philosophers who have been long engaged in "an experimental inquiry into the science of mind," instead of wondering where to find them in the year 1851; jumbling together abstract metaphysics or mental philosophy with organic psychology, and bewailing that we are "*hopelessly adrift* on the sea of conjecture about the truths of mental science."

We could point out to her half-a-dozen standard works, proving that we have a compass and a chart laid down to guide us safe among the shoals of metaphysical speculation on the one hand, and the rocks of scepticism or materialism, call it what we will, on the other. We may assure her that psychopathologists have already anticipated her queries, and that much of the learning of her coadjutor is after date. The only mode of forming true psychological deductions is, to compare the phenomena resulting from the normal state of the mental organ with the psychical changes consequent to morbid degeneration of its tissue.

"It remains," writes Mr. Atkinson, "for philosophers to place physiology and mental and moral philosophy in the same position as positive science reached by induction." Yes, we hope to do so, and had already commenced our course long before this solemn injunction; and if our Mentor will but contemplate the numberless establishments for the education of idiots, and the present enlightened system pursued in our asylums for the insane, he will learn how honestly we can vindicate the scientific philanthropy of our profession, and that he is not the first oracle in psychology, or the first great moralist born to teach mankind a new code of ethics.

He observes, very shrewdly, "There are not two philosophies,—one for mind and another for matter." To be sure not; where is the psycho-

logist that has not been long aware of, and recorded, this truth? even without having dipped deep into the *novum organum* of Bacon. We have long come out of the "web of ideal creations," in which the bold sceptic asserts that we are still enmeshed.

We venerate the good parts of Bacon's character, and appreciate the indispensable value of the inductive philosophy. But it were surely somewhat uncourteous to blink altogether the wisdom of the present day—to be always looking back through the wrong end of the telescope of the mind, and quoting solitary apothegms and axioms of the sophas of former times, and becoming enamoured not only of their quaintness, but also of their very obscurity, instead of contemplating, studying, and analyzing modern psychological disquisitions which offer proof rather than speculation, and which *now* certainly disprove the affirmation of the "goodly Verulam," that "all the systems of the world are wrong, and founded in error."

The grand scope of this pair of intellectual lights, is to establish the doctrine of a universal law, a *self-existing, self-creating* law—a train of second causes without a first, which they term "nature." Here they would stop, denying altogether a Deity or a Providence. But they must have something more than negative assertion, before they determine this vital point; they must prove the origin of this self-existing law, a problem quite as difficult to solve as the origin of a Creator.

As philosophers, we must acknowledge and advocate the law on which science is altogether based; and we believe that "philosophy is not set in array against religion, when the student of nature endeavours to explain her phenomena by physical laws, for those laws the great Creator himself hath made."\*

It is, however, by the recognition of this universal law that our male author is confident we shall "develop an universal love"—that is, to quote his own words—a state of liberty, equality, and fraternity—this felicitous consummation of Parisian glory having been hitherto thwarted by the writings of the fathers and the records of holy writ! We shall then, and not till then, penetrate the grand scheme of the universe. We shall perceive that "dirt is beauty unformed," that "evil is undeveloped good;" or, as Pope, forestalling Atkinson, has in a more devout spirit written—

"All discord, harmony—not understood.  
All partial evil, universal good."

In the course of this deep volume the lady is the querist; but her own substantial opinions are very neatly and ingeniously dovetailed into her interrogatories, with something like that "darling sin" of Satan, "the pride that apes humility."

\* *Philosophy of Mystery.*

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It will be conjectured that the opinions are almost entirely of a very heterodox nature, not mincing the matter at all, but driving at once in *medias res*. Miss Martineau scouts altogether the "dignity" of man's origin, and expresses boldly her complete disbelief in the Mosaic records. And this, we think, on far more shallow grounds than those contained in the "Vestiges of Creation."

It is mere sophistry to urge recent geological discoveries in disproof of Holy Writ. When well studied, they often mutually confirm each other.

"The belief in the existence of a pre-adamite world presumes not to controvert the Mosaic record of the development of the globe, the creation of Adam, or the fall of man. Modern geology has peopled this pre-adamite world with saurians or lizards, a race of beings not concerned in the punishment of that delinquency. Of the existence of these creatures there is no doubt; the discovery of their fossil remains without a vestige of the human skeleton, marks the period of their destruction, and that the crust of the globe enveloping their relics, might have been reduced to that chaos when 'the earth was without form and void, and darkness was upon the face of the deep,' and from which our beautiful world was fashioned by a fiat."\*

So that, granting the truth of our philosopher's estimation that "Mr. Lyell is a better authority than Moses," we see it all perfectly reconcilable with thirty thousand years' wear and tear of the waters of Niagara. The terms "chaos," "days" of creation, &c., &c., are equally coincident, if Mr. A. would candidly study them; but, as he himself writes, he will be "running on like an old gossip."

Although we fear it will be seen in the sequel that our feminine friend is tainted with a very consummate credulity—believing, in fact, in opposition to the aphorism of the Governor of Tilbury Fort, that she sees "what is not yet in sight"—yet nothing either sacred or profane will she take for granted which does not suit her purpose—she will not go a step beyond what she knows.

Now, what, we pray, would all science or history be reduced to, if we doubted and rejected all the records of our predecessors? Were we to do so, these would, indeed, be what Mr. Atkinson vain-gloriously affirms they *are*, "barbarous times!" But soft, the good time, the atheistic millennium, is coming, and then we shall see—ay, then we *shall* see. Then we shall believe nothing that does not tally with our own sight or touch. Pooh! we hear people say, Greenland was never green, because it is *now* white; that there never was any eruption of Vesuvius, because a solemn silence reigns at the mouth of the crater!

Miss Martineau's reasoning has prepared us for the hypothetical

\* Philosophy of Mystery, p. 176.

aphorism—"Mind is the *product* of the brain—the manifestation or expression of the brain in action, as heat and light are of fire, and fragrance of the flower."

"Brain, however, is not more *identical* with mind than retina is with sight; but the mind cannot, of course, be *indicated* without brain, for, as the material world would be intact without a sense, so there can be no earthly *evidence* of mind without a brain, which may be termed the sense of the spirit."\*

We are tired of the old analysis, so often adduced, of instruments and machines, the conception of man's mind and the work of man's hand, and set to work by man's ingenuity. In identifying the evolution of mind from the brain with that of heat and light from fire, the pseudo-phrenologist forgets that the caloric *pre-existed*, and was made sensible by the influence of oxygen. What is this caloric? not (to fight our philosopher with his own weapon) the *product* of a block of coal—it was there before as a property. That which, when developed, we term mind, was already in its organ. We must then go back beyond the manifestation of the product—the law—to that element, the product of which was effected *by* the law. The brain is affirmed to be a *gland, secreting mind* just as liver secretes the tangible and visible *bile*, the stomach the gastric juice. And from what are bile and gastric juice secreted?—blood, endued with vital properties. Deprive the liver and stomach of its blood, there will, of course, be no bile and gastric juice. Deprive the brain of its principle by a blow, although it may still have blood, and that vital and circulating, still there will be no mind. The influencing principle of the brain, therefore, even if it does secrete, differs essentially from that of gland, the productions of which are *palpable*.

Then, as to the organs of sense. The *globe of the eye* must be before there is sight, (we believe Miss Martineau would deny it,) as the brain must be before there is intellect. But as there must be light to give sight to the eye, there must be soul or something else to give intellect to the brain.

Now, in all this, the sceptic hugs himself that he and Spurzheim think alike; but the phrenologist does *not* affirm matter to be the only antecedent of mind, but that in it there is a special faculty adapted to our consciousness.

There must, therefore, be something beyond a law, which law *we* believe was created. It is folly to challenge us to prove its nature, or how it began. We cannot even conceive the nature of electricity, yet we *know* it to exist. We think the philosopher must explain the daily

and multiform phenomena of our planet, ere he proudly presumes, not only to doubt, but to deny the perfection of "the great Spirit of the universe."

We are, however, taught by him a lesson in scepticism. He boasts himself, "regardless of the opinions of men." We will for once obey him, discard his, and keep to our own opinion. *He*, however, *does* worship one idol (of the quotations from whom there is no end)—Bacon—*toujours perdrix*—Bacon for ever! he exclaims; and yet one inference of Bacon tears up his material hypothesis by the roots. "The *tangible* parts of bodies are stupid things, and the spirits do in effect *all*." So, then, there *is* a spirit. Of a truth, the unanimity of Atkinson and Bacon is wonderful.

"Oh, if we could have Bacon back again!" also exclaims Harriet Martineau; yet we have observed, that with all their adoration, there is a *grana salis* of depreciation thrown in. This "meanest of mankind" is said by them to have been "ever practising the *craft* of his wit; and his religious professions were mere *shams*!"

To prove the peril also of basing an argument on the faith of a great name, he adduces his Magnus Apollo in proof of clairvoyance. "In the removing of cataract from the eyes, the little silver needle where-with the cataracts are removed, even when it moveth upon the pupil within the coat of the eye, is excellently seen." Here are two errors: the needle is not silver; and not only the cornea, but the lens and humours refract and transmit.

We counsel Mr. Atkinson to divest his mind of the crotchet, that a metaphysician cannot reason from fact. Every moment of the study of the physiologist, the phrenophysiologist (we give him his tether), is, to use his own words, "observation of effects in relation to causes, in order to the discovery of the laws concerned."

One great stumbling-block to the fair discussion of the great psychical question has been the comparison of faculties—not to be compared—*instinct* and *reason*.

If reason be fairly analyzed, it will be found to be composed of certain qualities; *some*, indeed, of which, in different degrees, may be common to man and brute. Memory, distinguished essentially from recollection (which is voluntary), is the only one *highly* influential;—it is this which is the source of the myriads of zoological anecdotes so bewildering to the young psychologist.

The dog remembers the lash when he sees it, and even when he has done that for which he was whipped, by a low process of association, and he carries his tail between his legs; but he could not by an effort of the mind *recollect* until something occurred to *recal* it. The brute cannot from analogies look up from remote consequences to causes.

The law of peculiar instincts given to him impels him *periodically*, often blindly, to act where no reasonable motive exists. He does not follow up a continuous train of thought or record, or *think* of the thought as man does; although we may grant with Bacon that "there are some instances in the actions of brutes which seem to show that they too can syllogize;" yet differing, of course, from Bossuet, who, believing in the *anima brutorum*, promised the brute immortality.

The dog, *in solitude*, will not feel self-reproach or commit suicide as the human culprit; he will steal or kill, and yet dread nothing—but discovery. But man in a desert will reflect on his crime, and dread its penalty, though he has never seen his judge. The brute indulges his passions without control; man controls his propensities when religion, or virtue, or prudence forbid. This may be the result of the preponderance of brain over *medulla oblongata*.

Nor does the ingenuity of the brute naturally or progressively *improve*; the beaver built his wigwam, and the swallow her nest, in the same style when Pliny wrote as now.

It is this *high degree* of reason, which, with all their subtlety, our authors never arrogate in the brute, which makes man a thinker and a responsible being. Organization is the great theme of the materialist. We might meet him for a moment on his own ground, and ask him—As the brain of the sheep, of the elephant, and of man, so closely resemble each other, why, if organization be the *source* of mind, the manifestation is not resembling in all? Is it not a *necessity* that, in one, there must be something *superadded*?

The rejection of mere *craniology* is judicious; but now for the phrenological creed of Mr. Atkinson. He believes we have two brains. His duality is not, however, that of Wigan; it is cerebrum and cerebellum, or great and little, as every one knows. He assures us that only one side of the double cerebrum is in action at a time. How does he know this? Has he mesmerized the hemispherical ganglion for information, or has one of his clairvoyantes arrested a thought as it slunk away from a gland through the fibres of the tubular neurine?

Bigoted scepticism is as fatal to the cause of truth as blind faith. It is as perilous to say "this *cannot* be"—to give the dogmatical lie—as it is to bow slavishly to one authority—"jurare in verba magistri." In the discussion of important questions, it is better to meet half-way—*there* we may often discover the truth. We do not believe a tithe of the vauntings of the clairvoyante, the excitement of special organs, the transference of senses, and remote and occult influences. We have ourselves detected too many impostures. But many of those influences,



which seem to be novel or special, may be readily explained, on what Messrs. Atkinson and Martineau call *law*, on the principles of natural philosophy, without calling to our aid an *aura* or *blue fluid*.

We will even grant that there is a "sentience, independent of consciousness or will," when Mr. Atkinson feels an unusual sensation in passing his hand over an affected part. If there be increased temperature, and his hand be of lower degree of heat, it is a natural law that the unequal conditions should form a balance, and this transition must impart a peculiar sensation to a highly sensitive tissue. Such seems to be in an exaggerated degree the mystery of animal magnetism. So far we ought to grant, but the phenomenon is not new: friction, shampooing, electricity, even animal warmth, have been adopted as remedial means, long ere the ingenious Mesmer warped physiological truths to his own purpose. Even the exaltation of the senses is not an *abstraction* of animal magnetism; it occurs without the prestige of *passes*.

Here then we leave the mesmerist to soar, with his clairvoyantes, into the clouds of mystery, which (however his *amour propre* may blind him) he does infinitely beyond the most enthusiastic spiritualist.

But we must not invade the sacred domain of Miss Martineau's mesmeric seminary. It seems the specification sent in by Atkinson entitles him to a sort of patent privilege; for thus ingeniously does he oust the physician from the vestibule of the magnetic Eleusis: "Mesmerizing *doctors* have given diseases that they have brought from other houses to those whom they have mesmerized; and thus it may be a question if medical men are proper persons to mesmerize."

"When Bishop Berkeley said, 'there was no matter,'  
And prov'd it,—'twas no matter what he said."

These material arguments are not material, say we, in explanation of those phenomena which the physician is daily witnessing.

It must be confessed, however, that there is something far more *real* in the maiden Martineau than in the matron Crowe: and we really prefer even the local phrenology of Atkinson to the psychical projectiles of her of the "night side," and to all other farragos of trash, with *ad captandum* titles, scratched off to gull the curiosity of the public. But is not our *couple* also guilty of *projectilism*? This wonderful partnership in heterodox philosophy may be but the substantial spirit of Mr. Atkinson projecting into that of Miss Martineau, for the doctrine of spiritual or ethereal influence at a distance, must be, according to their own showing, a fallacy.

The superstition of prophetic dream or trance—the prescience of events, *et id genus omne supernaturalium*, had been, we thought, long since explained, even up to the mark of a materialist's standard. We are, however, again overdosed with these modern miracles—some of them far eclipsing the wonders of Aubrey, and Glanville, and Moreton; and yet Mr. Atkinson startles us with this slight epitome of autobiography—"I do not think I am a very credulous man!" We do. The modesty of philosophy is exemplary. Witness also the following choice physiological *morceau*: "We *know* that some can see distant objects without the *use* of the eye." What! a faculty without an organ! bile without liver! Is this chopping and changing of special functions strictly according to the unalterable and fixed LAWS of nature? Now, if this is not ultra-spiritualism, we do not understand plain English. To us it seems the most renegade apostasy and recantation we have lately met with.

Our sceptic has discovered a whole regiment of senses, sensations, faculties or feelings; nay, he makes every thought a sense. He tells us we can hear also through other parts of the body besides the ear. The undulations or vibrations of sound and the shooting of a ray, we thought, required a fluid and a lens in the internal ear and eye, ere the brain could be impressed; but physiological anatomy has, it seems, deceived us—it is not so. We could believe that in adducing the old hacknied experiment of the watch between the teeth, they supposed the teeth *heard* the sound, and we fear their readers *may*, some of them, believe so. The proximity of the Eustachian tube is entirely overlooked.

But there is no end in the volumes to these incongruities and false conclusions. "The sense of smell is said to exist without the olfactory nerve," and so on, *usque ad nauseam*.

According to the theory thus propounded, an organ is not essential to a function. Matter is *not* mind; there might be mind without brain in transcendental spiritualism!

The beautiful globe of the eye—its perfect lenses—its diaphanous humours—its fringed curtains—its most exquisite mechanism is made in vain—a useless appendage to the brain—fashioned merely to entangle men's hearts, and call forth the lover's rhapsody. The whole of its wondrous faculties can in a moment be displayed by the skin of the belly, if the Messrs. Atkinson do but project their souls or mesmeric energy into the body of a sensitive recipient.

How can we interpret this wise saw—"when the *ordinary* and outward action of the senses is cut off, and when the body is brought into a peculiar abnormal condition, the inner part of the brain might

partake of the condition not required by the paralyzed senses." So he even believes that light is not essential to vision. When the eye is blinded it can see objects by reflex action! "*Credite Pisones.*" Harriet, of course, agrees implicitly with all this. "We have arrived," she writes, "at the greatest discovery ever made," &c.; and then she directly adds—"I have run on too long." For once we entirely coincide. A part of this great discovery is, that like magnetism, the fluid or aura leaps or is blown through space from one brain to another. This, of course, is one of those mysteries which "we must receive as fact," though "we cannot comprehend them." A door is thus open to *conjecture*:—and there is an end to that philosophy the "firm" pretend to teach.

Mr. Atkinson professes to "make mesmeric sleepers fancy that they have pain or pleasing sensations, or that they are in motion," &c.; rather a perilous freak this; let the lady who advertises to teach the power of making people fall in love with you at will, look to this. We have hitherto smiled—we must now frown at the profanation of reducing, not only natural magic, but even the miracles of Christ, to the mere result of animal magnetism. In the following blasphemy the cloven foot peeps out:—

"I was demesmerizing a patient, and the influence seemed to pass into a lady standing close by. The patient awoke, but the other ran screaming away like one possessed, and I thought of *the devils cast into the herd of swine.*"

We close the book on this sentence, in pity. Poor Swedenborg, too, the illustrious clairvoyant and high priest of the modern revelation, is laughed to scorn, while the deuterio-scopia of the Martineau girls is gospel. Manuel is called a *madman* because he thought "his visions realities." If his revelation had been that of profane, instead of divine, mysteries, he would have been a *genius*.

Cupid, we allow, is very fair game, and his influence it seems consists in nothing but a mere vibration of the medullary chords of the organ of amateness. "The note of one instrument sounding will cause a response from a corresponding note in another instrument. How similar is this to the sympathy which may be induced and which often spontaneously occurs in love, between two minds and bodies." Had they known this at the Agapemone, surely this vibratile recreation would have superseded the game of hockey.

Miss Martineau's free-thinking would often come out as the most unblushing infidelity, did she not shield herself behind the mask of a query. Her sixteenth letter is a tissue of interrogatory which would be a poser to any one but her *collaborateur*. "In speaking of God," she writes, "do you not use another name for law?" She need not

have asked. But this harping on the subject of irresponsibility—annihilation—the self-existence of the law—and the creation of the Creator, are themes which we would fain waive and leave to the cognizance of the church or her Christian advocates, were they not so intimately associated with our especial studies.

For a more rational analysis of the causes of prophecy, dream, vision, the prophecies of Cazotte, of Joan of Arc, &c., we refer to a work to which we have already alluded.

The impious cosmogony of Heraclitus and Empedocles cannot be too severely censured, and when a modern philosopher of great power blazons them forth on his pages as a test, or illustration, we must not be satisfied with mere surmises and specious negations. We must even stain our pages with their quotation, to show the constant leaning to impiety, and the effrontery of these modern heathens:—

“The world was made neither by God or man; and it was, and is, and ever shall be, an ever-living fire in due measure self-enkindled, and in due measure self-extinguished.”

“Wrongly do the Greeks suppose that aught begins or ceases to be; for nothing comes into being, nor is destroyed; but all is an aggregation or secretion of pre-existent things, so that all becoming might more correctly be called becoming-mixed, and all corruption, becoming-separate.” Such texts as these, penned in the dark ages, are adduced, strange to say, as *arguments* by these modern philosophers, and their own, it will be seen, chime in admirably. “Philosophy finds no God in nature, nor sees the want of any.” So, although every nation believes in a Deity, one Mr. Atkinson denies it, because philosophy does not find it! Therefore there *is* none. But where does he *find* his *law*? And how is it that the law has been so long in working out its mighty changes, which often display as great an interruption as a miracle? (A law should never vary.) And yet, till now, it has never discovered that “the forms of matter, and the condition of mind, which is one form of the properties of matter, are all determined by law, bound down by the adamant chain of necessity.”

We have heard a blasphemous whisper before on this awful point, and we remember, with something like horror, the death bed of the whisperer.

The solemn, the “terrible infinite,” to which these infidels refer must be a deity or nothing. It is just as easy to conceive or believe in the existence of a Creator, as a creation; that a *divine power* has existed from all eternity, as that a world or a man have existed from all eternity.

And what is the upshot of all this fine reasoning? that the universe is a self-existent, and *purposeless*, because only a *temporary*, machine. Men are born only to breathe, and think, and act in ceaseless oppo-

sition, and then to die in agony, and be—nothing! . And then Mr. Atkinson makes a virtue of this necessity, "Why should I require another life?"

We are really almost tired of this running fire, this battledore and shuttlecock game, for the coincidence of Martineau and Atkinson is a sort of argument in a circle. First, she agrees with him about the fallacy of a future estate, and the monomania of longing for it, or, as he says, "a pampered habit of mind."

So, in the end, because two or three bold people choose to disbelieve in futurity, the glorious minority directly stamp the myriads of believers as "drinkers or children:" modesty itself. Necessity tallies beautifully with this annihilated doctrine. "I cannot alter my will nor be other than what I am, and cannot deserve either reward or punishment." So if his will compels to murder he ought not to be punished. Lord Campbell, then, may shut up his court.

The mockery of the miracles is the old game of infidelity, and we have here a renewal of the blasphemy. Greatrex, Louthborg, Aymar, and Atkinson himself, are vaunted as fully competent with their *mesmeric force* to perform them.

But to decry Scripture—to laugh those events to scorn which were foretold by many prophecies, when he himself is the great disciple of clairvoyance and *modern* prophecy, and has broached more barefaced hypotheses than any one we know of—is this not monstrous? He has, to use his own words, "set up reason in the judgment-seat," and has begun to preach, and ridicule, and jumble together, allegory and metaphor, history and scripture, without even explaining away one record of holy writ.

To one not in bondage of this sovereign reason—the design and scheme of the creation are clear. But it seems all kinds of phenomena are granted where there is no good result, no benefit conferred. Directly a moral purpose is the end, then out peeps a doubt or a blind contradiction; and an argument in favour of futurity or providence is at once, in Johnson's phrase, saluted with "You're a fool, and there's an end of it."

In broaching the theory of conception with the maiden lady, the quaintness and delicacy of this "fellow" are admirable. "What a chance," writes he, "is my existing at all. A minute later—nay, a second later, or the slightest change of circumstances in my conception, and it would not have been *I* that was born." He will surely make the lady "wise in her generation." And then he goes floundering on in a mist, regarding exigencies and development, which the physiologist could easily light him out of, but he pooh poohs them. If we assure him that the devil has been seen "flying out of a burning heretic in

the shape of a flame of fire" he would smile in scorn, but when *he* assures us that "death appeared in the form of a black cat, on an old woman's bed," he exclaims, "*we must believe.*"

And now comes the crowning heresy. "There are thousands of noble minds set free from the dogmas of Christianity, which they see to be neither reasonable nor moral. Christianity is not historically true," and thus runs on the strain of infidelity. Now, by what just rule this couple sets up one historical record against another, we know not. The *effects* of *pure* Christianity we have ever seen to be brotherly love and charity; but we are told in this book, "its result is, that the affections are perverted from their proper sphere of action, which is the love and companionship of their fellow-creatures." The grand injunction that shines throughout the code of Christianity is, "love one towards another." Yet Atkinson & Co. will have it, that it is only by the new birth, the love of nature, the living under the *law*, that men can "learn to forget themselves in the love of their fellow-men!"

But we must, as we professed, leave the divine to refute the infidel. For us to cite scriptural authority would be overstepping the limits of devout psychology. But the tissue of arrogance and blasphemy is so unblushing—the parallelism of Christ, for instance (whose "case," he says, "is as clear as daylight,") with Socrates and Swedenborg, and even with an American boy, named Davis, so gross—that we need but point to the odious page 212 to excite the pity and indignation of our readers.

It must be confessed that the heterodoxy of the spinster is gigantic. She has out-babed Babel. Her city is built—her tower has reached Heaven. She is the great Titaness of the age. Philosophy, theology, religion, have been all hoodwinked for many thousand years, and Martineau and Atkinson have now torn off the mask.

Behmen, Santa Teresa, Swedenborg, merely presumed to *demonstrate* that heaven *was*—Martineau and Co. prove that heaven is *not*.

The question of responsibility is one of high importance—of almost unlimited extent in religion, morals, and jurisprudence.

But if man is irresponsible because he is impelled by necessity, will Atheism prevent crime? Oh, yes; witness the *prevised* effect of the atheistic millennium. "What repose begins to pervade the mind; what clearness of moral purpose naturally ensues; what a new perception of the beauty of holiness!"

Infidelity is, then, the purifying of the heart, irresponsibility the repose of the soul; since, as the spinster writes, "Christianity has not Christianized the world!"

Robert Owen once confessed to us that he must educate and bring up the universal mind to his own standard, ere his Utopian

parallelograms could be established. So must we, if we hope to live safely under the *LAW of nature*. For Mr. Atkinson's ethnological classification is also rather a funny one. He says, our race is composed of lovers and poets, and of Shakspeare's madmen—the lunatic being the third. A hopeful world, truly, without religion's law to control that of nature—*liberté, égalité, without fraternité*. We see but little preparation for futurity; or, in Mr. Atkinson's words, "that enchanted life beyond the grave," under the protection of this atheistic *law*.

The sympathy of minds, or "thought-reading," is the great gun of the mesmerist. It is a notion more imaginative than aught that the spiritualist advances. The psychologist stops short of the Martineau spirituality. He believes mind in the present life can only be *evinced* through brain: *her* spirit-flights are far more ethereal a medium in a distance. *We* think thought is the peculiar province but not a *product* of the brain. Whether a cerebral vesicle is dislodged by each emotion we do not pause to discuss. But the mind in the estimation of these modern metaphysical luminaries, *is a principle capable of being transmitted from one brain to another, by an effort of the will!* We even have a sort of jesuitical confession, that all actions are through and by spirit-conditions. "Spirit acts on spirit and through spirit;" so, first, there must be an organ or matter, to produce action, or motion, or thought, and then spirit may be totally separate from matter, even in our present condition!

Again, it is said, "all your thoughts, and your whole condition, and those of *thousands of others*, may be lying latent in *my* constitution at this moment." A most capacious receptacle. Truly Mr. Atkinson's brain is receiver-general. Thought, then, divides and multiplies itself, and passes, by stealth, into another's brain! This is their theory of dreams, spectres, and dying visions. Glyndwr, hide your diminished head! His calling spirits from the vasty deep was fudge—Harriet Martineau can call them from the brain, and they *come* at her call. Indeed, everything is at her beck. Even common cold obeys Atkinson's will, if he do but gently approximate to the invalid. Even the *material* influence of the dying flies off and infects the bystanders. It seems that "*force is realized.*" But is it not, again, rather paradoxical, that when the brain is weakening (sense and thought being *born of it*), the senses should be more acute?

But the Martineau code does not stop short in cold philosophy. It is to be the principal element in the grand fountain of virtue in the mesmeric millennium; "the knowledge which mesmerism gives of the influence of body on body, will bring about a *morality* we have not yet dreamed of."

We considered body as a machine, fraught with instincts and passions,

which would run wild if not under the control of devotion ; but as two negatives are said to make an affirmative, so two vices we suppose make a virtue.

Miss Martineau will no doubt complain that we have dealt severely with her. But if she will think of the proper answer to her own question, " Whose profession is it to observe the laws of man's nature and development?" she must confess, it is that of the psycho-physiologist. It is his constant duty to study deeply these laws in health and disease ; the only mode by which any knowledge of legitimate psychology, or the blending of mind and body, can be attained.

After very close consideration, we must inveigh against the perilous tendency of this dissertation on the minds of those who are captivated by novelty and opposition, and a learned and acute phraseology. Our authors are determined to disbelieve, but their *real* opinions perhaps are more in accordance with physio-psychology than they themselves are aware of. To call God *nature*, to call physiology, in its wide meaning, *law*, is but to substitute other names in the place of those fully recognised ; their infidelity consists in the blind denial of a *providence*, a ruler of the universe.

To say, man is the result of organization, is merely saying that organization is man.

But even their errors and their undevout reasonings are often expressed with an apparent power and acuteness. Yet there is little merit in this. It is the immense advantage of opposition and scepticism, to catch the ear of mankind by bold and novel language. *Mens hominum novitatis avida est*. With this concession we have fulfilled our duty in expressing our most decided disapproval of this book. And the authors will at once understand, that if their will be their law —if *they* are impelled by necessity to disbelieve, *we* are in like manner impelled to censure and condemn.

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## ART. II.—MODERN METAPHYSICS.\*

IN continuing our analysis of Dr. Burnett's work, we would observe that he does not limit the operations of the "spirit of life" exclusively to vitality, using this term in its ordinary acceptance ; but, by a fallacious method of induction, endeavours to resolve those attributes and phenomena, hitherto regarded as instinctive and mental, into a *positive* dependence on ONE common principle. By this philosophy the

\* Philosophy of Spirits in relation to Matter. By C. M. Burnett, M.D. 1850. (SECOND NOTICE.)



psychical superiority of man, compared with the brute creation, is to be referred solely to organic structure co-operating with the "spirit of life." Pursuant to this notion, the author remarks:—

"The organization of the brain being fixed in the number and size of its various parts, transmits the mental phenomena accordingly in a more or less elaborate manner. This certainly favours the idea, that if there be any difference in the immaterial cause of the vital and mental phenomena of animals, it is only a difference of degree in the organic parts; for the one is so intimately mixed up with, and dependent upon the other,—they are so essentially the same in some of their effects, while they are in operation so inseparable, that they cannot be said to have two distinct spirits for their origin. Indeed, if we separate mind from life in its true efficient cause, we may with as much reason separate the efficient cause of motion and sensation."—p. 154.

The analogy here drawn between the cerebral apparatus of man and animals with the view of supporting the hypothesis that instinctive manifestations are dependent on the same principle, is erroneous and absurd; at the same time we admit, that we owe to physiology the discovery that a refined organization is the instrument which the mind employs in holding communication with external objects; and also the fact that the psychical phenomena of animals increases in a ratio with the development of a complex brain and nervous system. We know that in the butterfly the brain is much increased in size as compared with that of the caterpillar, the visceral nerves dwindling in proportion to the development of those of active life and volition; that the same fact is largely exemplified also by a comparison of the nervous system in every class of animals, from molluscs up to man; and yet we must use comparative physiology with the greatest circumspection, because the psychology of animals recognises a principle of intelligence radically different from that of man.

In man the hemispherical ganglia of the brain are positively larger in proportion to the rest of the brain than in any other animal, not excepting the elephant. This superiority is chiefly manifested in the size, number, and direction of their convolutions; thus, Cuvier has very properly removed man from the rank in which Linnæus placed him, as the associate of apes and monkeys, and left him alone at the head of the creation. For characteristic differences are found to exist between the brain and nervous system of man, and those of the higher Simiæ. Mr. Owen informs us, that though the brain of the chimpanzee approaches nearest to the human brain, yet it differs "*in the flatness of the hemispheres, in the comparative shortness of the posterior, and in the narrowness of the anterior lobes.*"

The conformation of their respective skulls attests the same fact. When we leave the vertebrated animals, the cerebral system is less and

less developed; and in correspondence with this change, to us a blind instinct more or less supplants that pseudo-intelligence which becomes manifest under the conditions supplied by a higher development of the nervous system.

Those creatures whose nervous system is purely ganglionic, and presides more especially over the instinctive organs and the involuntary motions, though not perhaps wholly devoid of this pseudo-intelligence, are endued with much less of it, while their instinctive operations are all but miraculous.

It is evident, therefore, from these and other facts which may be adduced, that physiological inquiries do not enable us to identify the pseudo-intelligence that accompanies the instinct of animals, with that which in man springs from the existence of an incorporated spirit.

The nature and habits of animals are found greatly to vary, even when their cerebral structure very closely resembles each other; as in the case of the wolf and the dog, the hare and the rabbit, and in other instances. Nor are the variations that exist within the limits of a uniform type of nervous structure, as in birds, sufficient, without the aid of discriminative reasoning, to explain the amazing diversity of habits and instincts of the different species. "The organized world," observes Dr. Prichard, "possesses no greater contrasts and resemblances than those which we discover in comparing mankind with the inferior tribes. That creatures should exist so nearly approaching to each other in all the particulars of their physical structure, and yet differing so immeasurably in their endowments and capabilities, would be a fact hard to believe, if it were not manifest to our observation. The *differences* are everywhere striking; the *resemblances* are less obvious in the fulness of their extent."

There are, however, instances in the case of animals, in which similarity of structure has its influence; thus, the ostrich family bears some resemblance in structure to the mammalia, and their instincts so agree, that the former actually associate with some of the latter, particularly the quagga and zebra. Nevertheless, instinct is the chief instrument by which Providence preserves the different races distinct, their habits being commonly so dissimilar as to be a hindrance to their association.

But the error committed by Dr. Burnett in confounding instinct with an intelligent entity, is comparatively unimportant, compared with that of resolving the phenomena of each into absolute dependence on cerebral structure. The one exists under the supreme domination of a law that will expire when the cycle of existence has terminated; while the other possesses a positive being "that once was not, but shall never cease to be."

That we do not misapprehend Dr. Burnett's views on this subject, will be obvious from the following passage:—

Dr. Burnett observes, "In animals we notice mental phenomena which decide without a doubt that they possess a power of perception, of memory, of judgment, of will, of attention; that they have thoughts and desires and mental operations, allied in character, so far as they go, to those in man. Moreover, the chemical analysis of the cerebral matter in animals shows that the phenomena of mind in all must proceed from the operation of a *similar spirit*; for there is no material difference in the component material elements."—p. 156.

We cannot concur with views so utterly at variance with the psychology and physiology of the subject; at the same time we feel it right to observe that Dr. Burnett is not the only writer who has taken this view of the subject. Locke considered instinct to be an attribute of the soul of brutes. He says, "that animals do, in certain instances, reason; as they have sense." Dr. Hancock takes the same view, and adopts the same language. Dr. Good admits that reason is united in brutes with sensation and instinct. Others entertain the opinion that instinct is the result of the direct action of the Deity on the sentient nature of brutes. Addison held this view of the subject, and asserted that "God is the soul of brutes." We need scarcely say that such an opinion is disproved by the operation of instinct itself. For example, would it be possible for the flesh-fly to mistake the blossom of the carrion plant, as often happens, for a piece of flesh, and lay her eggs in it, if God were its immediate instructor? Or would the hamster break the wings of *dead* birds, as well as *live* ones, to prevent their escape? Or should we see, as we sometimes do, one instinct clashing with another in the same individual? Thus, the migratory instinct of birds is sufficiently strong to overcome the force of parental affection, when an unfavourable season and other causes have occurred to retard the maturity of the brood; and desertion is the consequence. Hence, the swallow often leaves its later brood to perish in the nest. The sea-fowl of Flamborough Head presents us with another example.

The determinateness and perfection of the movements of instinct in general, independently of instruction or experience, strikingly contrast with the operations of reason.

"REASON PROGRESSIVE, INSTINCT IS COMPLETE."—YOUNG.

We therefore conceive that it will not be difficult to ascertain, that *reason* is different from *instinct* in its SOURCE, in its NATURE, in its OPERATIONS, and in its END.

Dr. Burnett, in conformity with a previously established theory resolves instinctive and mental phenomena into absolute dependence on

organization, and what he pleases to denominate a "spirit of life." Thus he observes:—

"In animal life, ideas, and thoughts, the result of a mixed sensation, or of a more varied display of the abstract power of sensation, are superadded by means of a cerebral apparatus to simple sensation, which alone takes place in vegetable life. So that the distinction between the sensation of vegetable life, and that which forms the basis of the mental operations of animal, is apparently one of degree."—p. 138.

Here, the "spirit of life," like a chain, is supposed to run through nature; connected by links, which lay hold of each other, are the intermediate steps between substances which differ in their qualities. Instinct at one point embraces and becomes a low degree of reason; in the other it sinks and is lost in the appetites and passions. But dissimilar principles cannot correspond; mind cannot partake of the properties of matter; no genus, or even species, glides imperceptibly into one another.

If the "spirit of life," co-operating with the spirits of heat and electricity, form organized beings having instinct and reason, then mind must partake of the properties of those elements on which its existence is said to depend; must be, like them, material and obvious to the senses.

The spirit which animates, and the inorganic elements which constitute an oak or a cedar, the highest order of vegetables, alike with that which animates and forms the substance of a worm or a polypus, the lowest in the scale of animated beings, must be the same as that which puts together the fabric of man, and on which the existence of mind depends.

By this the apostrophe of Shakspeare is mere rhapsody, when he says—"What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!"

Or that of Young:—

"How poor, how rich, how abject, how august,  
How complicated, how wonderful is man."

Thus, the hypotheses of Dr. Burnett destroys, with sweeping effect, the great features by which man is contradistinguished from other beings of the creation, allies him in inseparable connexion to the worm that crawls beneath his feet, to the animals that roam, and to the cedar that inhabits the forest.

But nature has no points of an equivocal character. No specimen is found in any cabinet of a mineral in a state of transmutation, passing from iron to gold, or rising into vegetable organization; a distinction

in principle is maintained by a distinction in operation. By the supposition that the spirits of heat, electricity, and life, run through created nature, the clod of the valley, and the plant it nourishes, the movements of a worm, and the mind of man, are identified in the essential nature of their existence; thus life is at some point obscured and lost in inert matter; a supposition contrary to the whole analogy of nature. But Dr. Burnett observes, that—

“The difference between what is called instinct in animals and reasoning in man, depends entirely upon the fact of the number of these attributes of the mind in the latter being added to by these attributes of prescience and conscience, and so being numerically greater than they are in the former.”—p. 178.

An hypothesis at once contravened by the evidence of instinct, as seen in operation. An attribute or faculty pre-supposes the existence of something on which it depends; it can, therefore, have but a relative existence. A faculty or an attribute is subject to declension and change, being derived from a cause foreign to itself, and, therefore, cannot constitute instinct, cannot be like it—a power ever perfect and complete.

Instinct cannot be cultivated; reason may be. Instinct is perfect and irresistible at its commencement, as has been observed; thus, a young bee betakes itself to the complex operation of building cells with as much skill as the oldest of its compatriots. The brood of young ducks brought up under a hen, the moment they see the water plunge at once into their native element, in contempt of all previous training and example. Have we occasion to ask whether they reason on their possession of a web foot, or whether they rush into the water in obedience to an impulse which guides their movements? Mark the unerring, yet compulsory, choice with which the moth places her eggs upon food which she herself can never use. The conduct of the nut-weevil again illustrates the same wonderful instinct, which provides the fitting nutriment for its offspring. We cannot, therefore, infer, from these examples, that an intelligent principle, corresponding in its nature to that possessed by man, dictated them.

If Dr. Burnett's views be correct, this must be so. Thus, at every step, a survey of the operations of instinct must demonstrably show that an obvious distinction must exist between it and the principle on which human intelligence depends.

If they be identical in their nature, how is it that the young of every kind possess a knowledge of the peculiar powers that are to appertain to them hereafter, even before the full formation of the organs in which these powers are to reside, while example and instruction are so lavishly required with the young of our species?

This truth of natural history is well expressed by Lucretius:—

“ The young calf, whose horns  
Ne'er yet have sprouted, with his naked front  
Butts when enraged ; the lion whelp or pard  
With claws and teeth contends, ere teeth or claws  
Scarce spring conspicuous ; while the pinioned tribes  
Trust to their wings, and from the expanded down  
Draw, when first fledged, a tremulous defence.”

Instead, therefore, of attempting to explain the nature of instinct by a physiological or psychological comparison, which cannot for a moment be entertained, we think that it may rightly be considered a law ; a law of impulse, adapted, for the most part, to the well-being and propagation of the animal creation.

The supposition that instinct consists in the exercise of certain attributes or faculties destroys the idea of a law ; for a faculty has no direct and immediate governing power : it is itself dependent, and has but an imperfect influence. There can be no principle in nature independent of its laws, from which instinct issues, as reason does, from the mind.

Instinct is never weary ; and can it, therefore, be imagined that any dependent or secondary power can be competent to its office ? It is a power emanating from the Creator, and not a secondary influence, which instructs the swallow and other birds when to migrate. If it be instinct, can it be less than a law ? “ The stork in the heaven knoweth her appointed times ; and the crane and the swallow observe the time of their coming.”

The impulse by which the vernal immigrants are impelled to undertake an autumnal journey is observed in birds long subject to the unnatural restraints of the cage ; exciting in them urgent signs of restlessness at the accustomed time of departure. The migration of the cuckoo is wholly independent of example or instruction, for it has never known a cuckoo's parental care.

But Dr. Burnett attributes this extraordinary exponent of a law to the mental endowments which those birds possess. Thus, he observes :

“ The power to find the longitude, which many sea-birds possess, if it were moved by the high attributes of man, would be a more wonderful power than any he possessed. But it acts irrespective of prescience, and is effected through the agency of those attributes I have named.”  
—p. 179.

If we admit animals to be endowed with the attributes which Dr. Burnett supposes, we make them responsible for their actions, not only to man, but to their Creator : a supposition which has not the slightest foundation.

The swallow is as irresponsible as a block of marble ; for to whom does it give an account of what it does ? Warned by an irresistible

impulse it departs, and by the same impulse returns, with a regularity unknown to the seasons: they vary, but the swallow returns on the same day in every succeeding spring. The power, be it a law, or be it not, is uniform, like that which rolls the earth along its path. And wherever uniformity can be predicated of any fact, that fact assumes the character of a law. But Dr. Burnett asserted that animals possess, and that their actions are influenced by, the attributes which can alone apply to an immaterial entity.

"Believing," he observes, "that there are nevertheless certain primary and independent attributes in the mind of animals as of man, I think one of those is memory, another attention, a third comparison, and a fourth will."

It certainly appears difficult to draw the line of demarkation between that kind of intelligence which accompanies instinct, and that intelligence which constitutes the proof of the existence of an immaterial entity, which is denominated *mind*: but we think that we shall be able to show that instinctive action is founded upon impulse, and that which concerns the operations of reason upon reflection.

Those singular facts of natural history to which we have adverted, prove that instinct acts under the dominion of impulse. If we regard instinct as an active principle (and without activity it sinks into a mere aptitude or capacity), it is impossible that we can detach it from its dependence upon those impulses by which it is rendered visible. That instinctive activity is not invariable in any of its modes, is demonstrated by fact; and hence the conclusion is evident, that activity is not essential to the aptitude or capacity of such creatures as act solely under the dominion of impulse. It therefore follows, that the activity of instinct must be derived, and derived from those impulses which the creature invariably obeys when they operate upon its natural capacity, either through the medium of the senses, or without their instrumentality.

By the employment of the phraseology "primary and independent attributes in the mind of animals," Dr. Burnett lapses into the error of confounding ideas which the form of expression makes distinct. No attribute can be primary and independent;—an attribute implies the existence of something of which it is the attribute or quality, while the terms, "primary and independent," pre-suppose an abstract positive existence. An independent attribute is, therefore, a contradiction. It is evident, too, that Dr. Burnett has, by the employment of those terms which characterize the operations of mind, regarded instinct, for the most part, as acting under the influence of intelligence, and not that which acts under the guidance of a blind impulse.

We deny, however, that instinctive actions take place under the

guidance of the attributes—memory, judgment, and will. An instinctive action can have no existence unless foreign causes impel ; it is evident, therefore, that though the aptitude or capacity may be essential to the creature, the activity is not ; and it is in relation to the propensity in action, and not to the mere capacity, that instinct is here considered.

Now, as instinct acts under the dominion of impulse, it is absurd to imagine that it has any independent existence ; for, if this had been the case, it would as fully exist when these causes ceased to impel, as when they operated in all their vigour. But this we know is contradicted, both by experience and observation. Of the fact, that instincts may slumber for generations, we mention that which leads hive-bees to set about rearing a new queen, when their former sovereign is by accident destroyed. It may not have occasion to be called into action during a long series of generations in a hive ; and yet, the moment the extraordinary occasion demands it, it is ready to be developed.

Dr. Burnett states that “animals possess judgment” (a primary and independent attribute, too, according to his view of it), “and that their actions are influenced by it.” That instinct, in what light soever it may be viewed, can have no elective or counteracting power, is evident from its dependence upon impulse for all its energies.

The exercise of an elective power can never be reconciled with the influence of impulsions which cannot be resisted ; because, both being independent, nothing can command their mutual co-operation. If, therefore, we attribute to instinct an elective power, and yet retain in our minds that idea of its dependence which we have been endeavouring to establish, we shall be compelled to allow that it is dependent upon impulse, and yet independent of it at the same time.

By this reasoning, the province of instinct, as well as its nature, is marked out. It presents itself to our view by certain characteristics with which it cannot dispense, and appears within specific boundaries, beyond which it cannot pass. We behold it acting under the dominion of impulsive causes, and perceive its dependence on them so clearly, as to exclude from its nature every property of a constant and independent existence. The “primary and independent attributes,” therefore, which Dr. Burnett believes to exist in animals, apart from the contradiction which that supposition involves, can have no relation to the nature of instinct.

But reason is clearly distinguished from instinct, not merely as one faculty differs from another, but as containing a power by which it can withstand and counteract instinctive impulse. This is a power to which mere instinct is incompetent.

Hence philosophy and common sense show, that as brutes are unable



to withstand the influence of those causes from which they act, they must be destitute of that principle to which the name of reason has been given ; and, consequently, by being destitute of its power, they must submit to impulsive force.

Indeed, if reason were not radically different from instinct, man could not have possessed a moral nature. Thus reason differs from instinct in its source and nature, as well as in its operations and end. If then, "reason stands for a faculty in man, that faculty whereby he is supposed to be, and actually is, distinguished from beasts, and wherein it is evident he far surpasses them," as Locke asserts, are not our views carried to an immaterial substance as that which alone can be its primary source ?

In the general operations of reason (for we purposely adhere to a term having a specific meaning with respect to man,) are included the attributes which Dr. Burnett states are individually connected with the acts performed by animals. Hear his words :—

"The mental operation that takes place so that they may act according to circumstances which lead to their benefit or their injury, is an operation effected simply by the aid of the attributes of attention, memory, and comparison, acting upon stronger feelings. Thus, an animal will avoid that food that is noxious, not because it knows the future consequences of again partaking of it, but simply because its attention, memory, and judgment, apprize it of the former effects the noxious food had upon it."—p. 179.

Instinct being *special* in its object, while reason is *general*, it is evident that the illustration, given by the author, disproves the assumption that animals are endowed, or that any of their actions are directly influenced by those attributes which apply only to the operations of reason.

The attribute of judgment can have no place without the existence of reason. It is on the comparisons which reason deliberately and freely makes that the decisions of judgment are founded.

It is absurd to suppose that an "animal refuses noxious food, because its judgment apprizes it of the former effects the noxious food had upon it ;" for *no* animal will, voluntarily, take food that is noxious ; the impulse under which it acts, being always for its own preservation.

*Judgment* implies objects of comparison ; a perception of the agreement or disagreement of ideas ; an attribute which characterises the operations of an intelligent entity, and not one which brutes possess.

Further, reason is distinguished in its nature from instinct by the power which it exercises in tracing the ideas presented to it, through all their labyrinths, previously to the adoption of any of them. The past, the present, and the future enters into the active operations of reason.

But, as neither of them can possibly be included in our idea of instinct, we are here presented with a specific difference in the *nature* of these intellectual and animal powers.

We know also, that as reason, in its operations, calculates upon consequences remote from that inducement which first excited its attention, and with which that inducement has no apparent connexion, reason must in this case operate in a region, within the confines of which instinct can never enter; and this leaves us in the possession of a decisive difference between their respective OPERATIONS and POWERS.

Man differs from the brute creation in his possession of a moral nature, moral powers, and a moral sense.

In some of them, indeed, we perceive a degree of sagacity which, at times, half induces us to associate the instinctive with the rational faculties; but in none, not even the most intelligent, have any vestiges or symptoms of a moral nature, of moral powers, or of a moral sense, ever yet been discovered.

The rational and intellectual faculties must submit to the dominion of a *moral instinct*; and in all cases where moral good and evil are concerned, they dare not encroach upon her province. It is on this principle that one great end of reason is, to regulate the solicitations of desire, and to render appetite subservient to propriety, and the principles of immutable justice, while the great end of instinct is to obtain gratification, independently of moral right and wrong.

The intelligence of man exceeds that of animals in a *sciential*, as well as in a moral direction. Man is distinguished from the brute creation by the faculty of language, and by *his yearning after immortality*.

From the exposition we have given of Dr. Burnett's views of *instinct*, it might be anticipated that his opinions on *mind* would be equally inconclusive and absurd, and they are so.

He denies to mind a positive existence, affirming that it "*cannot be an entity*," and endeavours to show that this principle of our constitution is simply a "mode of action;" an aggregation of certain "*qualities and powers*;" that a distinction exists between "the attributes of the mind and the intellectual faculties and social feelings;" that man is contradistinguished from animals so far as the existence of mind is concerned, solely by the attributes of "*prescience and conscience*;" that the mind is worked by the agency of powers and attributes that are independent of the faculties and feelings;" that the faculties and feelings have their root in the sentient power of the nervous system, while the attributes of the mind have their root in the motive power of that system;" that we err in making consciousness a mark of distinction by which to recognise spirit, &c.

But contrary to these undefinable opinions, and, we think, somewhat incomprehensible too, except to the author, we maintain that mind is an entity whose operations, as manifested in thought and consciousness, enable us to submit it to an analysis equally rigid to that of any branch of physical science.

Metaphysicians have not, we think, generally treated their subject sufficiently as analysts; they have not, it appears, established a science of mind impregnable to the assaults of mere abstract views, or we should surely never have to subject such doctrines as those propounded in the work now under our consideration to a metaphysical analysis.

We are acquainted with but two primary substances that have in themselves a positive existence, and these are contradistinguished from one another by the terms *matter* and *spirit*. The human mind is that spirit alone of which we can be said to have any immediate knowledge.

Whatever has any positive existence must be material or it must not; and that which has any existence, and is not material, must be immaterial; there can be no medium between these two extremes. Not only so, but whatsoever has a positive existence, must have existed antecedently to our apprehension of it; because it, in its very nature, supposes the pre-existence of that which is apprehended; for, to suppose it possible for us to have an apprehension of what had not a previous existence, is to suppose we can apprehend what has no existence; which includes this contradiction, that we can apprehend that of which it is impossible for us to have the most distant apprehension.

The dignity and importance of this subject rests altogether on the truth of the *positive existence of mind*. Of this, Dr. Burnett seems to be aware.

"It is a point of great importance," he remarks, "to determine whether the mind, which includes the whole aggregate of the intellectual faculties, sentiments, feelings, and propensities, *has any real existence as an entity or not*."—p. 157.

It is, however, illogical, on the part of the author, to raise the question, and decide it in the same words. The collocation of words, "to determine whether the mind" "has any real existence as an entity or not," is periphrastical and misleading. So, also, that of "real existence," joined to the word "entity:" both forms of expression implying the idea of positive existence. It is the same with the phraseology, "mind and intellectual faculties." If the mind includes an aggregate of the intellectual faculties, it must necessarily include an aggregate of its own faculties; for who ever conceived the idea that the intellectual faculties were other than the faculties of mind.

The following references from the work before us will define more clearly the author's views on this fundamental doctrine of metaphysics.

"If we analyze the different parts or properties of what is called mind, whether in man or in animals, we shall find it to be composed of certain powers and qualities, which, in the aggregate, are comprehended in the term mind."

"In contemplating what we call the mind, in animals and in man, we discover it to be composed, first, of a series or collection of faculties intended to give certain and distinct information as to the nature and the uses of objects around us."—p. 162.

"It has been shown that mind, whether in man or in animals, cannot be an entity."—p. 166.

"The individual intellectual faculties may be engaged separately from each other, and from the social faculties."—p. 183.

"One reason for supposing these attributes to be separate is, that it is nowhere proved, though they have power to act in unison, that they possess any real power over each other."—p. 185.

We gather from these observations, that this "point of great importance," viz., "whether the mind has any real existence as an entity or not," is decided in the negative, without a single argument to justify an opinion so dangerous and absurd.

An "aggregate," or "collection of faculties," sentiments, feelings, and propensities, pre-supposes the abstract existence of each faculty, sentiment, &c., a supposition which, by destroying any idea of the *positive existence of mind*, involves us in a chaos of contradictions, and a labyrinth of absurdities.

How can the *mind* be made up of the feelings and propensities? qualities purely animal, and which, therefore, cannot enter into an abstract consideration of a mental principle.

The "attributes," which Dr. Burnett informs us have a separate or distinct existence, are "attention, perception, memory, comparison, will, prescience, and conscience."—p. 176.

This absurd opinion takes away the very qualities by which alone an intelligent entity can be known to exist.

It is absolutely impossible to form any idea of *mind* abstracted from perception, judgment, will, consciousness, &c.; for, when the only properties are destroyed which contra-distinguish this entity from a material one, there is an end to all evidence in support of the mind's existence. It is only from the manifestation of intelligence that we can have any evidence of its existence. That of which we are in ignorance we cannot pronounce to have a being.

By the supposition that consciousness, will, perception, &c., exist apart from a conscious and perceptive substance, the author has necessarily involved himself in the admission of absurdities which cannot be for a moment entertained. If these "attributes" exist in the manner described by Dr. Burnett, they must include within themselves the nature of self-subsistence; and for that reason must exist abstracted

from their own activity (as, without this, the idea of self-subsistence is done away); for it would be absurd to imagine that a self-subsisting principle depended for existence upon its own activity. Dr. Burnett is, therefore, obliged to admit the existence of an *unconscious* consciousness, and a will which has not *volition*, &c.

The same absurdity will follow on a supposition of the mind's materiality; for these attributes cannot include within themselves the nature of self-subsistence: some entity must, therefore, be admitted to exist in which alone they can inhere.

If, then, we have no evidence in support of the existence of mind abstracted from consciousness, perception, &c., it necessarily follows that these attributes must be essential to its existence; and if essential, the mind itself must be the same in nature, consequently immaterial. Indeed, these "attributes" being unable to exist independently of each other, emanate purely from the mind, as the fountain of intellectual life, and thus diverge, as its streams, into these different directions. It is the *mind* which perceives, remembers, combines, compares, and reasons,—which loves, and fears, and hopes; operations which inspire the fullest conviction that the same functions would continue to be exercised in undiminished activity, though all material things were at once annihilated.

That the *mind* is not composed of an "aggregate" "series or collection" of powers, qualities, or faculties, is evident from another view of the absurdity of the supposition. Let us suppose, for instance, the *judgment* to exist alone; it then follows that we must judge without perceiving; and to suppose that the mind can judge without perceiving, is to suppose it to decide upon a subject of which it can have no perception. If, again, we suppose *perception* to exist abstracted from judgment, it will end in the same absurdity; for it supposes the mind to be certain of its own perception, while it is destitute of all judgment, whether it have any perception or not. Or, if we suppose the *will* to stand alone, we must then suppose it to be a will destitute of activity, without a source, and without an object, which is a contradiction.

If, then, the judgment cannot exist abstractedly from the other powers of the mind, and if neither of them can claim any independent state of existence, or be even supposed to stand alone, it follows that all these relative powers must inhere in some common substance, to the nature of which they give a fixed denomination.

As, therefore, this entity must on this account partake of their common nature, and as these attributes cannot be material, nor simply the functions of cerebral structure, it follows, as a necessary consequence, that the human mind must have a positive existence, or, in other words, be an entity. But Dr. Burnett affirms that these attributes "possess

no real power over each other," and that is "one reason" why he supposes them "to be separate."

Now, if consciousness and volition, perception and judgment, necessarily imply the existence of an entity, they cannot, by inhering in that entity, either communicate to, or acquire from it, a nature totally opposite to their own, and therefore distinct from it.

Nor can a whole by any means possess a nature of which those powers and properties that are necessary to its existence are entirely destitute. If it can, then consciousness and will, perception and judgment, are not necessary to its existence. If it cannot, then either consciousness and will, perception and judgment, must be materially extended, or the mind must necessarily have a positive existence.

If "*the mind cannot be an entity*," as Dr. Burnett asserts, then perception, judgment, and the other attributes, can only exist on a supposition that they are materially extended, which is impossible; for no two things, which are material, can occupy in one instant the same given portion of space.

Now, if the attributes of the mind exist after the manner described by Dr. Burnett; if, in fact, they "have their root in the motive power of the nervous system," they must be material; and if they are material, they can neither co-exist in the same mental entity, nor operate so diversely and conjointly as we perceive them to do, without occasioning such an interference with one another, as the nature of cerebral matter expressly forbids.

But that these mental powers do and must co-exist, notwithstanding the egregious error of Dr. Burnett in asserting, "*that the individual intellectual faculties may be engaged separately from each other, and from the social faculties*," is evident from the impossibility and absurdity of admitting their separation; and that they cannot be materially extended is the necessary result of their co-existence.

Dr. Burnett is, however, seemingly assured, that his opinions on the philosophy of mind admit of no doubt; and, as if to enhance their importance, he has derogated from the high estimation in which we hold the doctrines of men eminent in this department, by pointing out what he conceives to be the occasion and source of all the discrepancy of opinion which has been expressed relatively to the subject. But in this we charge upon the author either gross ignorance or wilful misrepresentation.

"Mental philosophy," he says, "has had its theory of animal spirits, the doctrine first propounded by Descartes, and subsequently adopted by the school of Locke," (p. 140.) What a mistake! Locke did not adopt—but, on the contrary, rejected the "doctrine propounded by Descartes." Though Descartes exploded the notions of the ancient

schools,—that ideas have distinct existences, he nevertheless maintained another doctrine quite unfounded, if not equally erroneous, viz., *that of innate ideas.*

On this point he remarks, in his treatise entitled, "*Meditationes Philosophicæ de prima Philosophia,*" that "the mind, in looking round to extend its knowledge, first finds within itself ideas." "It also finds within itself certain common notions." "Revolving within itself its various ideas, it finds one of a being supremely intelligent;" "attending to this innate idea of Deity," &c.

On the contrary, Locke, in his great and immortal work, the "*Essay on the Human Understanding,*" has discarded all systematic theories; and from actual experience and observation, delineated the features and described the operations of the human mind.

After clearing the way, by *setting aside the whole doctrine of innate notions and principles*, both speculative and practical, the author traces all ideas to two sources, sensation and reflection; thereby overthrowing the doctrine propounded by Descartes, and introducing a new era in mental philosophy.

The unpardonable error committed by Dr. Burnett, with respect to Locke, does not stand alone on the same point. We allude to the reasons which he assigns for difference of opinion on the subject of mind.

His words are:—

"If I mistake not, all the discrepancy of opinion in different writers on the philosophy and physiology of life and mind, and the phenomena peculiar to bodies thus endowed, is to be referred to two great points or errors, viz., 1st, the supposition that all these phenomena result from the action of the same efficient cause in all, subject to degrees of difference in the organization, and 2ndly, that our *perceptions* and *ideas* have *real existences.*"—p. 141.

Taking the two errors which Dr. Burnett here points out, apart from the remarks on Descartes and Locke, we should infer that he actually knew nothing of the works or opinions of these eminent philosophers; and that he had given his attention exclusively to the doctrines of Pythagoras, Plato, and others of the ancient schools; and to Malebranche, Berkley, Hume, Gall, Spurzheim, and others of more modern times.

The doctrine that *our perceptions and ideas have real existences* is not a doctrine advocated by any writer of eminence of very recent date; nor, that we are aware of, in any way acknowledged by the schools of the present day.

It is highly reprehensible to misrepresent, or lapse into an error on a subject of this nature, when, with due consideration, it might have been avoided; but to take up this faulty procedure as a pretext for

propounding doctrines the most dangerous, contradictory, and absurd, demands at our hands the severest reprobation.

The doctrines propounded by the ancient schools, that of Descartes, and those of Berkley, Malebranche, Boscovich, and Kant, are far more feasible than a doctrine which, while it denies to mind a *positive existence*, resolves its phenomena *into those of the functions of organic matter*.

This is the position which Dr. Burnett occupies with respect to the subject, as the following quotations will enable us to show:—

“Mind is a mode of action by which the character and qualities of everything around are depicted.”—Preface.

“The mind is only, as I shall clearly show, a *mode of action* dependent for its manifestation upon the immaterial spirit of life acting upon a particular organization.”—p. 144.

“The mind is no other than a compound mode of action, the effect of the spirit of life upon cerebral matter.”—p. 164.

“It has been shown that the manifestation of thought through the brain is strictly dependent on the quantity and quality of the blood supplied to that organ. So that, although the phenomena of the spirit of life which forms the basis of mind, viz., the different modifications of sensation and motion, are inseparable from the brain and the nerves, and the ganglionic system; it does not, therefore, follow, that the immaterial substance causing the phenomena are separate and distinct from that which causes the mental phenomena, or that sensation and voluntary motion, which form the basis of mind, are any other than the spirit of life acting upon the particular combinations of organized matter. Still less does the physiological fact, that sensation and motion, the two fundamental elements of mind, are seated in the cord, and not in the brain, help us to infer that the mind has an independent entity of existence.”—p. 151.

Speaking also of the power of sensation, as dependent on the “spirit of life,” and the influence which this spirit exerts in contact with matter, Dr. Burnett states that—

“All the higher properties we notice in man, comprehended in the desires, the feelings, the thoughts, and all the high attributes of the mind, are only the more elaborate examples of its modifications.”—p. 148.

We have already seen that Dr. Burnett *denies the existence of mind*. We shall now show, that this principle, which raises man in the scale of creation, is to be regarded simply as a mode of action, a quality, effect, or result of organized structure; in short, that the attributes which we regard as an evidence of the existence of an immaterial entity, are the properties or modifications of matter existing under particular conditions.

The phrase “*mode of action*” is one which the author employs without any logical connexion with the notion that *mind* is “*the effect of the*



*spirit of life*" upon "*cerebral matter*." To speak of the mind being "*a mode of action*," when it is described as an effect, or result, of the union of a supposed spirit of life with nervous matter, indicates, to say the least, an imperfect and crude mode of thinking, and a desire to mislead and mystify the subject.

If the *mind* be "*a mode of action*," how is it that the various elements (which in the aggregate constitute our notion of mind, according to Dr. Burnett's views) should be localized to the sentient and motive power of the nervous system? Of the existence of the human mind, we are assured by its operations, viz., in the act of thinking; while its localization to the nervous structure destroys the idea of an independent mode of action, and limits our views of mind to the functions of materiality. If the attributes of mind to which we have previously adverted; if, in fact, the qualities which contradistinguish spirit from matter localize in the nervous structure, it then follows that the nervous structure itself must think. And if mere nervous matter be capable of thinking, thinking must be an essential property of its nature: and, if thinking be an essential property of its nature, no portion of cerebral matter can exist abstracted from it; without admitting this, its essentiality is destroyed.

"It has been shown," says Dr. Burnett, "that the manifestation of thought through the brain is strictly dependent upon the quantity and quality of the blood supplied to that organ." This statement, taken in connexion with others, which limit mind to cerebral or spinal matter, makes thinking essential to its nature, whether in a diseased or healthy state: or whether a portion of the cerebral mass be removed by accident or not. Cases of this kind have occurred in which a portion of the cerebral mass has been separated. Now, if thinking be an essential property of the brain, then either this *thinking* must adhere to some particular part of this divided, or separated portion, or be divided with it. If the former, then that portion of cerebral matter, which is separated from that portion to which this quality adheres, must exist where no thinking can possibly be: and this demonstrates, that thought is not essential to its nature; that its "*mode of action*" cannot be that of thinking, nor its phenomena that of thought. But if we suppose thinking to be divided with the portion which was separated from the brain, it can then exist in no part of this divided portion. For to suppose a *divided quality* or "*mode of action*," to exist by inherence in two portions of divided nervous matter, is to suppose it to be dividable, or *to exist and not to exist* at the same time. As, therefore, the idea of a divided thinking includes a contradiction, it necessarily follows, that, in either case, thinking cannot be essential to nervous matter.

Moreover, the brain is an extended substance; and if it be capable of thinking, thinking must be either as *extensive* as its dimensions, or be confined to some particular part. In the first case, if the *actions* of this diffused principle were to be directed to the central point of this extended substance, thinking must operate in opposite directions, which opposition in its directions will at once prove the diversity of its nature, and, consequently, destroy the unity and simplicity of its existence. For if a *simple* action of the mind can arise from a principle which is necessarily extended and diffused, this action must derive its being from an energy which cannot equally contribute to its existence. But if this thinking be confined to some particular part of the brain, then it follows that cerebral matter is different from itself, because one part only is supposed to be capable of thinking, and the other part not; which ends in this contradiction, that the brain thinks and does not think at the same time.

To suppose, then, that thinking is as extensive as the dimensions of the brain, is to suppose that an action of the mind, or, according to Dr. Burnett's theory, a "mode of action," can arise from a cause which can give it no existence; while, on the supposition that the property of thinking, or its "mode of action," is confined to some particular part of the brain, the brain is made capable of thinking, and incapable at the same time; the rational conclusion therefore is, that the brain cannot think, nor thinking be its "mode of action."

If "the mind is no other than a mode of action," to what does this "mode of action" apply? It cannot be said to apply to mind, because the distinguishing principle of that to which the "action" refers, is wanting. A "mode of action" may appertain to anything in the physical world; but here it stands disconnected, and is, consequently, without rational interpretation.

If the "mind" be a "mode of action," then, what is the mind? Is it the action, or is it the mode of its performance? If it be the action, then action is mind; if the manner by which it characterizes itself, then the manner in which it does so characterize itself must be the mind also. But *where* is the mind? Dr. Burnett has not included it in his definition. The phrase "mode of action," does not embody the terms of a definition of mind. The *predicate* is imperfect—*desunt cætera*. This imperfect attempt proves that the author intended to give a definition that should rightly convey a correct notion of mind; but in this he has signally and lamentably failed. Let him not attach blame to us: for we have acted friendly in pointing out to him the monuments of present, that he may avoid the sources of future failure.

Had Dr. Burnett included the *act of thinking* in his definition, the same objection would not hold; for, after all, thinking is but an action,

while the phenomena of thought at once directs us to the immaterial agency on which it depends.

If thinking be an essential property of the human brain (which the views of Dr. Burnett unquestionably implies), then thinking and cerebral matter must be co-existent; for the latter could never exist without the former, seeing it is presumed to be an essential property of it. But since thinking is only an action, it is absurd to imagine that a mere action can co-exist with, or be an essential property of that which can perfectly exist without it.

The same absurdity follows, on the supposition that *mind* is "*the effect of the spirit of life upon cerebral matter.*" It has been already demonstrated, that a "spirit of life" does not exist, or, in other words, that "life" has not an abstract *positive existence*. Now, that which has no *positive existence* can produce *no effects*. How, then, can mind be the "effect" of a "spirit of life" upon cerebral matter? Every effect must have a cause, and a cause adequate to its production. To suppose, then, *mind* to be an *effect* of a "spirit of life" operating upon cerebral matter, is to give *being* to an *effect* abstracted from the existence of a cause, necessary to the existence of such effect. But *life* is not *mind*, nor *vice versa*—how, then, can such a spirit as life is supposed to be, produce *mind*—an entity, whose existence is known only by its operations—viz., in the act of thinking? If it can, then this thinking is essential to life and nervous matter; and, if essential, life and nervous matter must not only think always, but think always in the same direction. To suppose otherwise, is to suppose that life and nervous matter are capable of producing *effects*, which are contrary to their own *effects*, or that the necessary effects of life and nervous matter are contrary to the necessary effects of life and nervous matter, which is a contradiction.

If mind thus be dependent on life and cerebral matter, thinking cannot exist, or extend beyond the compass of this cerebral matter. That the mind can extend its operations not only beyond the dimensions of the brain, but even beyond the limits of the globe, is a point which claims to be self-evident, and therefore requires no proof. We have then, in this case, a clear idea of the mind acting, where neither a "spirit of life" nor cerebral matter is supposed to exist; and if the mind can extend its operations beyond the limits of inanimate matter, it undeniably follows that thinking cannot be the "effect" of a "spirit of life" upon cerebral matter, nor be dependent upon their union for its existence. Again, if mind be the "effect" of a "spirit of life" upon "cerebral matter;" or, if it result from their union, then a *potential or virtual energy* must exist in the cause as it does *formally* in the effect:

for if this be not conceded, we must suppose life and cerebral matter to be *capable* of producing an effect which they have no power to originate, or that an effect is in being, independent of a cause to produce it, which is a contradiction.

As, then, this potential or virtual energy must necessarily inhere in cerebral matter, in order to the production of mental action as its effect or result; and, as cerebral matter, whether acted upon by a "spirit of life" or not, is an extended and dividable substance, it necessarily follows that no such energy can reside within it; and, consequently, that no such action can result from it; and, therefore, "cerebral matter," as acted on by a "spirit of life," can have no such energy resident within it to produce, and can have no such action as its effect or result.

In the quotation previously given, Dr. Burnett speaks of "sensation and voluntary motion, which form the basis of mind," in a way that betrays great lack of knowledge on the important relation which sensation bears to the mind. It is no doubt owing to the neglect of more closely investigating this point—viz., the relation existing between thought and sensation since Locke first claimed for it the attention which his predecessors had failed to do, that mental philosophy has been altogether excluded from the rank of an inductive science.

Our analysis of Dr. Burnett's work having already exceeded the usual limits, we cannot do more on the present occasion than direct attention to this important point.

We are thus precluded from adverting to other matter contained in the work; but we have the satisfaction of knowing that we have fully exposed the greater part of the fallacious hypotheses which the author endeavours to establish.

Since the publication of our last journal, Dr. Burnett has written to us in rather angry terms, complaining that his views have not been fairly represented. He says, "my theory has been most unjustly stated in your review; and I am justified in demanding that it shall be put right." "The most essential part of the title-page of my work—viz., this—showing the real existence of two very distinct kinds of entity, which unite to form the different bodies that compose the universe, organic and inorganic, by which (union) the phenomena of light, heat, electricity, motion, life, mind, &c., are reconciled and explained, is entirely omitted."

"It is not my object to prove that heat and electricity are distinct entities co-ordinate in rank, and of an immaterial or spiritual nature,"

as we stated, "but to prove that light, heat, &c., *are not entities, but modes of action resulting from the union of spirit with matter.*"

What an apology for a theory so unfounded! The language now employed is but an exponent of the same doctrine, under a different phraseology! while the *title-page* alone more than confirms the accuracy of our statements.

The author informs us that it is his object to prove that heat, electricity, &c., "*are not entities,*" "*but modes of action,*"—then what becomes of the meaning of the "*title-page?*" Are contradictions to pass current in a work professedly designed to revolutionize science and philosophy? We never met with a collocation of words—"the real existence of two very distinct kinds of entity"—so glaringly solecistical, but which the author evidently employed to prevent the possibility of his meaning being mistaken. "*Real existence,*" is opposed to *fictitious*, not imaginary, true, genuine. "*Very distinct kinds,*" means, different the one from the other, in an eminent degree—the particular nature of each not similar. "*Entity*" signifies something which really is—a real being. Now, the two entities here referred to, are heat and electricity; and yet Dr. Burnett gravely tells us that *his object is to prove that they are not entities.*

The author speaks of these entities at page 21, as "having been brought into a real and independent existence,"—"these distinct kinds of entity," &c. At page 36, he says: "From the argument I have already adduced, and the proofs I am about to give, I do think that *such substances have an independent immaterial existence which may be logically proved.*" At page 10, he remarks: "*that there are two very distinct and characteristic kinds of substances, both alike as entities, but totally different and opposite in their nature*"—(the author's own italics.)

It is evident from these quotations (and many others might be given) that Dr. Burnett does endeavour to establish the *positive existence* of heat and electricity, as well as the hypothesis, that they are "*modes of action, resulting from the union of spirit with matter.*"

That mere assertions and opinions are not logical proofs, we shall proceed to show. If a demonstration of the truth of the theory which Dr. Burnett here propounds could be given, wherefore use such a term as "*modes of action?*" What reader can divine its import in the sense in which it is employed? We condemn it as a faulty, vicious, and misleading form of expression. In a note at page 11, the author has certainly defined his meaning, but on no subsequent occasion is it referred to. It is this:—"By phenomena, or modes of action, I mean such effects as are produced by the application of one or both of the uncombined entities to created matter." If "*modes of action*" are "*effects,*"

why has this definition not been adhered to? Why has the author, in the use of that term, in the case now under our consideration, made heat, electricity, &c., to have an independent existence? By the supposition that heat and electricity are "modes of action," a being is given to an effect, abstracted from the cause which produces it. No "action," in the sense of being an "effect," can apply to a "mode;" for this mode is itself dependent, and precludes, therefore, the idea of any further dependency. Thus, if heat and electricity are "modes of action," then these actions are the effects or results of the modes, which is absurd, and directly contrary to the definition, that a mode of action is an effect of the union of spirit with matter.

The very form of expression, then, in which Dr. Burnett denies the accuracy of our statements, will enable us to expose, in no slight degree, the futility of the charge which he has made against us.

The language, "*modes of action resulting from the union of spirit with matter*," necessarily presupposes the abstract positive existence, or, in other words, the *previous* existence of spirit and matter.

If heat and electricity *result* from the "union of spirit with matter," it is evident that they could not have existed previously to the time when this supposed union took place, from which they are said to result. Here is a dilemma: we have the previous existence of heat and electricity necessarily supposed; at the same time it is asserted that they did not exist, and that they are the result of their union with matter, as necessary to their own existence afterwards.

If heat and electricity result from the *union* of spirit (and heat and electricity are the spirit here intended) with matter, then their existence is thus ascertained distinct from matter. And if heat and electricity result from the union of spirit with matter, matter and spirit must have existed antecedently to their union with each other. And if both matter and spirit did exist prior to their union with each other, it then follows that heat and electricity do not depend for their existence upon *their union* with matter. And if this dependence be taken away, it must also follow that heat and electricity (or "spirit," as Dr. Burnett terms it) may as well exist after their separation from matter, as they did before their union with it. Either this "spirit" must have existed prior to its union with matter, or it must not. If it did, heat and electricity cannot be "modes of action," or results of the union of spirit with matter; if not, they cannot be the result of that union.

The only possible ways in which heat and electricity can be supposed to result from the "union of spirit with matter," must be from matter as a *substance*, or from *some peculiar arrangement* or *alteration* of its chemical or molecular constitution.

But in this case, the idea of "spirit" entering into an alliance with matter, before heat and electricity can become their offspring, is not included. Dr. Burnett has therefore no advantage to gain by the supposition. We have excluded the term "modes of action" from the previous proposition, for three reasons. 1. Because the "action" of a "mode" is physically impossible, and logically absurd. 2. Because we agree with Locke, when he says, "modes contain not within themselves the supposition of subsisting by themselves, but are considered as dependencies on, or affections of substances." 3. Because Dr. Burnett himself states that "by modes of action," he means "such effects" as those which take place in the case now under consideration.

Bearing in mind that Dr. Burnett now avows heat, electricity, &c., *not to be entities*, but modes of action, altogether dependent upon the "*union of spirit with matter*," we subjoin the following, to disprove the hypothesis contained in the former quotation :—

"It is," states Dr. Burnett, "from the great difference in the visible appearance of the heavenly bodies that I am led to suppose the immaterial substances have not only different qualities, and also relative degrees of power, *but that they possess also a power of occupying all space.*"—p. 89.

Here, then, we have an hypothesis which regards heat, electricity, &c., as possessing a positive existence; or, in the words of the title-page, "showing the real existence of two very distinct kinds of entity"—"*where no matter is supposed to be*"—an hypothesis which makes those supposed "spirits," "modes of action," or "results," to extend themselves *beyond their own existence*—to act, where from their absence they can have no power of acting—and that they are *present*, as "modes of action," or results of the union of spirit with matter, and yet *absent* in space where no matter is, at the same time. It therefore follows, either that they do occupy all space, or that they do not result from their union with matter. That they cannot occupy all space, nor result from their union with matter, we have before disproved; and as a contradiction is ever inadmissible, we conclude, that Dr. Burnett has completely failed either in affording the slightest pretext in support of his own hypotheses, or in support of the charge of partiality, which he has attempted to allege against us.

In taking our leave of Dr. Burnett, we would observe that there are certain points, ever necessary to be borne in mind by all aspiring to become authors, viz. :—

1. That the doctrine sought to be established in philosophy, be supported by such evidence—that is, by arguments, facts, and principles—which will admit no doubt of its truth.

2. That no other than the common grounds of reasoning be entered upon.

3. That a proposition once demonstrated to be true, no contrary reasoning can demonstrate it to be false, *i. e.*, logically fictitious.

Attention to these simple rules, would prevent much unnecessary trouble and annoyance both to authors and reviewers.

### ART. III.—THE NATURE AND TREATMENT OF INSANITY.\*

WE concluded our former notice of the first part of Dr. Munro's work on *Insanity* by quoting a graphic description of the mental state in old age, illustrated by a beautiful metaphor, which, although used in a somewhat similar sense by Pliny, and gracefully employed by Sir Humphrey Davy in his "*Salmonia*," to typify the various characteristics of childhood, manhood, and old age, has lost none of its charms in passing through the cultivated mind of our author. Indeed, candour compels us to state, that much of the interest of the work is owing to the eloquent style of the writer; and its usefulness will be found, rather in the ethical reflections which have been deduced from well-known facts, than in any originality of thought as to the "nature" of insanity, or from any novel plan in its "treatment." There have not been wanting those who have argued, that there is something in the collegiate halls, and "academic bowers" of Oxford calculated to inspire the mind with holy and elevated thoughts; be this as it may, our author does honour to his Alma Mater, both by the purity of his sentiments, and the graceful elegances of his style. With the philosophy and spirit of the following remarks we cordially agree:—

"Above all, the sense of this principle within us points with the finger of unerring truth to that great and universal condition stamped upon our nature at the fall of man, namely, that we are born for labour; that while work is our doom, it may become our chief blessing, as long as we attempt not to resist its claims upon us. There are some whom we may call the first-born of the creation, who seem to have learnt this lesson instinctively; they have a fire within them which will find fuel for its expenditure; and while they enjoy health they do most assuredly find such fuel wherever they may be thrown; work to them is not tedious labour, but the absence of it is; to these ethereal and practical beings the rest of the world succumbs in the end, whatever resistance may be shown by zealous and little minds; and

\* Remarks on *Insanity, its Nature and Treatment*. By Henry Munro, M.B., Oxon., Fellow of the Royal College of Physicians. Churchill: London. (SECOND NOTICE.)



when such spirits are enlightened with a ray from heaven, the passage of their life seems like a transit of a beautiful dream ; when they are taken away from us by the hand of death, their blessing ceases not, but casts a radiance on all those who have valued them while with them. Such beings are, however, like the single planets among the stars—few, and rarely loved by him who gazes on the depressing gloom around him ; and, what is more than this, while they shine thus for others, they rejoice in the glow of their own light, as they know the source from whence it springs. People of the excitable temperament peculiarly require a full realization of this great truth, namely, that thought, to be healthy, must culminate in acts ; for if they find not a field suited to their energies, that which might have made them surpass their fellows (namely, an ardent spirit,) by re-acting on themselves, causes them to fall behind their fellows, since they cannot maintain the virtue even of a more phlegmatic disposition, namely, a serene tenor of mind ; and thus they become not only a burden to themselves, but a burden to other people. A state of depression, however, they might still escape, if they would, while they have the power, employ their faculties. The force of this great truth is shown most strikingly in the simplest forms of human nature, namely, the phenomena of infancy ; little children are in constant action, every thought drives them to act, and they are happy. The higher and more complex nature of grown man, whose first business it is, not to be the slave of the dictates of his animal nature, but to be their master, and to raise that nature to a world above him (whose influence he feels, though he cannot see,) cannot enjoy this simplicity of nervous action ; and therefore when he energizes in abstract, intellectual acts, he suffers many ailments which the simpler state of childhood is free from. This is, however, his destiny, and one not to be resisted, but only kept within certain bounds ; for while it is, or ought to be, the peculiar work of childhood (or rather of those who have its guidance) to arrive at the perfect maturity of the grown man, it is the work of man to stand with his fellows between the Creator and the created : and while, in the image of his Maker, he draws his strength from above, he should let its blessed influence distil upon the lower world around him, over which he rules, but the dominion over which he holds, only that it may be made tributary to its great Creator's honour. Therefore the work of man in health is not simply to seek the full enjoyment of his animal nature, but to take care to keep that existence in such a condition that it is suited to be a fit channel of its higher nature. This, however, is not the condition of the insane, and he should not be looked upon in this light ; for he has fallen, through disease and sorrow, from his high estate ; he is, as it were, again in the position of the child, and it should be the object of every philanthropic mind to replace him as far as may be in that noble position."

The work is rich in elevated thoughts, clothed in the same poetic language as the above ; and although we have long been made familiar with the same idea—namely, the dignity of labour—by the writings of

Chalmers, Channing, Carlyle, Melville, and others, still it is refreshing to meet with such beautiful episodes in a work of medicine, especially when they seem to spring, as in the above instance, from the subject, and are introduced for a practical purpose. Perhaps we ought to state that the author's sensitive and accomplished mind has induced him to indulge more extensively than many would approve, upon the ethical branch of this interesting science ; more especially as the work mainly professes to discuss the pathological condition upon which insanity is dependent, and the appropriate treatment for its removal and cure. He delights in every opportunity of indulging those feelings which the phrenologists allocate in the organs of "ideality" and "veneration." Whole pages are occupied by graceful descriptions of the emotions which spring up in the mind "in solitude," "in dreaming," and "in the dim hour of cock-crowing," "when the shadowy forms around us become the creatures of our own fancy," or "when the first silver cloud floats along in its glowing track, giving colour and more palpable existence to the very air itself, and shining in the horizon as the herald of hope ;" and in those deep umbrageous woods whither the poet and the lover flee from the busy scenes of life to enjoy "sensations of a nature more exquisite than any diversified excitement could ensure." On these scenes and moments the author expatiates with all the exuberance of a poet. In his pages we meet with the glowing warmth of Zimmerman and the deep pathos of Petrarch, blended with a portion of the mystic speculations of Coleridge and Keats ; and, may we not add, a slight tincture of that sentimental and sensational philosophy, which, originating in the mind of Froude, has awoken the lyre of Keble, and spread its fascination and power over some of the most earnest minds of the present generation ? This large ideality has, in many parts of the work, been productive of beautiful speculations, but it has also, in some instances, prevented the author from taking an accurate view of facts as they really are, and has so influenced and moulded his theories, that, to use his own poetic imagery, they "remind us, both by their beauty and fragile existence, of the scenes and associations offered to the senses when we stand in some dim Gothic building, and gaze through the coloured windows upon the scene of life and light without. The daylight, as seen through the red and yellow lights, and all the fantastic furniture of windows, appears ever a glowing sunset : dreams of beauty and fancy are raised, which vanish instantly when the full light is revealed on leaving those solemn shades ; and the least rough handling of those intenser thoughts, like the wind which rattles the crystal casement, remind us instantly how frail and delicate our scenes of beauty are." To some of these metaphysical speculations we shall hereafter refer.

In our former notice, we demurred to the general applicability of Dr. Munro's theory of the cause of insanity; and further reflection confirms the view we at that time espoused. Every day's experience reveals to us a large majority of cases in whom there is "excitement without power;" but these cases are as frequent in other maladies as in insanity; and this latter affection is no more dependent upon loss of nervous tone, the consequence of deficient vital power, than is pneumonia or gout. We regard the "theory" as a revival, for a special pathology, of the exploded hypothesis of Brown, and cannot, therefore, award to it the high praise of originality. Indeed, the author himself states, that his "proposition escapes both the honours and anxieties of originality;" although, in other portions of the work, he speaks of it as "my theory," and seems to regard himself as enunciating new truths upon a most momentous subject. Spurzheim, in 1817, writes—

"The idiopathic causes of insanity, in its most extensive signification, either exist from birth, or originate from later events. These latter are mechanical,—that is, the effect of a violent cause; or dynamical, the result of the deranged functions of vitality, viz., of the vital powers."\*

So far the theory must be true, inasmuch as the same phraseology would apply to every disease. If *inflammation* be invariably the result of depressed vital power, then, indeed, we grant the truth of Dr. Henry Munro's theory, as embracing a platitude, or a truism, from which no one can dissent, but which, however, leaves the malady as inexplicable as before he penned a single line of his beautiful essay. It places us before the unsolved question of, What is the vital power? What, indeed, is the brain itself? To use the language of one with whose writings our author is evidently familiar, what do we mean, what do we perceive, in the eye itself, or in the flesh itself?

"Carbon and nitrogen, oxygen and hydrogen, sulphur, phosphorus, and one or two metals and metallic bases, constitute the whole. It cannot be these, therefore, that we mean by an eye, by our body. But perhaps it may be a particular combination of these. But here comes a question: *In this term, do you, or do you not, include the principle, the operating cause of the combination?* If not, then detach this eye from the body. Look steadily at it, as it might lie on the marble slab of a dissecting-room. Say it were the eye of a murderer, a Bellingham; or the eye of a murdered patriot, a Sidney! Behold it—handle it, with its various accompaniments or constituent parts, of tendon, ligament, membrane, blood-vessel, gland, humours; its nerves of sense, of sensation, and of motion. Alas! all these names, like that of the organ itself, are so many anachronisms, figures of speech to express that which has been—as when the guide points, with his finger, to a heap of stones, and tells the traveller, 'That is Babylon, or Persepolis.' Is this cold

\* Observations on Insanity, p. 120.

jelly 'the light of the body!' Is this the *micranthropos* in the marvellous microcosm? Is this what you mean when you well define the eye as the telescope and mirror of the soul, the seat and agent of an almost magical power? Pursue the same inquisition with every other part of the body, whether integral or simply ingredient, and let a Berzelius or a Hatchett be your interpreter, and demonstrate to you what it is that in each actually meets your senses. . . . It is to the coarseness of our senses, or rather to the defect and limitation of our percipient faculty, that the visible object appears the same even for a moment. The characters which I am now shaping on this paper abide. Not only the forms remain the same, but the particles of the colouring stuff are fixed, and, for an indefinite period at least, remain the same. But the particles that constitute the size, the visibility, of an *organic* structure, are in perpetual flux. They are to the combining and constitutive power, as the pulses of air to the voice of a discourseser, or of one who sings a roundelay. . . . But perhaps the material particles possess this combining power by inherent reciprocal attractions, repulsions, and elective affinities, and are themselves the joint artists of their own combinations? I will not reply, though well I might, that this would be to solve one problem by another, and merely to shift the mystery. It will be sufficient to remind the thoughtful querist, that even herein consists the essential difference, the contradistinction of an organ from a machine; that not only the characteristic shape is evolved from the invisible central power, but the material mass itself is acquired by assimilation. The germinal power of the plant transmutes the fixed air and the elementary base of water into grass or leaves; and on these the organic principle in the ox or the elephant exercises an alchemy still more stupendous. As the unseen agency weaves its magic eddies, the foliage becomes indifferently the bone and its marrow, the pulpy brain, or the solid ivory. That what you see is blood, is flesh, is itself the work, or shall I say the translucence of the invisible energy, which soon surrenders, or abandons them to inferior powers (for there is no power or charm in the activities of nature), which repeat a similar metamorphosis according to their kind; these are not fancies, conjectures, or even hypotheses, but facts; *to deny which is impossible*, not to reflect on which is ignominious."<sup>2</sup>

If, therefore, by the term "loss of vital power," is meant a disturbance, or suspension of that "unseen agency" which presides over nutrition, and constitutes, in its regular action, *health*, we grant the premises, and follow the conclusions of the work before us; not, however, as proclaiming anything new, but as simply reiterating a truth, which has been tacitly admitted by all, but which, from its elementary character, has been left to be "understood," (to use a phrase of early days) by most writers on pathology. Dr. Hitchman, whose investigations have been referred to by Dr. H. Munro at page 97 of his work, states—

\* Coleridge.

"I believe that before the scalpel can reveal opacity, thickening, and infiltration of the membranes, or congestion, inflammation, softness or hardness of the medullary matter, *there must have been great and important changes going on*, and that necroscopic appearances ought to be regarded more as results than causes—as the *effects* rather than the *source* of the malady whose nature and habitation we are anxious to explore."—*Lancet*, Nov. 27, 1847.

In our own pages, where the pathology of insanity has recently been largely entered upon by the same writer, its causes have been tabulated as arising—primarily, from some change in the brain, induced by psychical causes, such as grief, joy, prolonged intellectual exertion, &c.; and also by physical or somatic changes, such as impaired nutrition, irregular development, and mechanical violence;—and, secondarily, by blood diseases, arrest of excretions, sympathy with remote organs, &c. In Dr. Henry Munro's volume the malady is ascribed "to loss of nervous power, consequent on loss of vitality," and this "loss of vitality" is produced in three distinct modes:—

"First, external poisons entering and poisoning the system. Second, moral shocks *reacting* upon the nervous system, and exhausting or rather depressing its vigour. Thirdly, constitutional and internal sources of nervous, and vital depression—some of them healthy and consequent on natural depression, such as that of sleep and dreaming—some of them consequent on the disease of internal organs, such as that condition when urea or any animal poison or excretion is thrown back upon the system—and a third species, which belongs to this class of vital depression, namely, an *unhealthy* state of depressed vitality, consequent upon an *unnatural* exhaustibility of the special organ, the sensorium, but not dependent essentially upon disease of any other organ."—p. 74.

The table of each of these writers embraces the same causes differently arranged; but while the former avows that "each and all of these causes act by producing *functional disturbance* or *structural change* in the vesicular neurine (grey matter) of the encephalon, and thus produce insanity," the latter reaches apparently higher in causation, by ascribing all the wondrous phenomena exhibited in this disease to "loss of vitality." We do not wholly agree with either of these pathologists, between whom there is, perhaps, in reality, no great difference of opinion, for Dr. Hitchman distinctly states, that there are links of causation beyond the one that he has described—beyond, indeed, the reach of human investigation. "Although there *must be* some one *elementary* change, upon which insanity is dependent, it is doubtful whether it will ever be demonstrated: there will occur a multiplicity of visible changes in that structure (*supra*), by any of which insanity may be caused through embracing the elementary one; and these alone will be

demonstrated by future research,"—and he seems to point out the *vital* endowments of organs as a divine fact to be reverentially admitted; as a dynamic principle, the precise *nature* of which is beyond the grasp of human philosophy, but which presides over and controls all the manifestations of health and disease. This theory is more definite and precise than that of a local "loss of vital power," and is more within the reach of positive induction. It is capable of being substantiated or disproved by well-observed facts; and whilst it also admits of being upheld as true, by appealing to the results of medical treatment, it does not depend for its support upon so illusory a basis as the reputed effects of any therapeutical agent. If insanity be the result of a loss of vital power, what are the indications of an excess of the vital force? Many cases are met with in practice in whom the local loss of blood relieves the malady; in whom nauseating doses of tartarized antimony are productive of more benefit than exercise or diet, although we admit that they are more rare than in those days when the patients at Bethlem Hospital were regularly bled—or when Dr. Rush resorted to the heroic practice of taking as many as 470 ounces of blood from one patient. Let us not be misunderstood—we *know* that, *in the great majority of instances, insanity is an asthenic malady*, requiring tonic treatment, and we rejoice to agree with the talented writer in his many judicious remarks upon this head. This fact is, however, as old as the days of Pinel—was strenuously contended for by Mr. Nesse Hill in 1817—has been advocated by Dr. Hitchman and others, in their respective lectures and works—has been invariably upheld by the writers in this Journal, and forms, perhaps, one of the most perfect specimens of unity of opinion to be found in the whole range of medical literature—inasmuch as, out of fifty-one superintendents of asylums whose experience was called for by the Commissioners in Lunacy in 1846, no less than forty-eight recommended a generous diet, and abstinence from general depletion. Still there remain cases of "sthenic insanity," in whom there can be detected no more traces of loss of vital power, than are to be found in any case of acute peritonitis, of rheumatism, or pneumonia, in whom, in order to cure quickly and safely, we must resort to antiphlogistic measures, or our patient will rapidly sink into perfect fatuity, or glide to that "bourne from whence no traveller returns." We repeat again our deliberate conviction, that no fixed rule can be given for *every* case, but the judicious physician will treat each one according to its respective acquirements, regardless alike of the theories or the men which may happen to be popular at the time; knowing full well that the cure of the patient is the praise of the physician, and that there is no award so precious as the consciousness of having thought as much and acted as well as our judgment, experience, and the well attested

observation of honest minds, unbiassed by modern theories, enabled us to do.

Dr. Munro argues, that the presence of "*inflammatory action in the brain would corroborate the theory that insanity arises from nervous and vital depression.*" This, if understood in the sense we have before indicated, involves an axiom, which we have no desire to dispute; but as we have also added, it equally applies to those acute diseases for which active *depletion* has hitherto been found necessary and advantageous, and throws no additional light upon the obscurities of cerebral disease.

"2nd. *The best argument that inflammation of the brain is no essential condition of insanity is, that extravagant insanity so often exists without the least trace of it.*" We have never regarded inflammation as an *essential* condition of insanity—but maintain that it is sometimes a *condition*, and demur to the position that it *often* exists without the *least trace* of it. If the brain in *acute* cases of mania were examined *immediately* after death, and prior to the head being placed in a dependent or erect condition; in other words, if the head were kept in a horizontal position, these traces would be more frequently observed than they now are—not, indeed, in the general structure of the brain—but as evidenced in a congested condition of the pia mater, and a roseate hue of some parts, or the whole of the convolutions; even, however, if these appearances should not be detected after death, it would be no proof that they did not exist prior to dissolution; we have only to observe the effects of syncope upon an inflamed conjunctiva, to comprehend the changes which may ensue at death, in so delicate a structure as the vesicular neurine of the cerebrum. In his third argument, Dr. Henry Munro urges, "*that inflammation is not a source of disease at all, but rather a consequence;*" this must be granted, if we argue up to first causes, but then "*depressed vital power*" leaves us in the same predicament still—where is the *causa causarum*?—whence the source of the depressed vital power?—why chase the endless circle?—why urge transcendental arguments, which no one can contradict, but which no one feels to be either satisfactory or elucidatory?

"4th. *Inflammation if it exists is not of a very active nature, and will not bear antiphlogistic treatment.*" As a general enunciation, we here cordially agree with the writer.

Dr. Munro admits that, "*it would be absurd, and apart from the truth, to deny the presence of great congestion of blood in the head in acute mania,*" but regards it rather as the effect than the cause of nervous irritation. In this particular he coincides with Crichton, who wrote in 1798 as follows: "Increased vascularity, diminished vascu-

larity, coloured spots, increased density, increased specific gravity; præternatural laxity, ulceration, &c., have been detected in various cases, yet there is no one which has been uniformly present in all analogous cases, and therefore, there is no reason to believe, that any one of them is to be considered as the immediate cause of the alienation of mind, but rather as *accidental effects, arising from various causes, which have occurred either previous to the commencement of the disorder, or during its attack.* The chief circumstance, however, which proves that they are rather *consequences* than causes of any particular disease is, that they have been found not only in phrenitic patients, but also in idiots, melancholics, hysterical patients, paralytic ones, and epileptic people."—*Crichton on the Nature and Origin of Mental Derangement.* These opinions have been acquiesced in by nearly every writer on mental diseases; and certainly all modern observers fully agree with the able writer before us, in the treatment recommended to be pursued—namely, local depletion accompanied by a careful attention to whatever may support the strength of the patient—regarding the loss of any blood as a great evil—to be avoided whenever possible, and to be modified in every case by judicious hygienic arrangements.

In the arguments derived from the necroscopy of the insane, the author has no new facts to promulge. We were startled, however, at the assertion, that "the congestion and inflammatory action (admitted to exist) are not dangerous to life." Deriving his facts from the records of the incurables of Bethlem Hospital, who have passed through the acute and more dangerous stages of the malady, and who, moreover, never presented the disease in the dire form which it is met with in other hospitals (the patients received at Bethlem being always "picked cases," free from paralysis, epilepsy, and the like), he has given currency to the great error, that "the alterations which take place in insanity are not of a very fatal character." In a foot-note, this error is modified, but the whole paragraph implies, that the *viability* of the insane is at least *equal* to the average of the population. We had thought that the profound researches of Farr, Thurnam, and others, had proved the fallacy of this opinion, and set the question at rest for ever. Dr. Farr, in a table published in the "British Annals of Medicine," has the following:—

"The annual mortality among lunatics was 9 per cent.; the annual mortality of the Swedish population, at the age of 40—45, was 1.50 per cent. It need be scarcely added, that at this age the mortality of the Swedes differs inconsiderably from that of other European nations: *madness, therefore, increases the mortality sixfold.* But it is necessary to show that the mean age of lunatics does not exceed 40—45 years: as



there are not observations sufficient to determine their mortality at different ages. The mean ages of 977 patients, admitted in 5 years at Bethlem Hospital, were, in 1830, 37 years; in 1831, 35; in 1832, 37; in 1833, 36; in 1834, 36; so that 40—45 may be safely taken as representing the ages of the entire class—those above as well as those below that central point.”—(June 16, 1837.)

Dr. Thurnam, in his “Statistics of Insanity,” writes: “In those connected with the Society of Friends, less than two-thirds, and, in the others, not more than a third, of the expectation of life, at the time of attack, was, on an average, realized. This is one way in which the prejudicial influence of insanity upon the duration of life may be shown.”—p. 101.

Dr. Hitchman, in one of his clinical lectures, delivered at the Hanwell Asylum, and published in this Journal in April, 1850, states: “The mortality in this asylum during the past ten years has been 7·78 per cent.; and I find, from a most valuable article on Lunatic Asylums in the ‘Supplement of the Penny Cyclopaedia,’ that it has, in the Norfolk Asylum, from 1836 to 1845, reached as high as 19·74 per cent.; and at Lancaster, 14·94 per cent.; and Stafford, nearly as high; the mean of 44 asylums in England, Ireland, and Wales, being about 9·62 per cent.” . . . . “A tolerably extensive experience among the insane enables me to state, that, with the exception of fever, there is no disease which they are not as liable to as the general population, while they incur the additional risks of the affections incident to mental derangement; and, therefore, with all these facts before you, you may positively affirm that insanity *has a tendency to shorten the duration of human life*; nay, that it increases the mortality at least threefold.”—p. 231.

We pass over Dr. Munro’s observations on the relation that deteriorated blood may bear to insanity, with the simple remark, that, like the above statistics, in relation to his theory, his arguments are frequently conflicting,—thus, if the insane live the average duration of human life, where is the proof of a low vitality? Contrast the following as an illustration of theory-building. “That external agents act as exciting causes to this state of loss of vigour, but that both the *pre-disposing* and *proximate cause is in the organ itself*. And (anticipating somewhat what I have to say on the relation which I believe deterioration of blood to hold in the pathology of the insane) I would say, in the terms of microscopic anatomy, that I believe the fault to exist in the nerve-model rather than in the matter assimilated.”—Part I., p. 75, with: “For though we have every reason to believe that the nerve-model retains an undeviating power as long as it exists; and that if the circumstances in which it was placed only gave it the opportunity, it

would certainly assimilate to itself proper materials, and in the right manner, we cannot believe that it can effect normal tissue, when the proper ingredients are not presented to it; and, consequently, we must believe that, *be the nerve-model ever so perfect*, deteriorated blood must have an effect on its operations."—p. 103.

This mistake is the one, committed by pathologists generally, in reasoning upon insanity; there is no *one special demonstrable* cause in the production of this malady; if "the nerve-model be perfect," and the blood be diseased, surely the "predisposing cause" is in that fluid? If the nerve-model be subject to pressure, is not pressure the "predisposing cause" of its disordered function? No unity is violated—no law of strict induction is infringed by stating, at one time, that an inflamed pia-mater is the cause of insanity, and, at another, that a thickened cranium is the *fons et origo* of the malady, or that the superficies of the brain, like the grey arc of the spinal cord, can be irritated by a reflex action from remote organs, since all of these agents may operate by inducing irritation or derangement in *one* special structure. Until some such views as these are taken by medical men, their theories will be conflicting and inharmonious, and their practice empirical and unsafe. We had much to add on this most interesting topic, but our present space would not enable us to do justice to so great a theme. We cannot, however, conclude our review without noticing another statistical error into which our author has been led, by riding his most excellent hobby a little too fast—"The female sex being particularly prone to insanity, corroborates the theory." This theorem leads to many arguments, but is the premise true? There is a tradition extant, that King Charles puzzled the "big-wigs" of the Royal Society by asking, "how it was that a couple of live fish, placed in a bucket of water, did not make it heavier?" It was a long time before the peerless philosophers detected that the question involved a fallacy. It is a great truth, that "there are more false facts than false theories," and we are strongly inclined to suspect that in the above theorem, a "false fact" is honestly brought forward to support a fallacious theory. "The wards of Bethlem Hospital show, that with equal accommodation for the male as for the female sex, with an equal ease of admission, and with equal means of cure, a far greater number of females are received within these walls than of males." "During the twenty-nine years ending December, 1848, 3,979 females were admitted, while only 2,657 males were received, *i.e., nearly fifty per cent. more females than males.*" It is perfectly astonishing that men should jump to conclusions from such a fact as the above, without first ascertaining what *proportion the female sex may bear, in point of numbers, to the entire sane population of the country.* Of what value are statistics, unless *all* the facts are taken into considera-

tion? In a country like England, where there is always an excess of females, is it not likely that the actual number of insane females should be greater than that of males, without proving that, *comparatively*, they were more liable to insanity than men? What are the facts?

In the census of 1841, the actual excess of females over males in the population of England, was 348,364. The returns of the Commissioners in Lunacy on January 1, 1844, give the proportions of each sex *then in asylums*, as men, 5521, and women, 5751; where is the especial proneness to be found in the above facts? For be it remembered, the *mortality* among the insane males is greater than among females, and if the number of *admissions* into all the asylums during the year had been given, we doubt not but that the actual number of males would have been the larger, without taking the comparative number of each sex among the sane population into consideration. In the Commissioners Report of 1847, there were 7055 males, and 7350 females; bearing then in mind the difference in the sane population of the two sexes, and above all, considering the *great annual mortality* among males, as compared with that of females, what becomes of "the 50 per cent. more females than males;" the great colossal prop of a dazzling and brilliant theory? It is true that the author supports his statistics by reference to the numbers in St. Luke's Hospital, and by the illustrious name of Esquirol. These are *all* his facts on this subject. A great name often misleads. Esquirol's mistake has dragged with it the names of all those who have compiled theses upon a malady with which they were not personally familiar. Copland and Prichard (the latter before he was commissioner) repeated the error of Esquirol, and they have been followed by many others. What were Esquirol's statements? Simply, that the number of *existing cases* of insanity were as thirty-seven males to thirty-eight females; and what is this? admitting that in the general population of the countries from which he derived his data, the proportion of adult females in the general population would probably be greater than that of males, especially after a severe and protracted war. Neither Bethlem, nor St. Luke's would be a good criterion on this subject, for in Middlesex in 1841, there was in the general population an excess of 98,828 females; yet, notwithstanding this disparity of numbers, the returns from the county asylum (Hanwell) show, that during the past twenty years, there have been admitted into that institution 1732 males, and only 1647 females, notwithstanding that there is more ample accommodation for the latter than the former. Such are the conflicting results to be arrived at, by taking a limited sphere, and a brief space of time, for the collection of facts from whence to draw important inferences. We may add, that Earle makes a return from the United

States of 4510 insane men, and 2480 insane women; that Dr. Maximilian Jacobi reported from the Prussian provinces on the Rhine, in 1824, the existence of 1180 males, and only 835 females; and that Dr. Thurnam's laborious inquiries have induced him to conclude, that there is an excess of 13·7 per cent. of males over that of females, in the cases admitted to the various asylums of this kingdom. The researches of M. Bouteville and Parchappe accord, in their general result, with the above; a conclusion which is in accordance with what, *à priori*, might be supposed by a reflecting mind, although not in harmony with the conclusions which a romantic fancy, or a speculative imagination, or a novel theory, might anticipate or require.

We have alluded to these errors with all the more freedom, because the book is no everyday production. It reminds us, both by the graces of its style and the plausibility of its hypothesis, of another great work, the "Indications of Insanity," in which genius and scholarship have combined to weave a theory, difficult indeed to refute, but which, nevertheless, like the one before us, fails to carry conviction to such minds as are daily conversant with the endless phenomena embraced in that comprehensive word, "INSANITY." Like that work, too, the "remarks" are full of sentiments which do honour to the head and the heart of the writer. What can be more beautiful than the following:—

"We cannot listen to Nature's voice too anxiously; we cannot be sufficiently jealous of allowing theoretic science and learned egotisms to carry us out of her track. But if the influence of nature and her gifts be such upon the watching friend, what are its effects and associations upon the sick man himself? The very thought of these things is like a light illuminating the solitude of a dungeon. He who has explored those mysterious solitudes of the earth, the caverns in Derbyshire, may remember, perhaps, a sense of oppression ever increasing, as he descends deeper and deeper into those gloomy regions. The faint light of his conductor would show him that he was, indeed, passing through a dismal solitude; and he might well say, in the language of Scripture, 'I went down to the bottom of the mountains; the earth with her bars was about me for ever!' The rush and hollow sound of waters as they fell around him into deeper caverns still, might well occasion him to feel that chaos surrounded him, and that he was cast out, and forsaken; when suddenly, as if by magic, a crown of lights is raised up into the solitudes above! All is changed in a moment. The eye turns with instinctive fondness to those glowing stars; what appeared the chamber of death is changed into a glittering room; the terrific fall of waters becomes a beautiful cascade; chaos seems to have departed, and hope returns. Such as these beautiful lights are to the adventurer, the associations, and the *effects* of nature's gifts are upon the sick, and ill at ease; indeed, far more; for no temporary gloom can equal the shadow cast upon the mind of him whose nervous system is

distressed, and nothing can seem so bright as the associations and sensations of returning health.

"And let me add, in conclusion, a reflection which the circumstance that these remarks refer to the distresses of the mind peculiarly justifies, and which the analogy just given almost forces upon the attention, namely, this, that if the traveller—his journey through earth's solitary places, his joy when the light breaks in upon his gloom, his sadness when he perceives that light expiring—remind us of man's sojourn upon earth—the trials of his life, the solace permitted in the right use of nature's gifts, and the regrets experienced when these comforts are taken away;—if, I say, these vicissitudes of the adventurer remind us of the changing scenes of life's fevered dream, and a sense of cheerlessness is left upon the mind, this most happy thought remains, that as the traveller can cast away all the gloom of the cavern, its pleasures and regrets, by the knowledge that they are but temporary, and that by retracing the dim and rugged path by which he descended, he can regain the portals that open to life and home once more; so the man of devout mind can derive lasting consolation from the thought, that when life's journey is over, when the worst and the best have been tried and found wanting, an entrance is granted to him into a home more blessed and enduring far, than this world can ever offer."—p. 144.

Our space will not permit us to follow the author through any more of his fascinating pages; we had marked many passages for approbation, and should have been glad to have placed before our readers some more extracts of a kindred spirit to those which adorn the first and concluding portions of this review, but are unable to do so with justice to other writers, who are at present claiming our attention. We trust, however, that each reader will purchase the original work; it possesses the great merit of being of small size, and abounds with deep thoughts eloquently expressed, and so richly imbued with a Christian spirit, that they cannot fail to make every careful reader a wiser and a better man. With its pathology we cannot agree, but the style and the spirit of the volume merit and possess our warmest approbation, and we trust again to meet the author, when after years have matured his experience, and his fervid imagination has become more submissive to the stern requirements of the judgment, and to the rigid laws of an inductive philosophy.

#### ART. IV.—THE PROCESS OF THOUGHT; OR, ELECTRO-BIOLOGY.\*

"ELECTRO-BIOLOGY!" What is its meaning? Literally, the theory of life, explained by electricity, or the electrical theory of life, a new-fangled pseudo-science, ingeniously enough engrafted upon mesmerism. If the facts of mesmerism came before us, like Hamlet's Ghost, in a "questionable shape," those connected with electro-biology assume a still more dubious aspect, and certainly demand a much larger amount of heathen credulity. There are men at this moment "*starring*" about the country, performing feats of metaphysical jugglery, before crowds of well-dressed and intelligent people, who can no more explain what they see and hear, than they can the *leger-de-main* tricks of a French conjuror. There can be no doubt—and we give these comedy-acting philosophers the benefit of this admission—that one human being may, by performing certain antics, affect the senses of another. The annals of witchcraft abound with such cases. We can easily conceive the machinations of a reputed witch affecting the imagination and nervous system of certain persons—particularly females—in the darker ages; and we have the clearest judicial evidence on record, that a state analogous to catalepsy, accompanied by coma, convulsions, and sometimes profound physical insensibility, has been frequently so produced. The Lancashire Witches,† the Surrey Demoniac,‡ the Nuns of Loudun, exhibited all the symptoms now ascribed to mesmerism, and were subjected to the pin-thrusting test of sensibility, which is now so fashionable with mesmerists.§ In a treatise entitled 'Daimonomagia,' 1665, the "disease of witchcraft" is described as "a sickness that arises from strange and preternatural causes, and from diabolical power in the use of strange and ridiculous *ceremonies*, by witches or necromancers, afflicting with strange and unaccustomed symptoms, and, commonly, preternaturally violent, very seldom, or not at all, curable by natural remedies."||

\* The Process of Thought adapted to Words and Language, together with a description of the Relational and Differential Machines. By Alfred Smea, F.R.S. London: 1851.

+ A brief and true discourse, containing the certayne possession and dispossession of seven persons in one family in Lancashire. By George More, Minister and Preacher of the Worde, now a prisoner at the Clinks, where he hath continued almost for two years. 1660.

‡ The Surrey Demoniacke; or, an account of Satan's strange and dreadful actings in and about the body of Richard Dugdale, of Surrey, near Whalley, in Lancashire. London: 1697.

§ Véritable Relation des Justes Procédures observées au fait de la possession des Ursulines de Loudun et au procès de Grandier. Paris: 1634.

|| Daimonomagia: a Small Treatise of Sicknesse and Disease from Witchcraft and Supernatural Causes. London: J. Dover, 1665.

There can be no difficulty in recognising the effects produced by what are called mesmeric manipulations; they have been exhibited, and are patent to the world; but we are not, in seeking an explanation of these effects, to have recourse to hypotheses which are purely imaginary. The mental faculties may, by a variety of tricks, be curiously enough disturbed. Thus, if a person be desired to keep a fixed and steady gaze on any inanimate object, the attention will become fatigued; and sleep, more or less profound, will ensue; and, in the intermediate state, between waking and sleeping, when the mind is wavering, and only half conscious of what is passing around, it may easily be imposed upon by any suggestion audibly communicated. Some years ago, the following curious experiment was performed at Manchester, before an audience of eight hundred persons:—Mr. Braid, who has written much upon what he terms ‘Hypnology, or Nervous Sleep,’ undertook to produce sleep by causing persons to gaze continuously at inanimate objects. Fourteen male adults, who had never tried the experiment before, stepped forward from among the audience to be experimented upon. He then desired some of them to keep a steady, fixed gaze upon the end of a cork, which he bound upon their head, so as to project over the eyes from the middle of the forehead. Each was then desired to look at the cork bound upon his own forehead, and concentrate his undivided attention on the act. Some also were desired to fix their sight and thoughts on other objects, as the gas apparatus in the room. They all commenced the process at the same time, and what was the result? Ten of the fourteen went to sleep, although the operator did not touch them until after their eyelids had closed involuntarily. None of them were able to open their eyes; some became cataleptic, others were insensible to the prick of a pin, and one or two forgot all that occurred. During these proceedings, three more of the audience threw themselves, of their own accord, into a state of profound sleep, by fixing their gaze and thoughts in the same way, upon other single points in the room.\* There is nothing by any means so very marvellous in all this. Darwin, long ago, in his ‘Zoonomia,’ pointed out that, by fatiguing the attention, and thereby suspending volition, sleep would be produced. There is no doubt a great difference in the susceptibility of different people; as, indeed, was observed, in the more palmy days of witchcraft. “Aspect and contact do not always,” according to Biernannus and Wierius, “bewitch; witches sometimes try to bewitch one, and cannot, and yet bewitch another of the same family.”† But supposing, instead of the piece of cork, a disc of zinc, or a com-

\* The Power of the Mind over the Body. By James Braid. London: Churchill, 1846.

† Daimonomagia, loc. cit.

mon brass button were substituted, and the same attention to it enjoined, would it be at all wonderful if the same effect were produced? Certainly not. Nay, we can easily understand that when the vision becomes confused, and the mental faculties bewildered, erroneous impressions and illusions, ocular and aural, may easily be suggested. "You cannot open your eyes," cries the electro-biological magician; his patient, half asleep and half awake, hears, believes, and immediately imagines his eyelids closed under a weight. In trying to open them, he makes no real muscular effort, the power of his volition is paralyzed, his eyelids remain closed, and the lecturer stands, with an air of intense pride and satisfaction, before his astonished audience.

The researches on magnetism by Baron von Reichenbach, recently published by Dr. William Gregory of Edinburgh, have excited considerable sensation; but, if fairly examined, his experiments will be found altogether inconclusive. The aim of the Baron is to establish the existence of a "new imponderable"—a something of magnetic origin akin to the supposed mesmeric fluid—affecting the powers and forces of all objects, animate and inanimate, organic and inorganic. There can be little doubt, that a magnet of a certain power drawn along the surface of the body, and in immediate contact with it, will produce certain physical sensation; and when at a little distance from the body sensitive persons may experience similar sensations in a modified degree. But the Baron von Reichenbach goes farther than this; he assures us that his patients, when in the dark, saw different coloured streams of light actually issue from the magnet.

The patients, we may premise, were principally sensitive females, and the Baron did not himself witness these extraordinary phenomena, neither was there any other corroborating testimony. The evidence, therefore, *in limine*, rests upon the individual report of each patient; but here, although we do not wish to be deficient in gallantry, we must say that the evidence of nervous and susceptible ladies, upon matters affecting their own impressions and their own senses, ought to be received with considerable caution. "It is an undoubted fact," observes Mr. Braid—and the profession will agree with him—"that with many individuals, especially with the highly nervous, imaginative, and abstractive, a strong direction of inward consciousness to any part of the body—especially if attended with the expectation or belief of something being about to happen, is quite sufficient to change"—or rather, we should say, to *modify*—"the physical action of that part, and produce such impressions from this cause alone, as Baron Reichenbach attributes to this new force."\* Half a century ago, Dr. Haygarth, of Bath, by substituting wooden for the famous metallic tractors of Perkins, came

\* Braid, loc. cit.



to the same conclusion. One of Baron Reichenbach's patients imagined that she saw the magnet giving out light, not only when open, but when closed. When open, she said the flames from the poles were about eight inches high, those at the joining of the plates of the magnet about a finger's breadth in length. These small flames appeared blue, the chief light being white below, yellow higher up, then red and green at the top—both poles seemed to give out similar appearances of light and flame; but, unfortunately, the same lady being again experimented upon, saw the streams of light issuing from the same magnet different both in size and colour. At the pole pointing to the north or negative end of the magnet, the flame was larger than at the opposite end; it was red instead of white below, and blue instead of yellow or red in the middle. There would clearly not have been this discrepancy had there been any physical reality in the alleged flames and colours. All doubt on the subject is, however, set at rest by the fact that in several of Mr. Braid's experiments, when he deceived the patient by pretending to use a magnet, all the abnormal sensations were produced by the mere imagination of the patient; as in Dr. Haygarth's case, the key of his portmanteau—when the patient imagined it to be a magnet—produced effects as singular as if it had been endowed with the new imponderable magnetic force discovered by the Baron's patients. Upon the very equivocal testimony of his nervous lady patients, the Baron conceives he has proved that this new imponderable force has the power of attracting the human body and adhering to it as steel to the magnet, and that it is a force in superaddition to the magnetic force in the magnet itself. Furthermore, that this imponderable is equally active in crystals, in which it exists pure and distinct from ordinary magnetism. He also believes that his patients saw, from the finger points of healthy men, fiery bundles of light streaming forth exactly as from the poles of magnets, and of crystals visible to the sensitive. He, moreover, alleges that where it is passive, it can be excited into activity by the sun's rays, by the moon's rays, by starlight, by heat, by chemical or mechanical action, and, finally, that this luminous or phosphorescent appearance, and certain other peculiar properties, may be discovered by the sensitive in almost every place, and from nearly every object, animate or inanimate. Assuredly this is the very poetry of science; it reminds us of a passage in the conversations of Goëthe with Eckerman and Soret. "We are all," said Goëthe, "groping among mysteries and wonders. Besides, one soul may have a decided influence on another, merely by means of its silent presence, of which I could relate many instances. It has often happened to me that when I have been walking with an acquaintance, and have had a living image in my mind, he has at once begun to speak of that very thing. I have also known a man who,

without saying a word, could suddenly silence a party engaged in cheerful conversation by the mere power of his mind. Nay, he could also introduce a tone which would make everybody feel uncomfortable. We have all something of electrical and magnetic forces about us, and we put forth, like the magnet itself, an attractive or repulsive power, accordingly as we come in contact with something similar or dissimilar. It is possible, nay, even probable, that if a young girl were, without knowing it, to find herself in a dark chamber with a man who designed to murder her, she would have an uneasy sense of his unknown presence, and that an anguish would come over her which would drive her from the room to the rest of the household.\* There is something certainly droll in the notion of our being human magnets; it is even alleged that sensitive patients should lie with their heads towards the north, and that they will suffer great discomfort if they do not, when nestled in their bed, place the position of their body in proper relation to the magnetic meridian. Hence, a young lady, writing to Mr. Braid, expresses herself in the following lively terms:—"You will, no doubt, be gratified to learn, that in common with the whole human race, you are a magnet, with this peculiarity only, that if you were suspended by the middle you would point from east to west instead of from north to south—with which interesting fact I leave you to your meditations."†

The discoveries which have been made by Ampère, Faraday, and others, in electro-magnetism, and the recent observations of Matteucci on the evolution of electricity during muscular contraction, suggest not only an analogy between the imponderable agents—light, heat, electricity, and magnetism—but the probability that they are modifications only of the same subtle principle. Many physiologists, indeed, entertain the opinion that the nervous fluid itself has some affinity with, or is perhaps identical with, electricity. This view appears to have suggested the term "Electro-biology," which—we quote, and beg attention to Mr. Smee's definition—"signifies neither more nor less than the relation of electricity to the vital functions." Unhappily for the interests of science, there is a disposition in the human mind to go beyond the actual limits of what is really known, in order to speculate upon things which are unknown, and no sooner is any one discovery supposed to be made, than a host of inconsequential theories immediately spring out, or are based upon it. This is eminently the case with electro-biology, which, under the mask of science, puts forth assumptions, which are ludicrously untenable, and promulgates doctrines which are evasive of the immateriality and independent existence of the

\* Conversations of Goëthe with Eckermann and Soret. Translated from the German by John Oxenford. 2 vols. London: Smith and Elder. 1850. Vol. I. Page 150.

† Braid, *op. cit.* p. 26.

human mind. It is materialism in its most repulsive form, pretending, in its presumptuous speculation, to explain the mystery and origin of life. These mistaken philosophers believe that they can positively, by the action of a galvanic battery, create life; that they can call into existence a multitude of insects, of which the *acarus Crossii* is a notable example; and, having allowed them their premises, they then proceed to show how every fundamental organic globule is endowed with a principle of self-evolution, and how, by an easy process of gradual development, one species of animal passes into another species of animal until reptiles become fish—fish, birds—birds, monkeys—and monkeys, men. Happily, however, for the stability of the insect-world, the more enlarged observations of Ehrenberg completely overthrow the vaunted experiments of Mr. Cross, who can no more, with the aid of his galvanic battery, give life to an acarus than to a cockchafer, a tadpole, or a pullet's egg. In the "Elements of Electro-Biology," by Mr. Alfred Smee, we find that he far outrivals—at least in his attempts—the insect-maker, Mr. Cross. He gives very clear instructions how to make an artificial electric fish. "Catch your hare first," says Mrs. Rundell; but it is not necessary to catch, you must, *secundum artem*, in electro-biology, *make* your fish. "This artificial electrical fish," says our electro-biological philosopher, "is made by taking an ordinary solution of ferrocyanate of potash contained in a glass-vessel. In this glass-vessel a porous cell, with a similar solution, is introduced. Now, if a series of these cells be taken and connected together by platinum wires, so arranged that the inside of the porous cell of one vessel be connected with the exterior of the second by a platinum wire, no action will be indicated by the galvanometer. If, however, a current of voltaic electricity be now passed through each cell, from the porous tube to the exterior, one department, or the hydrogen side, will become alkaline, and the salt will retain its chemical character; the other cell will become acid, and be converted into the red prussiate."\* In designing this "abundantly complex" mechanism, we cannot conceive any feasible source from which the principle of vitality could, after all, be eliminated; the projectors and builders of the Tower of Babel were as far from reaching Heaven as these philosophers are from approaching the solution of the mystery of life. Could "Man, proud man—dressed in a little brief authority," thus mimic the works of his own Maker, and set a-going an infinite transmutation of species, beginning with a fundamental cell, an organic globule, what anomalies and

\* Elements of Electro-Biology, or, the Voltaic Mechanism of Man; of Electro-Pathology, especially of the Nervous System; and of Electro-Therapeutics. By Alfred Smee, F.R.S. Longman: 1850. p. 55.

wonders would not be ever-and-anon starting into existence under our own immediate observation.

From the same electro-biological authority we learn, "that the ganglia of the sympathetic nerves are rudimentary brains, which might be evolved in structure to such an extent as to render us cognizant of minute changes taking place in our own bodies, but which for many hundred filaments only send a single impression to the noemic batteries in the brain."\* Alas! for the safety and integrity of our own great solar plexus, and the cranial protection of our "central" cerebral battery. This "gradual development" and "self-evolving principle" in the inorganic and organic world; this transmutation of one specific being into another, might suggest considerable uneasiness about our own personal identity. "Under such celestial treatment," says a severe but acute critic, "we might live to see a grizzly dowager, a wheezing bachelor, and a withered maid, sitting down to a quiet game at whist, with a new-fashioned dummy in the form of a solemn poodle, while a lively spitz, or fawning spaniel, is raised on its hind quarters at the end of the sofa, and teaching the knight's move to the younger ladies of the household."†

Wishing, notwithstanding all this, to give the principles of electro-biology a fair hearing, we were curious to ascertain what light it could possibly throw upon the constitution of the human mind, and finding the book which suggested this article, "*The Process of Thought adapted to Words and Language*," floating on the surface of literature, we determined to analyze its contents; and we regret to say, our worst apprehensions are more than verified; paragraph upon paragraph numerically succeeding each other, as if each should be accepted as a canon in philosophy, will be found to contain the most common-place description of truisms wrapt up in the most solemn and pompous phraseology, masking at the same time the most daring materialistic speculations. We shall allow the author to state his own aphorisms in his own language; his style appears to us both obscure and often unintelligible; but metaphysics has been wittily enough defined, "*l'art de s'égayer avec méthode*." As the paragraphs are numbered, so do we take them. The first propounds the following dogma, which is delivered as abruptly as if it were articulated by an oracle. "(1.) The perfection of the operation of the brain by which man performs the noblest attributes of his nature, can no more be enhanced by a know-

\* Elements of Electro-Biology, or the Voltaic Mechanism of Man; of Electro-Pathology, especially of the Nervous System; and of Electro-Therapeutics. By Alfred Smee, F.R.S. Longman: 1850. Page 79.

† Edinburgh Review: Article on the "Natural Vestiges of Creation." Vol. lxxxii. page 7.

ledge of its organization, than the working of a steam engine could be improved if it could be made to know the mechanism by which it obtained its desired result," p. 1. Here we must emphatically throw in an interlocutor. We protest, *in limine*, against the assumption that the noblest attributes of man are to be ascribed to the mere *functional* operations of his brain; we regard the mind, although in its manifestations influenced by matter, as something higher than the result of mere cerebral organization; surely, if man be ennobled by his moral attributes, or exalted by his intellectual faculties, it is to the mind that we must refer this ascendancy. The clumsy illustration of the steam engine we repudiate; if a steam-engine were capable of reflecting upon its own springs, levers, pumps, pistons, valves, and mill-wheels, we do not see why it might not improve upon its own working, just as man, by reflection and self-control, may improve his own moral and intellectual nature. "(2.) Electro-biology teaches, that *man* receives *impressions* from the external world through the medium of his organs of sensation, transmits those impressions to the brain, and there registers them in such a manner as to render the sensorium one vast mechanism, in which everything that has been heard or seen, or felt, or smelled, or touched, has produced an effect which modifies the action of any impression which may be subsequently received," p. 2. Now, when the electro-biological philosopher teaches us that "*man* receives impressions from without, and that man transmits these impressions to the brain, in order to register them in the sensorium," what does he mean? it is the *mind* of man, we apprehend, which *receives* these impressions, and *performs* these operations. But, no! the electro-biologist does not recognise the existence of a thinking, intelligent principle, apart from cerebral organization. He adopts an exploded theory, which Reid long ago censured in these terms: "Some philosophers among the ancients, as well as among the moderns, imagined that man is nothing but a piece of matter so curiously organized, that the impressions of external objects produce in it sensation, perception, remembrance, and all the other operations we are conscious of. This foolish opinion could only take its rise from observing the constant connexion which the Author of Nature hath established between certain impressions made upon our senses, and our perception of the objects by which the impression is made; from which they weakly infer, that those impressions were the proper and efficient causes of the corresponding perception. But no reasoning is more fallacious than this, that because two things are always conjoined, therefore one must be the cause of the other. Day and night have been joined in constant succession since the beginning of the world; but who is so foolish as to conclude from this that day is the cause of night, or night of the

following day? *There is indeed nothing more ridiculous than to imagine that any motion or modification of matter should produce thought.* If one should tell of a telescope so exactly made as to have the power of seeing; of a whispering-gallery that had the power of hearing; of a cabinet so nicely framed as to have the power of memory; or of a machine so delicate as to feel pain when it was touched,—such absurdities are so shocking to common sense, that they would not find belief even among savages; yet it is the same absurdity to think that the impressions of external objects upon the machine of our bodies can be the real efficient cause of thought and perception.\* We must, however, give our philosopher credit for the amusing notion of the sensorium being “one vast mechanism,” in which man registers everything he has “heard, seen, felt, smelt, or touched;” the idea was, doubtless, suggested by the Crystal Palace, and completely eclipses the cave of Plato, and the dark-chamber illustration of Locke.

Electro-biology next teaches (3) “that every idea or action on the brain is ultimately resolvable into an action on a certain combination of nervous fibres which is definite and determinable; and, regarding the sum total of the nervous fibres, is a positive result over a certain portion only, which has a distinct and clearly defined limit. Thus, if we take ten nervous fibrils and call them A, B, C, D, E, F, G, H, I, J, and suppose an action to have occurred on D, E, F, the combination, excited to action, will give rise to an idea which would depend upon their positive excitement, and the positive character of the idea would be limited to that combination. Instead of using the letters D, E, F, I may illustrate the proposition by assuming the fore-finger to represent those letters, when it would be apparent that if that finger was placed in hot water, the idea of that particular action of the hot water would be confined to the nerves supplying that part.”—p. 2. Here, again, our philosopher appears to have sadly bewildered himself. What does he mean by using synonymously the words “every idea” and “action on the brain?” Are we to understand that every idea is an action on the brain? or every action of the brain in itself an idea? Then, again, resolving these into an imaginary combination of nervous fibres represented by the first ten letters of the alphabet, and shifting these about like a child’s toy, in order to show how these fibres may be excited to different action, is as absurd a piece of conjuring as can possibly be conceived. The theory of Hartley was at all events ingenious, but even he, with all his vibrations and vibrunails, failed to account for the operations of thought. “Let us,” says Blakey, “admit all that the

\* Reid on the Intellectual Powers. Essay II. Chap. iv. p. 253. Sir William Hamilton’s Edition of Reid’s collected Works. Edinburgh: 1840. This valuable work ought to be in the hands of every student of psychology.

doctor demands—what is the result? Suppose that the nerves were to vibrate, and we were to find thinking or mental perception followed, this would not enable us to account for any intellectual operations; for we should just be as far from the comprehension as before. If the brain and the whole nervous system were laid bare, as we display the wires in a pianoforte, and we could see all the various vibrations which are effected by the operation of external objects upon the senses; still we should be as far removed from a knowledge of the thinking principle as we were before such wonderful mechanism was exhibited to our view. We might register every movement; we might observe, with great accuracy and minuteness, various connexions between particular medullary motions and particular trains of thought; and yet there would not one single ray of intelligence fall upon ‘the sightless eyeball of the mind,’ as to the nature or principles of its operations. This is evidently beyond the reach of theory.\* Unfortunately, also, for the fibril theory of electro-biology, the most recent physiological and pathological researches lead us to believe that the vesicular, and not the fibrous—the grey, not the white—matter of the brain, is concerned in mental operations. We have not time to amuse ourselves with dilating upon the absurdity of the alphabetical illustration; but we cannot help observing, that if we dipped our finger in hot water, the *idea* of the pain would not, we conceive, be confined to the scalded finger—would it not be carried up and registered in that “vast mechanism,” the sensorium? The sense of touch, we apprehend, is not exactly confined to the tips of the fingers, although a blind child may be taught to read with his fingers, and, as Sidney Smith wittily observes, learn to “*feel* his way through Homer and Virgil.”

The fundamental principles of electro-biology, which its professor conceives will throw light upon the “process of thought” and illustrate the meaning of words and construction of language, are laid down in the following terms. “(8.) In the preceding chapter,” he observes—and this is the summary of its logic,—“I have stated that external objects act upon the organs of sensation (!) that that action is transmitted to the sensorium (!) and that it is probably registered in a certain combination of nervous elements, to appear again on subsequent occasions, constituting memory (!!)” p. 5. A system of philosophy, based upon so crazy a foundation, can hardly be expected to elucidate the meaning of words and the construction of language; nevertheless, we are carried back to the grammar of our vernacular tongue, and confess, that under this electro-biological tuition the use of words (as our philosopher states) “becomes a very complex phenomenon,” p. 6. But what are

\* History of the Philosophy of the Human Mind. By Robert Blakey. 4 vols. London: 1848. Vol. iii. p. 281.

words? The simplest operation of our minds must be expressed by certain sounds; and by putting together a given number of letters, words are formed, which symbolize and are associated with certain visible objects, or certain ideas, passing through the mind. "Words," says that great authority, John Murray (see his school grammar), "are articulate sounds, formed by the organs of speech, and used by common consent as signs of our ideas." We confess we remain contented with this definition, which we learned in our school-boy days; but electro-biologists must fain desire more; "words," according to them, are used to "represent various images impressed on the brain," p. 6,—these are ideas which we presume the brain reflects as a mirror would objects around it. "The letters of the alphabet are used to designate certain combinations of nervous fibres;" so that one of Dr. Johnson's rounded sentences must express a tolerable amount of intertwisting among these brainular fibres. What, then, is a substantive? Electro-biology teaches us, that "a substantive is a part of speech given to the action on a combination of nervous elements, which are affected in common by a large class of objects, and is therefore in itself a very general term," p. 7. This is just the definition we should have supposed that great philosopher Crabbe putting into the mouth of Martinus Scriblerus. How much better would it be for such philosophers as these to go back to their Eton Latin grammar, where, without puzzling themselves about their nervous fibres, they might learn *simpliciter*, that "a noun substantive declares its own meaning, and requires not another word to be joined with it to show its signification—as *homo*, a man; *angelus*, an angel; *liber*, a book." So also with adjectives; we had always in our simplicity believed that an adjective was added to a substantive, to express its quality—or, as our Eton preceptor taught us, "a noun adjective always requires to be joined with a substantive, of which it shows the nature or quality; as, *bonus puer*, a good boy; *malus puer*, a naughty boy." The etymology of electro-biology, however, is far more recondite—it teaches us that an adjective is used to denote some further combination of cerebral actions. "When we use a word adjectively, and couple it to a noun, the adjective implies that only a portion of the actions of the brain, which led to the idea from whence the word is derived, are coupled with the noun; hence, as the amount varies, we have various degrees of the word used adjectively; as, good—better—best." (18.) p. 9. As the amount of cerebral action becomes augmented, we have the positive eliciting the comparative, and the comparative the superlative degree; truly, this is charming philosophy! The clown in the forest, in "As you Like it," giving Audrey such a lecture as this, would draw down from the audience shouts of laughter. But we cannot afford room to entertain ourselves with the electro-biological definition



of all the parts of speech; suffice it, therefore, that we conclude with the account given of the meaning of a verb. "A verb" (says our philosopher) "we may electro-biologically define to be a word used to signify the changes on the sensorium of the respective portions of one image, and their relation to those of other images." (24.) p. 11. Shade of Murray defend us! But what follows? "To explain this definition, it is important to remember that the brain is one large organ, on which a series of impressions are being continually made, both from the action of external agents upon the organs of sensation, as well as from the changes going on in our own frame." (25.) p. 11.

The adaptation of electro-biology to the etymology of words and construction of sentences is, however, best illustrated in the following paragraph. "In many cases verbs have relations to two substantives, as, 'John killed Thomas.' In this expression we understand that at some time past the act of killing was done by John on Thomas; the first individual performed certain actions which caused a second set of actions to supervene on Thomas. The verb here modifies the ideas which we derive of both nouns; and the sentence gives us the idea of at least three different states—

"First. John and Thomas, both alive.

"Second. John in action, Thomas being acted upon.

"Thirdly. John alive, Thomas dead.

"These series of changes or sequences stand in relation as cause to effect, and, in language, may be rendered that John caused the death of Thomas." (45.) p. 21.

Let us take another example:—" 'John and Thomas killed William.' Let J stand for John, T for Thomas, C for casualty, D for death, E for effect, W for William, P for the past; which, electro-biologically, would point to different distinct ideas, having mutual relations, thus:

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In the first place, John and Thomas underwent certain changes, in consequence of which, in the second place, William underwent certain changes to death, the whole happening at some time past."—(49.) p. 50.

So much for the adaptation of electro-biology to the use of words and the construction of sentences;—a set of such philosophers as these we can only conceive giving lectures in the flying island of Laputa;—nay, we prefer, infinitely, the philological theory of Will Wizard, whose philosophical turn of mind led him, in Salmagundi, to make this profound observation,—" *Words are but breath—breath is but air—and air, put in motion, is nothing but wind.*" Here the relation between cause and effect—antecedent and consequent—must be manifest, to the satisfaction of every electro-biologist.

# ART. V.—ON IDIOTIC CRANIA, IDIOCY, AND CRETINISM.\*

BEFORE examining minutely the subject of idiocy, it is difficult to understand the extreme differences and inconsistencies of authors who have made it a special study, and the almost impossibility of arriving at any conclusions on the subject. The divisions and subdivisions of the various forms of idiocy are innumerable; varying according to each author's appreciation of the mental, moral, and physical phenomena presented. An enumeration, even, of the different systems, would only confuse and perplex. A simple division may therefore be adopted, which, if inadmissible as a strictly scientific and accurate system, will suggest the most important considerations connected with idiocy.

Without going into particulars, we notice at once a great division of idiots into idiots from birth, and idiots from various causes subsequent to birth. In the first, or *congenital* idiocy, there is an arrest of cerebral development in the fœtus, indicated by a too small brain and by the external development and form of the anterior portions of the cranium; in the second, or acquired, *secondary* idiocy, the diminution or abolition of the mental powers depends on disorganization or disease in a previously normal and healthy brain, and may or may not be accompanied with change in the size and form of the cranium; this disease may be hydrocephalus, scrofulous hypertrophy, exhaustion from venereal excesses, hard study, &c., and various mechanical injuries. To the first class, we restrict the name of *idiots*, or what are expressed in the phrase "natural fools." To the second class, wherever idiocy is secondary, may be given, for want of a better, the name "*cretin*"—a term erroneously confined by many to a few miserable creatures in the Alpine and other mountain valleys. "Among their number may be ranked," in the words of Dr. Buckminster Brown, "the numerous individuals who are to be found scattered over every country, and who, under various names, such as innocents, simpletons, or idiots, are to be met with in the valleys of Vermont, New Hampshire, or Scotland, as well as Switzerland." Among the great class of cretins, we perceive also a natural division, according to the nature of the predisposing causes, into two orders: 1st. *Cretins*, or "fools," properly so called, in whom, while the brain is healthy at birth, there is some hereditary disease, as scrofula, syphilis, or other cause of weakness, which predisposes to idiocy during childhood, and which is frequently followed

\* Report on Idiotic Crania, Idiocy, and Cretinism. By Samuel Kneeland, Jun., M.D., Boston. Read before the Boston Society for Medical Improvement, Jan. 13, 1851. (American Journal of Science.)

by it when external circumstances favour its development ; this would include "cretins" from endemic causes in the valleys of mountainous districts, from hydrocephalus, or other chronic cerebral affections. 2nd. Persons often seen in insane asylums, in whom the understanding is completely lost, without passing through insanity ; whose minds were once strong, but have been destroyed by various excesses ; to use an expression in Dr. Howe's report, they are "demented."

Dr. Brown gives the following distinction between idiocy and cretinism: "In the latter, it is disease in the framework, it is the external avenues which are closed ; in the former (idiocy), it is almost unchangeable mental conformation. Or, more properly speaking, in the latter (cretinism) it is an altered condition of the nerves, sensitive and motor, and of their peripheral ramifications ; in the former (idiocy), it is to the great nervous centre alone that the evil is to be traced." He thus makes the pathological condition the element of difference ; while we consider rather the nature of the causes as constituting the difference. These causes, congenital or secondary, may, we think, produce idiocy or cretinism, without reference to the pathological seat ; in other words, that, though in idiocy the evil is seated in the great nervous centre (the brain), in cretinism this same nervous centre may be equally affected. It would seem, also, that the distinction by the causes offers better indications for prognosis and treatment than any difference in the pathological condition ; as in the congenital affection, whether seated in the brain or in the nerves and framework, the prognosis would be unfavourable, and treatment probably useless ; while in the secondary affection, where the cause is more generally appreciable, treatment will be more likely to be of advantage.

It is not easy to say much on the subject of idiocy without entering the domain of phrenology. However much we may affect to ridicule the idea that small heads are absolute indications of inferior intellect, we cannot deny a connexion between the *relative* size of certain parts of the brain and the *degree* of manifestation of the intellectual, moral, and animal sentiments. In idiots, the forehead is unusually low, and the intellect proportionably dull, corresponding to the arrest of development of the *anterior* cerebral lobes. In idiocy, there is no one peculiar form to the exclusion of others ; there is every variety of intellectual and moral inferiority, which phrenology traces to a corresponding deficiency of brain. At any rate, Gall, Combe, and Spurzheim, have added a great deal to our knowledge of mental affections, their causes, symptoms, pathology, and treatment.

There can be no doubt that deficient cerebral development is a cause of idiocy, independent of any actual disease. Numerous examples are given by authors of full-grown idiots with brains no larger than those

of infants, with no other mark of disease about them. The predisposing cause must act during gestation—idiocy may be hereditary; children of besotted parents are very apt to be idiotic. Of this it is needless to quote examples, as the records of idiocy are full of striking proofs of this visiting on the children the sin of their parents. Various shocks to the nervous system of the mother have been known to cause idiocy: thus, Esquirol mentions that, during the exciting period of the French Revolution, many women brought forth idiotic children, who before and after that period had healthy ones. The intermarriage of near relatives is very apt to be followed by idiotic children. In 359 cases alluded to by Dr. S. G. Howe, in his State Report, 17 were *known* to be the children of parents nearly related by blood, and doubtless many more should be added. This makes (so far as such few cases go) the proportion of idiots from this cause one-eighteenth of the whole; and, considering the small ratio such marriages bear to the great mass of marriages, this proportion becomes of more importance. In this report, it is said: "Most of the parents were intemperate or scrofulous; some were both the one and the other; of course there were other causes to increase chances of infirm offspring, besides that of the intermarriage. There were born unto them 95 children, of whom 44 were idiotic, 12 others were scrofulous and puny, one was deaf, and one was a dwarf. In some cases, all the children were either idiotic or very scrofulous and puny. In one family of eight children, five were idiotic."

Idiocy (as has just been defined), being congenital, cannot be said to have any *exciting* causes, or rather these are the same as the *predisposing*. In all the forms of cretinism, in addition to the predisposing causes of idiocy acting on the mother during gestation, there are various exciting causes; as, endemic influences of mountain valleys, improper lactation, accidents of dentition, convulsions, grave diseases of infancy and childhood, falls on the head, &c., acting on a brain prone to derangement from hereditary causes of weakness. In after life, a vicious system of education, a life of excess, may cause "dementia" in a perfectly developed brain. It has been said that continued compression of the child's head during labour may cause idiocy; and that any subsequent improper compression may have the same effect. This may be true as regards infants; but there are many facts against the latter. We know, for instance, that the artificial compression exercised by many nations (as the ancient Peruvians, the Natchez Indians, &c.), though distorting the cranium to a great degree, does not cause idiocy. The Peruvian forehead is as flat as the idiot's; but this *imitation* of nature is not followed by the natural consequence, idiocy.

According to the best authority, the number of idiots and cretins in Massachusetts must be at least 1200, in a population of one million, or about one in every 830 individuals.

There is no one peculiar form of idiotism, or cretinism. There is every variety and gradation, from the most degraded brutish idiot to the imbecile with a feeble, yet perceptible, intellect. It would be useless and tedious to give here anything like a full account of the different *symptoms*. It will be sufficient to allude to the stupid physiognomy, inability or indisposition to move, deformity, dulness or abolition of the senses, inability to articulate, involuntary discharges, insufficient and sluggish circulation, in idiots proper; and in the various forms of cretinism (in many cases apparently synonymous with rachitis, scrofula, epilepsy, hydrocephalus), to the distorted features, convulsive movements, disgusting habits, depending on the activity of certain instincts unrestrained by moral or intellectual principles. In this class must be placed those whose idiocy depends on congenital absence of certain senses, which Broussais thought justified him in saying that persons born blind and deaf are necessarily idiots. But numerous exceptions show that the absence of these senses is not incompatible with considerable intellectual powers; the case of Laura Bridgman need only be mentioned to prove this.

Cretins and idiots usually have the animal and instinctive propensities active, even when there appears no spark of reason or human sentiment; but to these may be added various faculties, as memory, order, a disposition to destroy, secrete, or steal. Some have considerable mechanical talent, *e. g.*, the cretins employed at Geneva in making parts of watches; some are gentle and affectionate, others the opposite; some have the organic functions perfect, others not. Dr. Rush says, "I once saw a man who discovered no one mark of reason, and yet possessed the moral sense and faculty in so high a degree that he spent his whole life in acts of benevolence."

This will suffice for the symptoms proper of idiocy and cretinism; but a curious fact may be here introduced in regard to the diseases of this class of persons, viz., that they are accompanied with very little reaction, and are very difficult to diagnosticate from the absence of the classical symptoms: in inflammation of the lungs, for instance, the circulation and respiration are very little, if at all, accelerated; rusty sputa either do not exist, or they are swallowed as by children; all their diseases seem to take on the chronic and latent form; acute affections and cerebral inflammations rarely terminate their lives, and the gravest accidents and dangerous wounds are borne without any great constitutional disturbance.

It is the opinion of many authors that cretinism is one of the many forms in which the scrofulous diathesis shows itself; and certainly the external signs of the so-called "lymphatic temperament," the complexion, features, proportions, &c., are strongly in favour of this view. In idiots proper, the nature of their affection must be attributed rather to an arrest of development than to any constitutional disease, though upon true idiots may be found marks of scrofula. As any well-ascertained connexion between cretinism and other disease is important as regards treatment, the relation of rachitis to cretinism may be here mentioned. In the "Dictionary of Medical Sciences" of Berlin (according to Mr. Guggenbuhl's First Report, pp. 47-8) it is said that autopsies of cretins prove that their cranial bones have undergone a softening similar to that found in rachitis, and evident marks of this disease have been found in other parts of the skeleton; the symptoms from the beginning are similar, but not precisely alike, in cretinism and rachitis. Without admitting absolute identity, the authors think that the differences depend on this, "that cretinism, taking its departure from the cranium and brain, soon attacks the physical and intellectual powers; while rickets, commencing in the trunk and the extremities, may make great progress before exciting any grave trouble in the system." A careful examination made by the physicians of the Canton Valais, in Switzerland, has shown (according to the above report) that at least one-half of the cases of cretinism there commence by the symptoms of rachitis, principally softening of the bones. According to Esquirol, and others since his time, cretinism is usually developed between the second and fifth years, and almost never after seven years of age.

The pathological anatomy of idiocy and cretinism presents very various conditions. In true congenital idiocy, we find a brain (healthy perhaps) too small for the full manifestation of the moral and intellectual faculties; there is an arrest of development of the anterior and middle portions, corresponding to the seats of these faculties as given by phrenologists.

This deficiency in the anterior region of the skull is well shown by the series of casts and crania exhibited in the following tables. Measurements have been carefully taken in three directions, which will be compared with normal heads, in order to sustain the exactness of Dr. Gall's law in reference to the dimensions of the skull necessary for the full exercise of the faculties.

TABLE I.—*Idiots.*

Sex.	Age.	1st Measure- ment.	2nd Measure- ment.	3rd Measure- ment.	Where found.	%.
Male ....	25	15 inches.	10 inches.	9 inches.	No. 407, Mass. Med. Col.	1
Female ..	17	15 "	10 "	10 "	No. 406 do.	2
"	60	18 "	11 "	10 "	No. 89 do.	3
Male ....	Adult.	18 "	10 "	10½ "	No. 89 do.	4
"	"	18 "	11 "	11 "	No. 90 do.	5
Female ..	"	18 "	10½ "	10½ "	No. 91 do.	6
"	"	18½ "	10 "	11 "	No. 92 do.	7
"	"	17½ "	10½ "	10 "	No. 93 do.	8
—	?	14 "	8½ "	8½ "	No. 94 do.	9
—	6	14 "	8½ "	8½ "	No. 96 <sup>a</sup> do.	10
—	21	14½ "	9 "	9 "	No. 96 <sup>b</sup> do.	11
S. Walker	6	—	10½ "	10½ "	Dr. Howe's Report.	12
G. Rowell	9	14½ "	10½ "	10½ "	Ditto	13
E. S. Field	7	17 "	11½ "	11½ "	Ditto	14
Charles ..	16	16 "	8 "	9 "	Institution at S. Boston.	15
Rowell girl	8	15½ "	10½ "	10½ "	Ditto	16
Aztec boy	7	12 "	7½ "	7½ "	Described by Dr. Warren.	17
Aztec girl	5	12 "	7½ "	7½ "		18

The first measurement is the circumference of the cranium just above the superciliary ridges, passing through the most prominent part of the occiput; the second is from the root of the nose to the occipital protuberance, over the top of the head; the third is from one auditory meatus to the other, also over the top of the skull. Dr. Gall has laid down the rule, that when the first is less than seventeen inches, and the second less than eleven inches, or even twelve, there is always greater or less stupidity; that, when the first is eleven to thirteen inches, and the second eight or nine, the intellectual faculties cannot be exercised. With reference to this point, Andral, as quoted by Dr. Combe (on *Insanity*, p. 264), says: "As a general rule, it may be stated, also, that, when the circumference of the head is only between twelve and fifteen inches, the mental condition can be but little above idiocy. Eighteen inches may be regarded as the circumference necessary for intelligence; at twenty, the mental faculties are still more developed; and from twenty to twenty-two inches they attain their maximum power."

Eleven of the above eighteen idiots are doubtless adults; or, if not, it is of little consequence, as it will be seen in the next table that these measurements are less than the normal measurements of a child four years old. For the first (the circumference) the smallest is 14 inches (with the exception of the Aztec children), and the largest 18½—all below the size necessary for much intelligence; the second varies from 8½ to 11½ inches; and the third from 8½ to 11½.

It may be well to glance here at some of the most prominent points exhibited by these casts and crania of idiots, which, to one conversant with phrenology, would suggest many very interesting questions. All

show a preponderance of the animal propensities, some of one kind, some of another. Nos. 1 and 2 were noted for pride, self-esteem, and combativeness. No. 3, a woman sixty years old, who, during her youth, had the cerebellum active, had sufficient locality to wander from home and find her way back again; she was very fond of colours, and submitted to be cast on receiving a gaudy-coloured shawl. Nos. 4 to 8, inclusive, were members of one family, all of whom, seven in number, were idiots; their parents were frequently in a beastly state of intoxication. Nos. 5, 6, 7, and 8, so far as the relative size of the various regions of the skull was concerned, had phrenologically good heads, but their absolute size was too small for intelligence. Nos. 9 and 10 approximate very nearly to the orang-outang, as will be seen by reference to the second table. No. 10, the famous idiot of Suabia, six years old, by the flat forehead, vertex, and occiput, and prominent features, resembles much the so-called Aztec children, of whom we have given the measurements in Nos. 17 and 18. No. 11, the idiot of St. Denis, is of good shape, but of remarkable smallness, considering the subject was twenty-one years old. Nos. 13 and 16 are brother and sister, and are interesting, as showing one of the causes of idiocy, viz., intemperance in the parents. On the authority of Mr. Richards, we may state that the parents of these children have had healthy and normal offspring at periods of their lives when intemperance was not their prominent vice, and that, too, both before and since the birth of these, who were born while their parents were addicted to strong drink. No. 16 also has club-foot. No. 15, lately received at South Boston, is a most curious-looking idiot; sixteen years of age, of large frame and great strength, his broad shoulders surmounted by a small head, covered with bristly red hair; his lower extremities are weak, and his gait shuffling; the circulation is very languid, as it generally is in idiots, indicated by the lividity and coldness of the lips and hands; his violent gestures and uncouth noises have been considerably modified by kind treatment during his stay of only a few weeks. Of the Aztec children we shall speak below.

TABLE II.

	1st Measure.	2nd Measure.	3rd Measure.	Where found.	No.
Average skull ..	21 inches	12 $\frac{1}{2}$ inches	12 $\frac{1}{4}$ inches		19
Carib skull ....	21 $\frac{1}{2}$ "	12 "	12 "	No. 359, Medical College	20
Child 5 years old	18 $\frac{1}{2}$ "	12 "	12 $\frac{1}{2}$ "	Nat. Hist. Society	21
" 4 "	18 $\frac{1}{2}$ "	11 $\frac{1}{2}$ "	12 $\frac{1}{2}$ "	Do.	22
" 3 "	18 "	11 $\frac{1}{2}$ "	12 "	Do.	23
" 2 "	17 $\frac{1}{2}$ "	12 "	12 $\frac{1}{2}$ "	Do.	24
" 1 "	17 $\frac{1}{2}$ "	11 $\frac{1}{2}$ "	12 $\frac{1}{2}$ "	Do.	25
" at birth ..	12 $\frac{1}{2}$ "	8 "	8 "	Do.	26
Orang Outang	13 $\frac{1}{2}$ "	8 "	8 $\frac{1}{2}$ "	No. 97, Medical College	27



From these tables, it will be perceived that all the idiots had skulls too small for a brain sufficient for a full manifestation of the intellectual powers; that they had skulls smaller than an average child of five years of age; that two, one adult and the other seven years old, had skulls inferior to a child two years old; that six were inferior to a child one year old in measurements, though the ages ranged from six to twenty-one years; that four were not above the new-born child as regards cerebral development; that a diminution of three inches in the first measurement, and one to two inches in the second and third measurements, is almost sure to be followed by greater or less imbecility. In the second table, by comparing the flattened Carib skull with an average skull, we see that, though the form is changed, and the forehead much flattened, the capacity of the cranium is unchanged; showing that distortion is no indication necessarily of imbecility, unless confirmed by actual measurement. There would, perhaps, be a difference of half an inch in different specimens of skulls of children; but a single average specimen is sufficient to show the inferiority of the idiot skull.

We see, then, that below a certain size of the brain, there is idiocy; and we also see that the actual size of idiotic brains varies. An idiot with a small brain (*e. g.* No. 13) may be superior to one with a larger brain (*e. g.* No. 14); in both, idiocy arises from a too small brain: but why should the smaller be the better brain? It is due to the different conditions of the bodily organization, or *temperament*. Dr. Howe, speaking of these two boys in his report, says: "The first-named boy, whose head is so much smaller than the second, and, indeed, than any boy in the school, and who has such a striking resemblance to the ape tribe, manifests much more vivacity, activity, and intelligence than the second, and, indeed, than several of the others—and precisely for the reason that the man of 'blood,' or fine temperament, is superior in these respects to the man of coarse organization—though his brain may be smaller. The boy's body is of a much finer organization, and his brain, doubtless, is so likewise."—p. 57.

The deformity of idiot crania affects principally the anterior and superior portions; while the parts destined for the animal propensities and instincts are well developed. This we should expect from an arrest of development; as it is admitted that, when the growth of the brain is natural, the anterior portions are hardly formed at a time when the convolutions of the other regions are comparatively well developed—showing the order and preference of nature in forming first the portions destined for the vegetative functions.

The fact that in idiots the animal, instinctive, and emotional sensations are usually active, is interesting in connexion with certain views regarding the physiology of the brain that have of late years been

generally received. At the base of the brain, distinct from the cerebral hemispheres and the cerebellum, is a series of ganglia, which have been called "sensory ganglia:" these are the corpora striata and the thalami optici; and the olfactive, optic, and auditory ganglia, which do not interest us at present. Though these have commonly been considered as mere appendages to the hemispheres, Carpenter maintains that they have an independent character, from the large quantity of vesicular matter they contain, and have special functions assigned to them. As we descend in the animal scale, we find these ganglia increasing at the expense of the cerebral hemispheres; we also, in the same ratio, find a less and less display of intelligence and will, and a greater predominance of the motions arising from instinct, that is, without any adaptation of means to ends. As in animals, so in man; in proportion as the reasoning powers are deficient (for it cannot be doubted that animals have a kind of intellect comparable with the reason of man), the instinctive impulses become stronger. As in the lower animals, so in the human idiot, the instinctive impulses, situated in these sensory ganglia, are strong, for his preservation from danger, and the supply of his necessary wants; though in this respect inferior to the animal, the human idiot, from want of power over the nerves and muscles, cannot always supply even his simplest wants. In these sensory ganglia is the seat of the instincts of animals, and the corresponding emotional actions in man: to the *thalami optici* as the focus of *sensation*, and from the *corpora striata* as the focus of *motion*, go the nerves which communicate the sensations, and the nerves which excite the motions, of instinctive and emotional actions. These actions being generally the most marked in idiots, we should expect to find these ganglia well developed in this class—not necessarily enlarged; as, if they were of the natural size only, they would undoubtedly be more active in proportion to the deficiency of the cerebral hemispheres. Whether pathological anatomy has decided this point, we are unable to say.

Phrenology has always claimed a peculiar connexion between the cerebellum and the *genital* system, and has adduced the frequent, perhaps general, activity of these functions in idiots in support of this view. Dr. Carpenter states that the weight of testimony, from comparative anatomy, experimental physiology and pathology, is decided in regard to the connexion of the cerebellum with the regulation of the *motor* function; though he does not totally deny the opinion of Dr. Gall. He adds, "It would seem by no means improbable that the lobes are specially connected with the regulation and co-ordination of movements; whilst the vermiform processes, which are very large in many animals in which the former scarcely present themselves, are the parts connected with the sexual function."

There is in idiocy an apparent contradiction as far as the cerebellum is concerned, inasmuch as there are frequently in the idiot strong sexual propensities, with a great want of order and control in the voluntary movements, and *vice versa*. To explain this would require a combination, to say the least, of the phrenological doctrine with the views of Carpenter and others—and perhaps the entire separation of the sexual functions from the cerebellum.

It has been already seen that the idiot of Suabia (six years old) resembled very nearly, in shape and proportion of the skull, the Aztec children; and the phenomena of idiocy have now been sufficiently detailed to enable us to say why and to what extent these children are idiots. The measurements of the Suabian head are 14,  $8\frac{1}{4}$ , and  $8\frac{1}{4}$  inches; the Aztecs have heads as small as new-born children, viz., 12,  $7\frac{1}{2}$ , and  $7\frac{1}{2}$  inches, considerably smaller than the Suabian head. These children are now known to be dwarf specimens of a Central American race of Indians, such as may occur in any race; though no dwarfs on record have equalled these in the smallness of their crania. The brain seems merely too small, without any great disproportion in any of its parts; though, as usual, there is a relative inferiority of the anterior lobes, which may partly be accounted for by external circumstances with them favouring the development and exercise of the animal functions more than the intellectual. It is almost a harmonious want of development (if the expression be allowable), which gives them more the appearance of men in miniature than of idiots, though from the dwarfed condition of their brains they are necessarily partial idiots. The prominence of their features, though considerable, is exaggerated by their retreating foreheads; their bodies and extremities are well formed; they have good command over their muscles, and are quite agile, being continually in motion, differing in this respect from the majority of idiots. They certainly articulate words, and make a variety of animal-like noises, expressive of their wants, of anger, of joy, of surprise, and of other feelings, which imply considerable intelligence. They understand speech in others to a certain extent, as they obey like a little child; so that, as regards speech, as much seems to depend on an abnormal condition of the vocal organs, or the nerves supplying them, as on any intellectual defect. The senses are acute, especially sight and hearing; they are very attentive and curious, eagerly examining every new object. They in part feed themselves, and can chew solid food; they are decent in their habits, affectionate towards each other and to strangers; and they manifest desires and a degree of knowledge which place them high in the class of idiots, if not quite above them. The fact that the boy drivels, so characteristic of idiocy as to have become a byword, loses some of its significance when it is known that he is under-

going the process of his second dentition. Though they are dwarfs and idiots, yet they cannot be placed in the lowest classes; they exhibit such evident signs of intelligence, and are wanting in so many of the usual symptoms of idiocy, that we have little doubt that a judicious system of education would enable them to take a much higher rank among human beings than they now occupy.

Idiocy is, then, the inevitable result of a brain under certain dimensions. There are various lesions mentioned by authors as found in idiotic brains; among others, the small number and flatness of the convolutions of the cerebrum and cerebellum generally. Solly quotes from Breschet the case of a girl, fifteen years of age, in a complete state of idiocy, in whom the two anterior lobes of the brain were wanting; at the bottom of and behind the membranous pouch which replaced them, the corpora striata were seen exposed. In some cases, the brain seems hypertrophied; in others atrophied, with narrowness of the ventricles, so much insisted on by Esquirol; the convolutions may be found hardened, irregular, and discoloured, which Rostan thinks the result of softening followed by absorption: these lesions sometimes reach the optic thalami, the corpora striata, and the corpus callosum, and must have depended on arrest of development or intra-uterine disease of the brain, as they would soon have proved fatal if arising after birth.

Spurzheim says, "The brain of an idiot never resembles that of a sane person. Its form or texture is different." Even when the skull is well formed, as it is in many idiots from birth, the brain may be very small, and the interval be made up by a thickening of the bones. He mentions the skull of an idiot boy, which was three-fourths of an inch thick. The atrophy of the brain is usually accompanied by the atrophy of the extremities. An idiot examined by Esquirol presented the following symptoms, mentioned in Spurzheim's work on Insanity (pp. 243-4): The limbs of the right side were greatly atrophied, shorter than the left, and incapable of movement; the limbs of the left side were natural, and capable of voluntary motions; the head was small, but not deformed. On opening it, nearly all the gray cortical substance on both hemispheres was found wanting; instead of convolutions, there were only small irregular granulations; in regard to the white substance, that of the right hemisphere was natural, but in the left it was almost entirely wanting, being occupied by a sac of transparent fluid. This case has an interesting physiological bearing, as showing that the gray substance is not essential to voluntary motion, but is, as Sir C. Bell supposed, the seat of the intellect.

The pathological anatomy of "cretinism," by which is here understood any idiotic condition from causes subsequent to birth, must of course be very various. Only the most common and evident will

be mentioned, and such as are suggested by those casts of hydrocephalic idiot heads in which the distortion reminds one of the Natchez Indian heads. The dimensions are very great, as will be seen from the following table:—

TABLE III.—*Hydrocephalic Heads*

	1st Measure.	2nd Measure.	3rd Measure.	Where found.	No.
Pimault.	31 inches.	15½ inches.	16 inches.	Med. College, No. 86	28
Do.	19 "	12 "	15 "	" " " 87	29
	24½ "	14 "	15½ "	" " " 106 a	30
	25½ "	17 "	18 "	" " " 107	31
Thick skull	25 "	15½ "	16½ "	" " " 345	32

By comparing these with an average skull (No. 19), we see the other extreme of size in idiot heads. We shall not here detail the symptoms of chronic hydrocephalus, nor its morbid appearances, but only allude to one condition of the brain connected with the thickness of the cranial bones usually met with after the absorption of the cerebral fluid. The thick skull (No. 32) was that of a woman, who, at the age of fifty, enjoyed the use of all her faculties; from this time, her skull gradually thickened from disease, and her faculties became impaired in the same degree, till she died, at the age of sixty. The average thickness is about one inch; it is thickest at the sides and posteriorly, where it is an inch and a quarter thick; its thinnest part is one-half an inch thick. In the plates recently published of the diseased bones of the Dupuytren Museum in Paris, another specimen, equally remarkable, is accurately represented.

In some cases, thickening of the skull is undoubtedly the result of increased action in the vessels of the head. Dr. Combe noticed it in cases where there had been unusual activity of certain faculties, with increased cerebral circulation; and this is still more common in actual insanity. He mentions (on *Mental Derangement*, p. 259) a case where the brain had diminished in size in proportion to the increased thickness of the skull, and where the frontal convolutions, corresponding to the thickest part of the frontal bone, were proportionally smaller than in the rest of the brain. He gives several cases, in all of which the cerebral vessels were gorged with blood. Thickness of the skull may also occur in other diseases of increased action, as, for instance, in erysipelas of the head (*op. cit.* p. 262), in which there was unusual thickness in the occipital region. In some cases of thickening, the diploë is perfect, the increase being in the two tables; but in others everything is confounded in one thickened mass, which appears to have been the case in our specimen; the bone is said sometimes to be of an ivory hardness.

As we know exostosis is the result of a limited periostitis, there is no improbability in supposing that this general hyperostosis is the result of a general inflammation of this membrane. It would be difficult to account for it satisfactorily, when it occurs on the inner table, on any other hypothesis.

Chronic hydrocephalus affects the bones of the head in two ways: either the bones are thinned and softened from imperfect ossification, or they are thickened. According to Andral, this thickness is not accompanied by any great increase in weight, the compact bone being replaced by a spongy texture. The cause of thickening is supposed by Andral to be this: the quantity of liquid having reached its maximum, if life be prolonged, it begins to be absorbed; as the liquid disappears, in order that there may be no interval between the brain and bone (ossification preventing the depression of the bone towards the brain) new osseous deposits must be made on the internal surface of the cranium, according as the brain assumes its natural dimensions; so that externally the head preserves the hydrocephalic size, while the cranial cavity has only its normal capacity. When the effusion separates the bones, leaving a membranous space between them—if the subject lives to be adult—these membranous spaces are filled by *ossa Wormiana*, as has been shown by Rudolphi and Breschet; these are chiefly found at the superior angle of the occipital bone and along the lambdoidal suture, where separation would very likely be greatest, and here also is generally found the greatest thickening. It is not meant to be understood that only the above cause is concerned in the production of these supernumerary bones; but this is only one of many, though a more frequent one than is usually admitted.

From whatever cause the thickening proceeds, the manifestations of the mind are more or less disordered. Out of 216 cases of insane persons, Gredin found 167 who had thickening of the skull—seven-ninths of the whole.

These hydrocephalic heads show various shapes. Pimault had a flattening from front to back, like the Natchez head; of her it is said that she had shown a great deal of pride.—No. 30 was a well-formed head, though enlarged in all its diameters.—No. 31, the largest of all, was a child two or three years old, with great prominence of frontal region and vertex. An examination of the brain shows an anterior arrest of development; and a great flatness, after the evacuation of the water.

It will be observed, that in secondary idiocy there is no arrest of development, but a disorganization and disease in a brain previously healthy. Next to hydrocephalus as a cause of idiocy may be ranked the cerebral lesions of "cretinism," in its restricted sense. Dr. Pellis-

sier, of Geneva (in Dr. Guggenbuhl's first report of the Abendberg Institution, p. 49), considers a false hypertrophy of the brain as the most probable cause of cretinism. This organ may undergo a kind of vesicular extension, without an actual serous effusion, which diminishes and flattens the convolutions; in other words, hypertrophy with dilatation. In this stage of the affection, the cranium is atrophied by this dilatation, the sutures are separated, and the fontanelles are widened. When the dilatation ceases, the brain again subsides, and the bone in proportion becomes hypertrophied; he thus accounts for the thickening of the skull, which he says almost always exists in cretins of an advanced age. In this period of false cerebral development, the intellectual faculties are greater than in healthy children of the same age; this makes the subsequent decline the more marked and painful.

The cretin head, as will be seen by comparing the following table with the preceding, is larger than the average head of the same age; as would be supposed from the hypertrophy which the brain undergoes. The measurements of the first five skulls are taken from Dr. Guggenbuhl's report above quoted; the last is No. 405 in the Medical College Collection.

TABLE IV.—*Cretins.*

	Age.	1st Measure.	2nd Measure.	3rd Measure.	No.
Marie S. ....	2 years.	16 inches.	13 $\frac{1}{4}$ inches.	10 $\frac{1}{4}$ inches.	33
Claudine S. ....	2 "	18 "	14 $\frac{1}{4}$ "	12 $\frac{1}{4}$ "	34
John F. ....	3 "	20 $\frac{1}{4}$ "	16 "	9 $\frac{1}{4}$ "	35
Eliz. Z. ....	3 "	19 $\frac{1}{4}$ "	13 $\frac{1}{4}$ "	12 $\frac{1}{4}$ "	36
Martin D. ....	5 "	20 $\frac{1}{4}$ "	14 $\frac{1}{4}$ "	10 "	37
Cretin of the Vallais ....	aged.	20 $\frac{1}{2}$ "	13 "	11 $\frac{1}{2}$ "	38

In the last skull, the size is about the average; the antero-posterior diameter is somewhat longer, while the third measurement is correspondingly less; the bones are heavy, and, as far as can be judged without section, thicker than usual, analogous to the thickening of rachitic bones. On the sides of the occipital bone there is considerable prominence, with a depression on the median line; perhaps to be explained by the cerebral hypertrophy (of Dr. Pellissier) expanding the bones at the points of least resistance on the sides, the middle being supported and strengthened by the internal ridge for the sinuses and falx.

There is no need to more than mention the other forms of secondary idiocy, from various cerebral diseases, recognisable after death; and those more insidious forms from mere nervous exhaustion depending on severe study, venereal and other excesses, which may or may not elude our post-mortem search. These have been recognised as forms of dementia. One of the most common is believed to be from the

premature tasking of the infant mind by our forcing-system of education, which, if it do not end fatally by cerebral disease, is liable to be followed by diminution of the intellectual powers, and even by hopeless idiocy.

The treatment of the various forms of idiocy and cretinism may be summed up in a few words. In an adult, who has been an idiot from birth, there is but slight hope of any great amelioration, as far as the brain is concerned, though the general health may be improved. All authors agree that *physical* treatment is most to be depended on, viz., pure air, gymnastic exercises, proper diet, and cleanliness. Medicines, except to correct ordinary symptoms, have not been attended with success. As a general stimulant to the nervous system, electricity and electro-magnetism would seem peculiarly applicable. Moral means are also of great value, as gentleness, kindness, and affectionate treatment.

As the animal instincts are here developed at the expense of the intellectual and moral sentiments, it becomes an object, if possible, to restore the equilibrium between these; if the higher feelings can be called into play, their animal nature will be proportionally lessened, as it were, by a kind of cerebral revulsion. The success of teachers has been found to be proportioned to their tact in interesting and fixing attention, that the rudiments of knowledge may be communicated; if *one* step be made in the right direction, it is comparatively easy to keep them in the path. Says Dr. Howe (page 54 of his Report), in the idiot, and in every one, "that which is, by nature, a little the strongest, becomes, *by exercise of its functions*, and by *neglect of exercise of the functions of other parts*, *very much the strongest*, until it utterly prostrates and masters them."

Dr. Combe (*op. cit.* p. 224) remarks, that the excitement of fever may restore the idiotic to reason. When the idiocy arises from cerebral inaction or weakness, the febrile paroxysm raises the activity of the brain to the height requisite for a vigorous exercise of its functions; when the paroxysm is over, the mental phenomena return to their former level. How far an artificially-produced febrile paroxysm, as by the agency of cold water, may be of advantage, would seem worthy of trial; the much-abused "*vis medicatrix nature*" might thus be stimulated in a natural and efficient manner. That disease, artificial or natural, may be of advantage in the various forms of *dementia*, may be conceived from the following analogous facts mentioned by Dr. C. H. Stedman, in the last Report of the Boston Lunatic Hospital, (p. 18.)

"One patient, an Indian, in good bodily health, afflicted with chronic mania, and who had been insane for three years, was seized with the severest form of dysentery which has ever come under my observation.



While in the height of the malady, his mental operations began to undergo a change. After which, his mental and bodily convalescence went on together, and resulted in the perfect restoration of the entire man. Another, a man who had been insane over twenty years, and quite a difficult one to manage, owing to his strong mischievous propensities, was attacked with the same affection, and remained dangerously ill for some weeks. He recovered from dysentery, and now no patient in the house is more quiet and controllable. Indeed, to many he would appear mentally sound."

If we examine the chemical constitution of the brain, we shall find a difference between the idiot and the normal condition, which it may be well to mention. From the researches of M. Couerbe, it appears that the proportion of phosphorus is much less in the idiot than in the normal brain. According to Carpenter, the contents of the nerve-cells and tubes are chiefly phosphorized fats; and he regards them as the active agents in the operations of the nervous system. The amount of phosphorus is greatest at the period of greatest mental vigour; in idiocy, the proportion is one-half less. This may indicate the internal exhibition of phosphorus in idiocy; it has long been known as an excellent general stimulant of the nervous system.

In Dr. Güggenbuhl's report, there are detailed several cases of great improvement in cretins from the treatment followed at the Institution on the Abendberg; this treatment is purely physical. In No. 33, after a residence of two and a half years, there was an increase in the first measurement of  $2\frac{5}{8}$  inches; with a corresponding improvement in the intellectual faculties. For further details of a most satisfactory nature, this Report may be consulted with advantage.

Any interested in the improvement of idiots will be greatly astonished as well as gratified by a visit to the school at S. Boston, under the care of Mr. Richards. What volumes could not convince us of before the actual experiment, they will there acknowledge, viz., that kind treatment, perseverance, proper food, exercise, sports, and a judicious mental discipline, will do much to improve the condition of the hitherto abandoned class of idiots.

It has been seen that idiocy and partial talent may exist together, where, with a generally defective brain, certain portions are well developed; and in such cases, where the size and form of the head are changed, accurate measurements may be of great importance in a legal point of view. The law of Dr. Gall, then, may be repeated, in conclusion, viz., that when the first and second measurements of the head (as above defined) are below 17 and 11 inches, there is always greater or less stupidity; that when the first is from 11 to 13 inches, and the second 8 or 9, the condition can be but little above idiocy.

## Original Communications.

REMARKS UPON THE MORBID ANATOMY OF THE  
BRAIN IN INSANITY.BY HOLMES COOTE, F. R. COLL. SURG. ENGLAND, DEMONSTRATOR OF ANATOMY  
AT SAINT BARTHOLOMEW'S HOSPITAL.

IN the investigation of the pathology of the brain, we must bear in mind that the greater proportion of the morbid appearances found after death, cannot be considered as explaining the phenomena of intellectual disturbance, which characterize the last periods of existence. Any attempt, for example, to connect the different forms of mental alienation with the character, locality, or amount of effusions of fluid within the cranium, would undoubtedly fail, inasmuch as the disturbed state of the sensorial functions depends upon the previous condition of the cerebral circulation, of which such morbid appearances are but the result. The infiltration of fluid into the pia mater, by which it becomes converted into a thick sponge-like texture, which has lost all the delicacy and tenuity proper to that membrane; or, its effusion into the ventricular cavities, is observed as well in those who have died violent and raving, as in the silent, the timid, or the desponding. The rapidity with which the fluid is poured forth, deserves consideration, when the symptoms which occur during life are of a nature to justify our forming an opinion upon the subject; for it is well known that any part of the cerebro-spinal centre will bear with apparent impunity an amount of slowly produced pressure, which, if suddenly exercised, would cause immediate death. It is rare, however, that we have any clue to the time when the amount of secretion in these textures is first morbidly increased: the change from the natural state is so gradual, that the brain bears it without further complications than those already existing. In a patient, examined May, 1851, there was found within the head so great an amount of serous effusion, that it might have been expected some symptoms of compression would have been the result: he had been noisy, talkative, and turbulent, up to the time of his death. In a female, examined April, 1847, there was found a moderate amount of purulent effusion in the sac of the arachnoid, in the pia mater, and in the cavity of the ventricles: she had never been otherwise than silent, morose, and feeble. Speaking of effusions of serum, Dr. Abercrombie remarks, "Whenever this remarkable condition occurs, it naturally becomes the prominent object of attention; and, as it has been by long established usage strongly associated with the idea of pressure upon the brain, the investigation has generally been directed to the discovery of a compressing cause. Effused fluid, having been found, upon examination after death, in a great proportion of the cases referred to, has on this principle been considered as explaining the symptoms, and here probably the investigation closed. This course of inquiry seems to have been the occasion of so much of that obscurity, which so long involved the pathology of affections of the brain."

Although we are unable, with any accuracy, to refer particular symptoms to disease of definite regions of the brain, yet where disorganization or softening of the cerebral substance ensues, it is attended with a marked impairment of the intellectual faculties; and this condition of the mind, in a medico-legal point of view, quite distinct from insanity, is equally deserving of supervision and direction. I cannot believe in any positive

destruction or disorganization of the substance of the brain, without some corresponding functional impairment; and I attach but little importance to cases stated to be illustrative of the converse view, when all the proofs of a perfect and vigorous mind consist in the fact, that the patient can answer in a rational manner the commonest questions relative to his own feelings and wants. If the injury to the cerebral substance be limited; if, for example, a small quantity of blood be effused, from the giving way of the coats of some diseased capillary vessels, the reparation may be complete; but the occurrence of the accident is marked by symptoms not to be mistaken, varying from a slight and transient giddiness, to complete paralysis and loss of speech. In course of time the blood becomes disorganized and reduced to a granular mass; the dark spot, where the extravasation occurred, passes through the different shades of brown, yellow, or yellowish white, as the disintegration of the blood-discs is the more complete. A delicate and organised cyst surrounds the torn nerve fibres, which in course of time undergo the same change as the blood-discs, and are removed as a foreign body. In the examination of a brain in which the process of repair may be said to be complete, we find nothing but the thin, transparent and empty cyst, formed of condensed areolar tissue. The patient, though for a long time conscious of a feeling of insecurity in his head, eventually regains his former clearness and vigour. The same, however, cannot be said when the extravasation is considerable, or where small superficial extravasations have recurred in quick succession. The mind, in such cases, becomes permanently weakened, and the patient is, to a considerable extent, at the mercy of those who surround him. The external senses may convey true impressions, and the patient may retain the faculty of reasoning correctly; but he may, at the same time, have lost the vigour of mind requisite to form his own conclusions, and to act independently upon them. Such a person, though clearly not insane, can hardly be said to be competent to undertake the management of his affairs.

Amongst the many causes which disturb the sensorial functions, the most common doubtless is a faulty condition of the circulation. The blood itself, frequently in an abnormal state, is either propelled with too great force, or not in sufficient quantity through the cerebral vessels. In a brain rather below the proper standard of development, these conditions will produce, in a permanent form, symptoms which, in a well-organized brain, would be only transient. In order to express an opinion worthy of attention, as to whether in this class of cases any morbid appearances can be discovered after death, the examination must be continued from the head to the other regions of the body: the state of the lungs and of the heart must be carefully ascertained; that of the liver, alimentary canal, and kidneys, should be duly investigated.

Many who have professed familiarity with these subjects, have asserted that the morbid appearances found in the bodies of the insane were unworthy of record: they should have rather confessed that they were unable to appreciate their value. With the more thorough and complete investigation of these matters, we may hope eventually to arrive at some correct views as to the nature of those laws, the transgression of which leads to sensorial disturbance, but no approach to the truth can be made, except through the portal of morbid anatomy, which has revealed this important fact, that the record of post-mortem examinations, as preserved in an asylum for the insane, differs in most striking and essential particulars from that preserved in a general public hospital.

The cavity of the body which next demands attention is the thorax, containing those important organs, the lungs and the heart.

The frequency of tuberculous deposit in the lungs has been remarked by other writers. There seems to exist, in many families, subject to tuberculosis, an hereditary disposition to insanity. The disease of the brain does not show itself until the occurrence of some of those troubles, through which all have to pass, in greater or in less degree. Disappointment or inability to carry out projected plans excites, in some cases, violent fits of passion, connected with increased activity of the cerebral circulation, terminating occasionally, though rarely, in inflammation; in other cases great melancholy, and depression of spirits, accompanied by general emaciation. The deposit of tubercle appears to have been arrested in many cases. Having formed in the upper part of the lungs, it loses its fluidity and semi-transparency—becomes dull, yellowish, and opaque, and eventually cretaceous, when it is either imbedded in the healthy pulmonary substance, or is coughed up, leaving a dark-coloured, irregular, and puckered cicatrix at the apex of the lung. Such appearances are very common, and they lead to the conclusion that, destructive to life as is the progress of that disease known as consumption, in its acute form, especially when it attacks the young, tubercles are deposited in a very large proportion of persons at some period of life in the structure of the lungs, where, after exciting more or less disturbance, they either undergo the changes above described, or are coughed up in the expectoration, the patient remaining well afterwards, as far as the respiratory organs are concerned.

Miss — became deranged in consequence of domestic calamities. She died, December, 1847, in an extremely emaciated state. Examination of the body, December 11.

There was considerable opacity and thickening of the arachnoid membrane, with infiltration of fluid into the pia mater. The ventricles contained an increased amount of serous fluid: the cerebral substance presented, upon being cut into, more numerous red points than natural.

The structure of the lungs was generally healthy, but the opposed surfaces of the right pleura were united, to a small extent, by an old adhesion in the upper and posterior part of the thorax. In the adjoining pulmonary substance was a knot of yellowish white concretion, the size of a pea, imbedded in a delicate capsule. The surrounding structures were puckered and drawn in, but otherwise healthy; there was no other trace of tubercle.

The condition of the brain, however, not uncommonly seems, for the time, to render a patient exempt from those sufferings usually attendant upon tuberculous deposit. Disease goes on, without destroying life, to a greater extent than is observed in general practice. I have occasionally examined lungs in which, from the general consolidation by tuberculous deposit, it has been a source of inquiry what parts have been subservient to the purposes of respiration. Both sides of the chest were occupied by heavy, incompressible masses, which, when divided, presented a continuous surface of yellowish white colour, speckled with black, or blackish grey lines and spots. Patients in this state are usually feeble; they remain either in bed, or are confined to a room, where, being always at rest, there is no call for any increased respiratory acts.

An old woman died in Bethlem Hospital, April, 1850. Having been for many years spiteful and vindictive, she suddenly, and without obvious cause, became good-tempered and talkative. Body examined April 30.

She was extremely emaciated: the skull-cap was thin, light, and shallow; the arachnoid membrane was transparent, but separated from the cerebral convolutions, which were much shrunken, by the effusion of a large quantity of clear serous fluid in the layers of the arachnoid. The shrinking and atrophy of the convolutions was such as to leave many spaces,

which would readily admit the introduction of the end of the finger. The cerebral substance was firm, but vascular.

Both lungs were universally infiltrated by the deposit of light grey semi-transparent miliary tubercles; there was no softening, nor any trace of a cavity in any part; the whole pulmonary substance seemed occupied by this morbid substance, and sunk when immersed in water, unless the section were taken from the inferior border of the lung, where there were a few dilated air-cells. There were a few old adhesions of the pleura on both sides of the chest; on the right side, the lung was united to the fifth rib by a tough band, which, when divided, was found to form the limit of a small cavity containing a bit of dead bone connected with the rib. Along the course of the ilium were numerous round ulcers with raised margins, which had, doubtless, been the result of the deposit of tubercle.

The mesenteric glands were slightly enlarged.

The uterus was much elongated, and considerably larger than natural in the unimpregnated state. Under its peritoneal covering there was a large collection of yellowish white masses of tubercle, varying in size from a pin's-head to a pea, or even larger; the walls of the uterus in their whole thickness, were occupied by a similar deposit, whilst its cavity was lined by a continuous layer of it, several lines in thickness, and of the consistence of cheese. It closely resembled, in its general characters, as well as in its minute structure, that yellow tubercle found in solid opaque masses in the substance of the testicle, and in the lumbar glands. At the neck of the uterus there was softening and ulceration; the surface, broken, shreddy, and uneven, was covered by a considerable quantity of yellow, purulent matter, mixed with blood. Both ovaries were diseased by the deposit of similar tubercle; the right adhered to the uterus, the left to the sigmoid flexure of the colon.

I believe it to be an almost invariable law, amongst the inhabitants of a country with a climate similar to that of England, that tubercle is deposited first in the lungs. If patients ultimately die from the development of the disease in other situations, still the lungs have first experienced the disease. In the case here stated, it must be confessed that the evidence goes far to prove the uterus to have been the first affected. The amount of tubercle there collected, its infiltration through the walls of the organ, the ulceration going on at its neck, are all strikingly in contrast with the condition of the lungs, where the semi-transparent and semi-fluid morbid product had not yet lost its low vitality, but exhibited under the microscope, a structure consisting of well-marked cells, not very different from those of cancer.

Instances are upon the hospital record, where tubercle has been deposited in the bony parietes of the chest, as well as in the viscera. The cancellous texture of the bone becomes infiltrated by this morbid product, the part swells, ulceration ensues, in a precisely similar manner as when a strumous ulcer forms in the soft parts (*e. g.*, the neck, &c.) for the purpose of throwing off the infiltrated matter, and a large, irregular ulcerated cavity results, to which the term of carious has been applied. Caries may be defined as tuberculous ulceration of bone. The effects of such a disease upon the thoracic viscera when it occurs in the sternum, may be illustrated by the following case:—

*Examination of the body of —, Bethlem Hospital.*

Bloodvessels of the brain and membranes rather empty. Cellular membrane of the pia mater covering the cerebral hemispheres greatly infiltrated. Five or six ounces of clear, transparent fluid in the lateral ventricles; much fluid also in the basis of the skull. A few convolutions

of the cerebral hemispheres slightly shrunken. Pincal gland converted into a thin cyst, equal in size to a horse-bean, containing a clear, light-yellow fluid.

There was caries of the sternum, with an abscess, and the inflammation had extended to the anterior mediastinum. The pericardium was also inflamed. The right pleura was connected to the sternum, and adhered firmly on the inside to the lung. The right lung was connected to the pleura by extensive old adhesions; tuberculated, and contained a vomica about the size of an ordinary orange. A portion of the right lung red and indurated. There was a pint of fluid in the left pleura; old adhesions of the left lung, and on its surface there was the appearance of an indurated and depressed cicatrix. The substance of the lung was here blackish, hard, and contained small deposits of a greyish cheesy matter. The heart was enlarged much beyond its natural size.

As contrasted with the frequency of tuberculous deposit in the chest in the insane, I may again allude to its rarity in the brain or its membranes. There is no region of the body where it is so seldom seen as the cranial cavity; even in those cases where it has been infiltrated to an extreme extent, both amongst the abdominal and thoracic viscera. Pathological collections confirm this statement; for although specimens are to be seen in which the brain or its membranes are the seat of this disease, yet they bear no proportion, in point of number, to specimens illustrative of the same morbid changes in other situations.

The history of the cases shows that the effects of such deposit, during life, vary according to the region affected; but that there is not manifested necessarily any intellectual disturbance. In what manner, then, are we to regard the frequency of phthisis pulmonalis amongst the insane? Is the cerebral circulation insufficient for the healthy exercise of the sensorial functions, owing to the imperfect arterialisation of the blood? There is, I believe, some truth in this statement, although it will not of itself explain all the phenomena now before us. The chief cause exists in the brain itself, whose development, in these cases, must be incomplete, although hitherto we have failed in detecting the deficiency. Upon such a structure it is easy to imagine the effect of the stimulus of unhealthy blood, and to understand that it would not be exempted from the general want of power which characterized the other component parts of such an organism.

The following cases are good instances of the extensive deposition of tubercle:—

*A criminal lunatic, aged 48, died January 20, 1848.*

The membranes of the brain were full of blood: the convolutions were flattened; the lateral ventricles were distended by at least five ounces of clear serous fluid. The septum lucidum was softened, thinned, and shreddy in the longitudinal direction; the foramina of Monro were very large; the corpora striata presented a concave surface towards the ventricular cavities. There was yellow sero-purulent infiltration under the arachnoid membrane at the base of the brain, about the pons varolii and the pituitary body. The third ventricle contained much fluid, and the pressure and distention were greatest in the situation of the commissure of the optic nerves. The patient had been blind for some time before death.

The lungs were everywhere studded with tubercles. Some were distinct, semi-transparent, and grey; others of darker colour, more opaque, and confluent; softening had taken place, so as to form small vomices, containing a mixture of pus and tubercle, in many situations, in both lungs. The opposed surfaces of both pleuræ were universally adherent.

The peritonæum was studded throughout with deposits of tubercle, vary-

ing in size from a pea, to the last joint of the thumb; large confluent masses were accumulated by the round ligament of the liver and the small omentum. The hepatic vessels and the biliary ducts were completely surrounded, pressed upon, and nearly obliterated. There were numerous old thready adhesions between the opposed peritoneal surfaces. The transverse colon adhered to the front surface of the stomach, and to the under surface of the liver.

The peritoneum was in many situations much thicker than natural, and presented a mottled grey appearance from the copious deposit of pigment. There were masses of tubercle upon the surface and in the interior both of the pancreas and the spleen. The former was firmly attached to the duodenum, the walls of which were thickened by the same morbid deposit. All the other viscera were healthy. There were no ulcers along the course of the intestinal canal.

The pancreas is very rarely changed in structure. This is the only instance in which I have seen it diseased.

*Examination of the body of —, Criminal Lunatic, Bethlem Hospital, May 19, 1851.*

Skull-cap shallow; dura mater firmly adherent to the bone; arachnoid membrane transparent; vessels of the pia mater moderately full of blood; there was shrinking of the cerebral convolutions with effusion of fluid into the spaces. Substance of the brain rather soft; vessels filled with thin, pale-red, fluid blood.

The pericardium contained about three ounces of straw coloured serum; the heart was healthy.

The left lung, occupied throughout by tuberculous matter, presented in its interior a large vomica capable of holding the closed fist of a large man. This cavity, almost completely empty, and traversed by the branching remains of bronchi and blood-vessels, had opened into the sac of the pleura, and was bounded externally by five or six of the ribs, to which the remains of the lung were firmly adherent. There were several other smaller cavities, of which about three opened by rounded orifices into different parts of the pleura. The right lung in its upper three-fourths was completely consolidated by the deposit of tubercle, which had in many places softened into cavities. Only the lower fourth was fit for purposes of respiration; and tubercles, even here, were scattered rather plentifully about. The pleura pulmonalis was here and there covered by a thin layer of soft semifluid lymph. The abdominal viscera were pale and the intestinal canal was contracted: there was no fat either in the peritoneal folds or in the lumbar region. The lower part of the ilium was dark, and the walls felt thicker than natural; upon opening the tube a series of ulcers were found upon the mucous membrane, which was of deep reddish-brown hue. Some of the ulcers as large or larger than a shilling, with everted edges, had perforated the muscular coat and were bounded by the serous covering of the intestine. Others were of smaller size and not so deep; granulations had sprung up in some, giving to the surface the appearance of a healing sore. There were some ulcers along the upper part of the cœcum and colon, but the rest of the intestinal tube was healthy.

The patient, whose post-mortem examination has been here described, was an emaciated subject, who, before death, had been, apparently from mere weakness, confined to his bed. He made no complaint respecting his chest, nor was his cough sufficiently severe to distress him. He lay powerless, helpless, yet uncomplaining, until his death. Suspicions were entertained by those who attended him that there was disease of the

lungs, and the large cavity, here described, was detected by auscultation ; so feeble, however, was the respiration, that no very definite opinion, in the absence of all complaint from the patient, could be formed. Dr. Wood, the resident medical officer at Bethlem Hospital, informs me that he has frequently remarked the apparent exemption from suffering, in the insane, when labouring under extensive disorganization of the lungs. No symptoms indicate the amount of disease, nor does the patient express any desire to be relieved of that, which in one of sound mind would be a source of constant misery.

The effects of simple inflammation are very commonly seen in the contents of the chest. Adhesions of the pleural surfaces ; the effusion of lymph, serum, or pus ; congestion, softening, or consolidation of the substance of the lung ; occasionally also, gangrene. The interesting point in connexion with such changes is the small amount of constitutional disturbance which they excite in proportion to their severity. Patients, the subjects of severe inflammatory diseases, have been known to lie in bed feeble, emaciated and silent, uttering no complaint which could excite the attention of those about them.

Thomas E—, aged 29, died in Bethlem Hospital, January 30, 1850. There had been no change in his symptoms before death ; he sank apparently from general weakness.

There was great turgidity of the vessels of the brain and its membranes ; the pia mater was gorged with blood. The cortical substance of both cerebrum and cerebellum presented a pinker tint than natural ; there was congestion of the cerebral vessels, and effusion of fluid into the ventricles.

There were no adhesions of the pleuræ on either side of the chest. The posterior portion of the left lung was greatly congested with blood ; though still crepitant upon pressure it was dark coloured, soft, and broke down easily under the fingers. Upon the surface of the upper lobe there was a dark black spot, without change of structure in the pleura. Upon division this was found to indicate a mass of pulmonary substance equal in size to a small orange, quite black with offensive gangrenous odour.

There were no morbid changes in any of the abdominal viscera.

A similar condition of the substance of the lung was seen in the following cases :—

*Examination of the body of W. L., March 18, 1850.*

There was general congestion of the vessels of the brain, &c. In both the lungs portions were found of the darkish colour from internal vascular congestion, and hepatized. The pulmonary substance in these hepatized portions was broken down in the centre, infiltrated with a stinking ichor, and mortified. There were seven of such portions in the left lung, the largest measuring about two inches each way : the others not larger than a walnut or filbert. The mortified parts were fewer in the right lung, of which, however, the posterior portion was more extensively hepatized.

The abdominal viscera were healthy.

*Examination of the body of A. B., June 12, 1850.*

The skull-cap was very heavy ; the arachnoid membrane was transparent, but the cerebral vessels were gorged with fluid blood.

The cavities of both pleuræ were lined by a thick continuous layer of soft, yellow, recently effused fibrin ; there were a few soft adhesions, and but a very small amount of sero-purulent effusion. Both lungs floated in water ; but parts of their substance were softer than natural, œdematous, and infiltrated by fluid. Numerous dark spots, varying in size from a pin's head to a split bean, occupied the surface of the lungs under the pleural covering. They were surrounded by a wavy yellow line, and con-



tained cavities filled either by pus, or by softened lung. Many of the cavities emitted the unpleasant odour of mortification, and some seemed on the point of bursting into the pleural cavity; none could be found which had absolutely given way.

The abdominal viscera were healthy.

The frequent occurrence of morbid alterations of structure in the contents of the thorax is familiar to all accustomed to open the bodies of the insane. Of 72 persons examined consecutively in Bethlem Hospital, 55 exhibited instances of pectoral disease. Dr. Webster, in a report published in the "Medical and Chirurgical Transactions," thus analyzed the cases: "43 showed either recent or old adhesions in the chest; and 31 had the lungs consolidated; in 24, suppuration had commenced; in 15 the pleura, or lungs, bore marks of previous or recent inflammation; in 12 cases there was effusion of lymph into the pleura; in 9, considerable effusion into the bronchi and air passages; in 9, the lining membrane of the trachea and bronchi was of a deep red hue." \*

Death sometimes ensues from acute pericarditis—a disease of rare occurrence unconnected with rheumatism—the other viscera being sound. In a male patient, whose head, upon examination, presented the usual appearances of congestion and turgidity of the brain and its membranes, there were found traces of active and probably recent inflammation of the pericardium; both portions of the membrane were covered by a coat of fibrin of variable thickness; the loose surface was rough and shaggy; it readily peeled off from the pericardial membrane, which was found thickened, with its surface of a deepish red colour. Over a great portion of the left ventricle the heart adhered to the bag. The cavity contained about three ounces of a dull yellowish turbid fluid. Slight purulent infiltration of the cellular texture external to the pericardium at two or three points. There was an abscess on the external part of the chest towards the left side, containing a pint of thick yellow pus. It had existed for some months before death.

Such disease, if not proving fatal, terminates in adhesion, either general or partial, of the surfaces of the pericardium, or the production of those white spots so frequently met with upon the anterior surface of the right ventricle. It has been proved by my friend, Dr. Kirkes, that adhesions of the pericardium, the result of the organization of lymph, are by no means invariably permanent; that in the greater number of cases the morbid union slowly gives way, and the heart again becomes free in its fibro-serous capsule. In such cases there is no serious disturbance of the circulation. There are instances, however, of permanent adhesions of the opposed pericardial surfaces, when the ventricles, especially the left, are often found hypertrophied. In the examination of the body of a female, who died in Bethlem, with slight effusion of blood between the dura mater and arachnoid membrane, in the neighbourhood of the falx cerebri over the right hemisphere, the pericardium was found everywhere closely adherent, the adhesions being thready and areolar, and evidently of old date. There was concentric hypertrophy of the left ventricle, the walls being more than twice the natural thickness, and of deep red colour. The other viscera were healthy.

Morbid changes amongst the abdominal viscera are by no means so common as in the contents of the cranium or of the thorax. The alimentary canal and the adjacent glandular structures are usually in a healthy state. It might have been expected that the kidney would often be found diseased; and then, from the known effect of the admixture of urea with

\* Transactions of Medical and Chirurgical Society. Series II. Vol. VIII.

the blood, an attempt might have been made, upon these grounds, to explain some of the morbid conditions of the brain. The contrary, however, is the fact; the capsule rarely adheres more firmly than natural to the cortical substance: there is generally the usual proportions of the two substances. Small cysts, formed by dilatations of the uriniferous tubules are occasionally met with, and in one case both kidneys were atrophied, being not above one-third the natural size.

I have seen one instance of true cystic degeneration of the kidneys; both glands being from four to five times beyond the natural size, and converted into a mass of cysts filled with fluids of different colour and consistence, varying from a light-blue to a deep brown or black hue; from the fluidity of water to the thickness and stickiness of bird-lime. But amongst these cysts, which were clearly and indisputably traced by Mr. Quekett to the uriniferous tubes, there existed much of the true glandular structure, elongated, twisted, and displaced, but in other respects healthy; so that, during life, a considerable quantity of urine flowed, and there was no suspicion of renal disease.

One cannot but imagine, in the later stages of such an affection, there must be some failure in the proper excretory power of the kidneys; some of the constituents of the urine must cease to be eliminated; yet the amount of fluid passed in these cases is rarely below, and sometimes even above, the natural standard. Rayer has related some cases of this disease as it was observed in persons of highly excitable temperament; but we cannot do more than allow that any disturbance in the function of so important an organ as the kidney, would, by its influence on the blood, indirectly affect the brain, and thus perhaps hasten the manifestation of intellectual disturbance in one previously so disposed.

In cases of tuberculosis of the lungs, the usual tuberculous ulcers are found along the course of the ilium and cæcum. In cases of typhoid fever, ulcers characteristic of that affection are met with in the same situation: the alimentary canal is sometimes perforated, when the escape of its contents leads to acute peritonitis, during which the same indifference to suffering on the part of the patient has been often observed. In the following case an ulcer has perforated the jejunum. It is related to show the extent which disease may attain in patients so circumstanced.

*Examination of John —, Bethlem Hospital.*

There was effusion of serum into the pia mater; the vessels of the brain were full of blood; the lateral and the third ventricles were greatly enlarged; more than two ounces of fluid in the cavities. Foramen of Monro large; septum lucidum distended, thin, and had actually given way in one point, having a few separate shreds in which individual vessels were seen.

The right lung adhered strongly and universally to the cavity of the chest; there was a vast cavern in the upper lobe; the entire lower lobe tuberculated and excavated by suppurating cavities throughout. The left lung was not adherent; tuberculous masses, from the size of a pea to a gooseberry, but not yet softened, were scattered through it. Active vascular congestion in the pulmonary texture immediately surrounding these masses.

There were universal adhesions, partly ancient, partly recent, of the several abdominal viscera to each other and to the parietes. The peritoneum lining the cavity and covering the intestinal canal, and the omentum was thickened by an universal tubercular affection. The tubercles were minute, but crowded into the closest arrangement. There were partial firm adhesions of the omentum and different parts to each

other and to the parietes. There had been universal and recent violent inflammation of the peritoneum, with an ulcerated aperture in the jejunum, from which the intestinal contents had escaped in small quantity. The convolutions of the intestine were closely agglutinated; there were collections of thick puriform fluid on separating them, and effusions of soft yellow lymph, from the size of a pin's-head to half-a-crown, seen in countless number. The peritoneal covering, both of the small and large intestines, was deeply discoloured in many parts by intense vascular congestion. That of the mesentery was in the same state, with the mesenteric glands slightly swollen by recent inflammation.

It must be confessed that the evidence is still unsatisfactory as to the exact nature of those conditions upon which unsoundness of mind depends; yet the reports which have been given in this journal show,—first, that the body of a lunatic is rarely, perhaps never, opened without our discovering *some morbid appearances within the cranium*; secondly, that there are frequently to be seen the traces of serious organic disease within the chest, and more rarely in the cavity of the abdomen. These morbid appearances generally indicate disease of old standing, but occasionally of more recent date.

Can we then feel surprised, even if such changes are but indirectly connected with sensorial disturbance, that, upon the return of the insane, reported cured, to society, relapses are so frequent?

## INSTINCT AND REASON;

OR,

### THE INTELLECTUAL DIFFERENCE BETWEEN MAN AND ANIMALS.

BY JAMES QUILTER RUMBALL, ESQ., M.R.C.S., L.A.C., ETC.

WHAT is mind? Of whom shall I inquire? Of the metaphysicians? What is metaphysics?

I have read that when Sylla conquered Athens, a box of manuscripts formed portion of his plunder. They were submitted for translation to one Titus Andronicus, of Rhodes, a learned linguist of that time. They proved to be the works of Aristotle. There were two bundles; the first contained his "physics." This being rendered into Latin, the second was examined, and translated also; but when finished, it was found impossible to give it a local habitation or a name. It seemed to treat of everything, but to realize nothing; glancing everywhere, resting nowhere; an air-drawn dagger, vanishing into thin air even while we clutch it: and so the good man, with rare modesty, gave a name to it which not only acknowledged his own entire ignorance of the subject, but prophesied a like blissful state to all who should hereafter enter on this trackless sea. He wrote on it "*Ta meta Ta physica, τα μετὰ τὰ φυσικά.*" *That which follows the physics!* And the labours of two thousand years have only served to confirm the aptness of the title; for, down even to our day, the science of mind is as little understood, and as much contested, as it was in the time of Andronicus of Rhodes.

It would be fruitless toil to register the chronological failure of all metaphysicians from Plato to Paley, who have attempted to fix their wandering thoughts to tell of others, or to know themselves; but it is absolutely necessary to a clear stage, that we seek from their own mouths, reasons enough and good, for one more voyage on the unknown sea—one more journey o'er this moral Sahara.

What is mind? Is it identical with soul? Is it even a first principle, breathed into man's nostrils with the breath of life, and manifested by his animal organism? or is it, as Lawrence writes, a mere consequence, the result of organization, the product of matter?

If I ask Chalmers, he tells me that I must not even investigate it as I would physical subjects, or even morals; for "mental science (he says) is as distinct from all other sciences, including the ethical and logical, as our notions of things are from the things themselves."\*

He denies that we can gain any knowledge of our own minds by self-examination. In examining the feeling of anger, for instance, page 61, he says, "The moment that I turn my eye inwardly for that purpose, the thing that I am in quest of takes flight and disappears;" again, page 75, "All that is known, all that can be known of the mind, is the various states, whether of intellect or emotion, into which it passes, and to which states it is primarily brought, by converse, not with itself, but with objects apart from itself;" and, "According to this view, it is memory which supplies us with all the materials of mental philosophy." Is not the above full of contradictions? How am I to become acquainted with "the various states" of my mind, but by "turning my mental eye" upon them as they pass? How am I to remember unless I previously perceive?

Dr. Brown considers mind "as one substance capable of existing in a variety of states,"† which seems as perfect a contradiction in terms as could well be penned.

Dr. Reid understands by mind, "that in us which thinks, remembers, reasons, wills"—not a word about "feels." He declares that "Every man must have ideas, for he that doubts it thinks, and to think is to have ideas." "It is certain that Plato had his doctrine as well as the name *Idea* from the school of Pythagoras; we have still extant a tract of Timæus, the Locrian, a Pythagorean, concerning the *Soul of the World*, in which we find the substance of Plato's doctrine concerning ideas. "They were held to be eternal, uncreated, immutable forms or models, according to which the Deity made every species of things that exists, of an eternal matter." These philosophers held that there are three first principles of all things.

1st.—An eternal matter, of which all things were made.

2nd.—Eternal and immaterial forms, or ideas, according to which they were made.

3rd.—An efficient cause, the Deity who made them.

The philosophers of the Alexandrian school placed all these in the *mind of the Deity*; "the eternal models were theirs and not Plato's."‡ Aristotle taught that all the objects of our thought enter at first by the senses; but "the mind does not receive the object, only the image, as wax receives the impression, but not the seal." "When they become objects of memory or imagination, they get the name of phantasma."§ "His system was called the peripatetic." Democritus and Epicurus held that all bodies continually send forth slender fibres or spectres from their surface, of such extreme subtlety, that they easily penetrate our gross bodies, or enter by the organs of sense, and stamp their image on the mind. The *sensible species* of Aristotle were forms without matter; the species of Epicurus were composed of a very subtle matter."||

\* Sketches of Moral and Mental Philosophy.

† Lectures on the Philosophy of Mind, page 67.

‡ Essays on the Powers of the Human Mind, page 9.

§ Ibid. Curiously enough a phrenological chart was published at Venice, with cranial delineations, on which, where we now place Ideality, we find Phantasma marked.

|| Page 10.

Dr. Reid thinks that we *can* acquire a knowledge of our own minds by "an accurate reflection upon its operations," "and by paying due attention to the course of human actions and conduct. The actions of men are effects; their sentiments, their passions, and their affections, are the causes of those effects, and we may in many instances judge of the cause from the effect." Our social affections are instanced as thus demonstrable. He divides the mind into two classes, "understanding and will." Under the will, he comprehends our active powers and all that lead to action, as "appetites, passions, affections,"\* evidently confounding wish with will. He "cannot understand how the mind perceives objects, and declares his conviction that our original faculties are all unaccountable."† He calls "Idea" the creature of philosophy, about which nothing can be known; thereby agreeing with Locke, and opposing Mallebranche, Descartes, and Bishop Berkeley, who all believed the existence of an external world to be incapable of proof, but consenting to the dogma of Descartes, "*cogito ergo sum*," "I think, therefore, I am," as the alpha and omega of all our knowledge. Berkeley disbelieved in the existence of matter. Hume denied the existence both of matter and mind.‡ In short, so absurd does Reid think the metaphysical speculations of all who have preceded him, that at page 111 he sums up thus:—

"Some philosophers will have our ideas or part of them to be innate, others will have them to be all adventitious; some derive them from the senses alone, others from sensation and reflection; some think they are fabricated by the mind itself, others that they are produced by external objects; others that they are the immediate operation of the Deity; others say that impressions are the causes of ideas, and that the causes of impressions are unknown; some think that we have ideas only of material objects, but none of minds, of their operations, or of the relations of things; others will have the immediate object of every thought to be an idea; some think we have abstract ideas, and that by this chiefly we are distinguished from the brutes; others maintain an abstract idea to be an absurdity, and that there can be no such thing. With some they are the immediate objects of thought, with others the only object."§

So much for Reid's opinion of other metaphysicians. But does he improve upon them? Hear what he says of the will. "A child cannot be said to *will* to suck, because it has not reasoned about the complex operation." Again, logical and profound as he is, the following passage, page 472, shows him to be as confused and mistaken as any who went before him: "When a man beats a drum or plays a tune, he has not time to direct every particular beat or stop by a voluntary determination, but the habit which may be acquired by exercise answers the purpose as well." Oh! Reid, Reid; matter is quicker than thought, is it? Muscles than mind? *How is it when a man plays a quick passage at sight? pro pudor!*

Mind, says Dugald Stewart, is "that which feels, which thinks, and which has the power of beginning motion." This is denied, of course, by the materialists, who attribute these properties or functions to the brain.

I have already stated that Hume denied the existence both of matter and mind. In Book I., Part I., Lect. 1, of his *Treatise on Human Nature* he undertakes to prove two positions:—

1st.—That all that is called human knowledge (meaning demonstrative knowledge) is only probability.

2nd.—That this probability when duly examined, evanishes by degrees,

\* *Essays on the Powers of the Human Mind*, p. 32. + *Ibid.*, p. 561.

† *Ibid.* p. 97.

§ *Ibid.* p. 409.

and leaves at last no evidence at all; so that, in the issue, there is no ground to believe any one proposition rather than its contrary; and that "*all those are certainly fools who reason or believe anything.*" And yet he himself is *fool* enough to reason on the subject, and expect us to believe him! Kant and others contend for a merely ideal world. Hobbes, though a materialist, admitted no knowledge of an external world. According to him all that we know is the "seeming," the "apparition," the "aspect," the "phenomenon," the "phantasm" within ourselves; and this subjective object of which we are conscious, and which is consciousness itself, is nothing more than the "agitation" of our internal organism, determined by the unknown motions which he supposes constitute the world without. He admits no knowledge of an external world.\*

Bayle agrees with Hume that we have not arrived at certainty in any branch of knowledge. Hume says we cannot!

Locke teaches that we have no ideas which do not arise from impressions on the senses, or from reflections on our own thoughts and feelings.

Descartes seems to have been misunderstood. In his Letters, No. 99, he declares that "He never said or thought that the mind needs innate ideas, which are something different from its own faculty of thinking; but as he observed certain thoughts to be in his mind, which neither proceeded from outward objects, nor were determined by his will, but merely from his own faculty of thinking, he called them innate ideas, to distinguish them from such as are adventitious, compounded by our imagination; he calls them innate in the same sense in which *generosity is innate in some families, gout and stone in others.* Because the children of such families come into the world with a disposition to such virtues, or to such maladies."

Locke clearly proves that none of our ideas are innate, for neither idiots nor children have them.

According to Leibnitz, it matters not that all phenomena have been called dreams, "since experience shows that we are not disappointed in the measures which we take concerning phenomena, when these phenomena are founded on the principles of reason."

Cousins, whose philosophy excites considerable sensation at the present time, resolves all things into three principles:—

1st.—The one which is infinite—absolute cause—pure thought.

2nd.—The many which is finite—phenomena—relative cause.

3rd.—The combination of these two, which is intelligence.

God and mind are of the first. God, as he is cause, is able to create; as he is absolute cause, he must create.

"We create as often as we exert our free causality."

"In creating the universe, he does not draw it from nothing, he draws it from himself. To create is not to make something out of nothing, but to originate from self." †

Schelling argued that "there is a capacity of knowledge above consciousness, and higher than understanding." But Hegel, his disciple, confesses that "this pure or undetermined existence is synonymous with pure nothing."

Cabernis, a pupil and friend of Condillac, asserted the double action of the nerves, and considered sensation as a *faculty of the nerves*. Lawrence, therefore, follows him in asserting mind to be the "result of organization."

Boutkoe, La Peyronic, and Louis, place the mind in the corpus cal-

\* Leviathan, Bauehy's Collection. Edinburgh Review, vol. iii. p. 331.

† Ibid. p. 313.

losum; Vieussens, in the centrum ovale; Digby, in the septum lucidum; Drellincourt, in the cerebellum, and Soemmering, in the fluid of the ventricles.

Reid says, "we have, or we believe we have, an immediate knowledge of materiality," and he proves it by this analogy; "we are conscious of consciousness, therefore it exists! we are conscious of external existence, therefore it exists."

Against the above, place Descartes' celebrated ultimatum, "*Cogito ergo sum*—I think, therefore I am;"—follow this up by examining Dugald Stewart, who refers almost all our mental powers to attention; and declares that imagination is the result of habit, and no more given by nature than wit or fancy; and then examine Brown, who asserts that "attention to objects of sense appears to be nothing more than the co-existence of desire with the perception of the objects to which we are said to attend." "But there is no operation of any power distinct from the desire and perception themselves."\* Compare the whole of the foregoing, which if not already, might be increased into, the most tedious and confused series of antagonisms ever committed to paper; and can we feel surprised that the late Charles Mathews, of facetious memory, defined metaphysics to be "a discourse about what we do not understand, addressed to those who do not understand us;" or that Dugald Stewart should have combated the doctrines of Reid; and that Brown, the disciple of both, should have pronounced "all that was claimed as original and most important in their philosophy to be nought but a series of misconceptions, only less wonderful in their commission than in the general acquiescence in their truth;" or that a still later writer in the "*Edinburgh Review*" (Sir William Hamilton, I believe,) should have characterized Dr. Brown's theories as containing "Radical inconsistencies in every branch of the subject," "endless mistakes," and "frequent misrepresentations"? Jam satis! We are compelled once more to revert to our first inquiry, What is mind? and failing its discovery among all preceding philosophers, let us turn to Dr. Gall, and see if he is able "*Inter hos, tantas componere lites*."

What is mind? What is matter? What is any ultimate? No man ever has informed us, or ever can. Beyond the properties of matter, the effects of time, or the results of mind, we know nothing. Of their hidden essences we shall know nothing till time merges into eternity, and the future becomes the past; until we see God face to face, and the veil of the temple shall be rent. It is with the properties of mind, therefore, that we have to deal; and in assuming mind to be immaterial, we are borne out by the fact that its results are so. The properties of matter are few and simple. It has form, size, and substance; it can be weighed and measured; it occupies space, and is impenetrable—that is, no one atom of matter can occupy the portion of space filled by another. But who can reduce into inches, yards, or feet, a mother's love or childhood's joy? Who can give me, in pounds or ounces, the weight of my fear, my fancy, or my grief? If, then, the very terms we use to describe objects of sense are manifestly ridiculous and absurd when applied to mental operations, we may safely assert that mind is not matter, but that it is something without form, size, or substance, and we employ the word "*immaterial*" to describe it.

The same argument applies to life. Who can believe that a grain of corn, consisting of charcoal, some gases, and some salts, planted in the soil, which is composed of like materials; shall not only commence an activity that matter never shows (for its very essence, as far as we know

\* Brown's Lecture, p. 198.

it, is to be incapable of commencing motion, vis inertia being perhaps its most prominent attribute) who can comprehend how the small seed shall send out roots from itself into the dead earth; suck up by their means, and select that aliment—and that alone—which is suited to its nature, and convert water, earth, and air, into every variety of herb, tree, fruit, and flower, that covereth the earth with beauty—ever changing, ever new—flung up into the air, or through the soil, far away from the small centres whence they bud, living and growing long after those centres have died and disappeared—with which in its lifetime they had no connexion, and of which they retain no similitude? No! life is evidently a second agent; an immaterial principle in the hands of Deity, whereby he organizes the earth and garnishes it; lying quiescent in the ovum or the seed, until favouring circumstances of light, or heat, or moisture, give it birth; when it runs its course like a wound-up spring, and fades away and dies, when its allotted time arrives.

“The smallest flower that blows  
Is past our finding out;  
Whence come, and where it goes,  
Can we resolve the doubt?”

But although mind must be an immaterial principle or nothing, it does not follow that it is synonymous with soul; or should it even be so, it is illogical to claim a soul for brutes, because we assert that they have minds.

The tree lives, so does the elephant; and yet the principle of life in the one may be as different in its nature from the other, as are the elements and properties of their bodies. To allow to Deity variety in his material agencies, and deny them to his spiritual, would be unsound in argument and absurd in its results. That brutes think and feel, no one can deny; that thought and feeling can either be weighed or measured, no one will assert; they have therefore within them an immaterial principle similar to man's, but an analysis of its attributes will convince us that though similar it is not the same.

We shall simplify the inquiry, even if we do not shorten it, if we begin with the beginning, and trace up from the simplest forms of being the successive stages of development, until we arrive at the most complex of which we have any cognizance.

Philosophers have classified nature under three heads—the mineral, the vegetable, and the animal. The first exhibits all the properties above enumerated as belonging to matter. The second, or vegetable kingdom, possesses also these properties; that is, it has form, size, and substance; it can be weighed and measured. But it has more than these,—it has life! it lives by means of an internal organized apparatus, by whose action it takes up from surrounding earth and air, elementary unorganized matter, which it assimilates to its own nature, converts to its own purposes, and parts with when its race is run, to fall back into their original inertness, until some other living thing wants them, seeks, and finds them.

Whereas, the mineral, therefore, was created without life, so will it cease to be, without death; as God made it so would it remain for ever, unless affected by external forces, mechanical or chemical. The granite on the mountain, and the clay at its base, would always retain the same size, density, weight, and position, were nothing to infringe upon or change them. The very sea maintains its ever-flowing, never changing identity.

“Time writes no wrinkle on thine azure brow,  
Such as creation's dawn beheld, thou rollest now.”



And the inconstant air, raging or still, in summer breeze or storm, is still and ever composed of twenty-seven parts of oxygen and seventy-three parts nitrogen; whose weights and properties are, as they ever have been, unchangeable and unchanged. But the vegetable, although created as a class, and so far lasting from the world's first to its last; has a definite term assigned to its individual existence; and although the germ of every oak may have been in the original acorn, each tree commences its own independent career, in its own appointed time, and fills the spot and hour destined for it before time was.

The animal kingdom exhibits all the laws both of the mineral and the vegetable. It has form, size, and substance. It can be measured and weighed. It was created as a class, and will last whilst the world lasts. It lives as an individual and dies: it is nourished by means of an internal organized structure, which takes up and applies to its own use suitable nourishment from surrounding objects; but it also has its own specific properties, although philosophers have failed in finding them. By some it has been said that the animal differs from the vegetable in that it has gluten. But the mushroom and onion and others have gluten! Some say animals have stomachs, vegetables none: but the zoophytes have far less appearance of stomachs than the pitcher-plant or fly-catcher! Even locomotion belongs not to the lower class of the animal kingdom. What then distinguishes the animal as a class from the vegetable as a class? *Consciousness*, and this only. Pluck a leaflet from the sensitive plant, and the wildest casuist will not assert that the root thereof cognizes the wrong; but would the remotest fibre of the dullest animal, and the whole frame sympathise. The plant is injured and knows it not. The animal feels, and knows it feels, however it may be wanting in power to express.

Consciousness, then, is the corner-stone of the mental temple. Upon it is laid, one by one, the varied faculties and feelings which build up the animal world until it reaches to its apex—man.

“Distinguished link in being's endless chain,  
Midway from nothing to the Deity.”—YOUNG.

Man! the microcosm of all around him, exhibits, we shall find, all the attributes of all living things; and beyond these a moral development that separates him from the noblest brute, assimilates him to the angels, and indicates his immortality.

It has been already argued that both man and brutes have an immaterial thinking principle, manifested by organic structures; that we know nothing of this principle except in its manifestation; and that it is essential to examine into the nature of the manifesting structures if we would understand these manifestations.

The very lowest species of animals have a nervous system; semifluid and half-organized it may be, but it is nevertheless the chaos, the “*indigesta que moles*” out of which the finer fibres and cerebral development of the higher animals are evolved. Vegetables exhibit no trace of this. Should it even be contended that I have failed to prove the immateriality of mind, or, except by analogy, the consciousness of animals, yet here, in the anatomical analysis, we shall find neither difficulty nor doubt. As nerve, so sensibility; as brain, so mind, will be found strictly and demonstratively true, throughout every link of the whole animal chain.

From the long abdominal nerve of the worm up to the complex system of man, we shall find progressive additions as the animal intelligence increases.

The zoophytes have the nervous system in its simplest form, that is jelliform, and yet they exhibit consciousness and volition.

"Ehrenberg thought he discovered a series of small gray nervous masses in animalcule, which he considered ganglions."

In the ascaris\* a single thread passes along the body, but no ganglia are discoverable as yet.

Earth-worms have a double nervous chord and a ganglion at each ring.

In the crustacea the brain is typified.† "In the caterpillar there are many ganglia," (i. e., small nervous nodules, composed of white and gray matter, such as the human brain is composed of, whilst the gray or cineritious matter is never found in the nerves.) "In the chrysalis we find a notable shortening of the chain of ganglia." In the papilio brassica Herold found "the whole chain of ganglia scarcely half as long as in the caterpillar; the sixth and seventh had altogether disappeared. The second, third, fourth, and fifth were united so as to form only two ganglia, and the ganglion above the œsophagus was composed of two large lobes, each of which gave rise to a large optic nerve."‡

Thus, as the caterpillar progresses to the butterfly—from the lower to its higher stage of existence—it is found to gather nervous matter into its head to form a brain; to see, and to fly, and propagate. This is the type of the whole, and the child's development is equally instructive.

In the head of the fœtus during the first month after conception, the whole head, brain and all, is gelatinous and transparent.

In the rabbit it is so to the fourteenth day.

In the chicken to the end of the second day.

In the second month, or during the fifth and sixth week (in the human fœtus), vessels are seen on and in the brain, and a few limpid and transparent globules formed by the pia mater. In the seventh and eighth week the head and spine lose their transparency.§

The dura mater is visible; the brain is like the white of an egg. *The cerebellum still divisible into two.*|| The cerebral hemispheres commence; there are no nerves, no annular protuberances, commissures, corpus callosum, &c.

As the fœtus progresses, additions are made to the brain as well as to the body; the eyes appear, and so do the nerves which are to supply them. The senses of smell, and hearing, and taste, all undergo a progressive development, until the child is born, and even after that; for the brain of an infant is not half so large, nor so fibrous, nor so perfectly developed as that of a full grown man, and its mental development maintains a precisely similar ratio.¶ As the brain of man is thus proved to be built up by degrees, so does it decline. The brain of an old man not only measures less, but weighs less than it did in the prime of life. Mr. Magendie ascertained that in persons above the age of seventy, the specific gravity of the brain is less on an average by a fifteenth than in adults."\*\*\*

In fishes the brain is composed of egg-shaped ganglia, perfectly distinct, and only united together by small nervous filaments. "From the brain uniformly proceed the nerves of hearing, sight, and smell; and, consequently, the number of its principal divisions is always fixed at three."††

In addition to this cumulating evidence, we find that "the brain of man is larger in proportion to the spinal marrow than it is in any animal;"‡‡ or, as Tiedeman has it, page 143, "L'homme est celui de tous les

\* See Plate.

† Tiedeman.

‡ Carus, Comparative Anatomy, vol. i. p. 89.

§ Tiedeman, p. 13. Anatomy of Fœtal Brain.

|| Ibid. p. 22.

¶ For the successive stages of development in the human brain, see Plate.

\*\* Mayo, p. 251.

++ Carus, § 200.

‡‡ Soemmering.

animaux qui a l'encephale le plus volumineuse en égard à la masse de sa moelle épinière." Whilst Richerand goes so far as to say, "Of all animals man has the most capacious skull in proportion to his face; and as the bulk of the brain is always of a size proportioned to that of the osseous case which contains it, the brain is also most bulky in man. This difference of size between the cranium and face may be taken as the measure of the human understanding, and of the instinct of the lower animals. The stupidity and ferocity of the latter are greater according as the proportion of these two parts of the skull vary from those of the human head." Richerand's *Physics*, 2nd edit. p. 322. And, although opinions differ respecting the absolute size of the various brains of animals and man, yet all agree that the brain of man is larger, when compared with his nervous system generally, than that of any other animal. All agree that whatever the mind may be, the brain and the brain only manifests it. That in proportion to the comparative size, complexity, and composition of the brain, is the amount, power, and variety of animal intelligence, more especially in connexion with the grey nervous matter which we have traced up from its earlier ganglionic development to the brain of man. "There is an intimate relation (says Solly, page 57,) between the bulk of cineritious neurine, in which each individual nerve of sense terminates, and the perfection of the organ of sense from which that nerve arises."

"The further we advance, indeed, we meet with fresh proofs that the brain, even of the highest order of animals, is no more than a series of ganglia."\*

And that, up to a certain point, there is no traceable difference but only in degree between the arrangement, composition, and functions of the brains of the higher class of animals and man. As in him, so in them, the nerves all proceed directly or indirectly to or from the brain,—in him as them, the ganglia receive mere nerves of sensation, whilst all the nerves of sense proceed from the brain;—in them as in him the intelligence is proportionate to the frontal development, and amount of cineritious matter.

Before quitting this part of the subject, it may be necessary to prove that the brain is really and truly the organ of the mind, that is, the peculiar and sole portion of the body which manifests it. As regards the higher class of animals, this is easily done. All the nerves proceed directly or indirectly, as already stated, to or from the brain. If we divide a nerve in any part of the body, all the functions of that nerve will be lost in the part which is cut off from the cerebral connexion, whilst that portion which is still in communication with the brain, retains its power more or less modified by the injury. Thus, if the optic nerve be divided, no image can be received by the retina, or transmitted to the brain. Blindness is a necessary consequence; but if a man's leg be cut off, the nerves of ordinary sensation retain their functions in the stump, often in an aggravated degree, and years after, from long habits of association, pains will be referred to the toes, which are really existing in the thigh. Moreover, every other portion of the body may be mutilated and destroyed, without affecting the manifestations of mind; "but there are no cases on record in which the mental faculties have remained undisturbed, when the disorganization has extended to both sides of the brain."†

So far then our theory is established.

1st.—The brain is the organ of the mind.

2nd.—As brain, so mind.

Young or old, healthy or diseased, powerful or feeble, as the brain is, so is all we know of mind, and this can be predicated of no other part of

\* Soemmering, p. 65.

† Solly on the Brain, p. 349.

the body. But here a question arises which affects the matter seriously. Is consciousness truly the distinguishing characteristic of the animal kingdom, and is it a mental manifestation? How then do animals manifest it who have no brains?

It has been already stated, that the human brain is nothing more than a series of ganglia—and, it is equally true, that the cineritious portion of these ganglia manifests perception and will. Now, down to the caterpillar, we trace not only ganglia, but cineritious neurine. Properly speaking, there is no brain; the single ganglia in the head of the insect performs the function. Lower still in the polypus, whose every portion may be cut away, forming so many new animals, and containing so many centres of life and consciousness, even though the microscope should fail to detect neurine, or even a ganglion, we have the authority of every living thing above it, for declaring that there must be ganglia, though we cannot detect them; there must be neurine though we fail to find it; because ganglia alone receive sensations, and neurine alone perceives them. We are carried, therefore, from the known to the unknown, by a large and unerring analogy, which becomes almost a syllogism, and bears about it marks of mathematical precision.

Thus the most certain, never-wanting attribute, of all animals whose nature we can examine, is consciousness.

The universal concomitant of consciousness is neurine.

Both the above can be traced or inferred to the lowest link of animal life; and

Neither of them can be traced to the vegetable.

We have now to inquire if the mental manifestations, exhibited by other animals and man, differ in kind, or only in degree.

Consciousness has been already named as the primary element of mind; and the term is used as synonymous with perception. All animals perceive or feel, most of them see, many of them hear, taste, and smell. These are intellectual operations, and man exhibits no superiority over the dog or the monkey in this respect; nay, in civilized life he falls far short of their perfect sense. Animals, too, especially of the higher class, become as accurately acquainted with the physical properties of matter as man himself. They perceive and appreciate form, size, weight, and colour with the nicest judgment. Their sense of smell is far more acute than ours, and their hearing as superior. They have musical ears—are conscious of the lapse of time—can construct and count,\* though to a very limited extent. It is certain that a dog will fight one dog, and run away from two; he, therefore, knows that two is more than one, and this is nearly equal to some savages who can only count four; whilst the Bidders amongst us can almost multiply the stars of heaven by the sand on the sea-shore, and tell us the result.

Among the perceptive powers, then, those which cognize number, time, and perhaps order, seem to be those generally given more largely to man than to the brute; whilst those which perceive the *physical* properties of bodies, are frequently more exquisitely developed in animals than man. Ulysses' dog alone detected him, whose long wanderings had made

\* This was doubted by Spurzheim, and affirmed by George Le Roy. He states that a magpie having stolen some game, it was determined to shoot it. A man hid himself in a hut near its nest for this purpose. The bird flew away when he entered, nor would return. The next day two men entered, and one came out. Mag was not to be cheated, she waited till the second left also. Three went in and two came out with the same result. Four then entered, and three came away. The bird went back and was shot. So magpies, says George Le Roy, can count three but not four!

him equally an alien to the memories, as to the affections, of his courtiers and friends.

By the action of the perceptive powers all knowledge comes into the mind; and this knowledge is directly proportionate to the size and quality of the nerves, ganglia, or brain, which receive the transmitted impressions. Not only will blindness or deafness ensue, if injury be done to the eye or ear, but any damage to that portion of the brain receiving a nerve of sense, produces a corresponding result in the perception; thus deafness may arise from pressure on the brain, and blindness from a tumour within it.

Thus, too, the eye may be perfect, the ear well-formed, the nostril, tongue, and skin in a normal condition, and yet, from malformation of the brain, not only shall the higher class of faculties be wanting, but the perceptions degraded below the lowest animal that crawls or swims.

"William Redfern, who resided about ten years since at Stone, near Kidderminster, aged fourteen years, was a striking instance of this. His eyes were prominent, bright, and apparently perfect; all the external organs of sense, as far as they could be examined, seemed equally well-formed. He exhibited no other mental powers than the following:—'He cries out when hurt; and, what they believe to have been a smile, has occasionally been seen upon his countenance. He eats voraciously of some things, reluctantly of others, and turns round more quickly at the sound of William (his name) than at any other; but beyond this he has been never known to differ from a vegetable. Consciousness is present, and slight traces of memory; but judgment, understanding, and almost volition are nearly wanting.

"His touch is perfect, but he has never been known to take hold of anything in his life; his hearing is perfect, but, except as regards his own name, they cannot discover that he distinguishes one sound from another.

"His sight is sound, but he knows not his own mother, or one object from another.

"From long disuse his fingers are bent upon his hands, and his legs are permanently crossed. As they place him, so he remains, never moving hand, foot, or head; an occasional whine or motion of the eyes being the only proofs he ever gives of anything approaching to volition."

As far as the perceptions are concerned, then, we have abundant evidence that animals equal man in most, and surpass him in some. That they have memory is equally clear, but this obliges an inquiry into the nature of this supposed primary elementary faculty; for even Reid so considers it.

"In the gradual progress of man, from infancy to maturity, there is a certain order in which his faculties are unfolded." "The external senses first appear—memory soon follows." "Memory must have an object—it must be past."\* But enough of quotations, and, in spite of Chalmers, let us look into the workings of our own minds for evidence of their nature. To see is one thing, to look another; to hear is one thing, to listen another; to look, or listen long, attentively, and with highly organized eyes, ears, and brains, is a third; and in proportion to the intensity of our attention, and perfection of the organs, especially of those in the brain, is the power possessed of recalling the impression, of reviving the image, of reproducing the idea which has been received. All the physical properties of bodies can thus be renewed and recombined, long-buried thoughts restored, and words and acts repeated. We can re-quote and re-argue the same ideas and the same words we employed, it may be, years ago; or, shutting our eyes, we can fling ourselves abroad into the world we have

\* Reid's Essays, iii. p. 158.

seen, and trace again, in hues as bright and forms as bold as when first we saw them with our bodily organ, the gorgeous temple, or the heaving sea—the mighty mountain, or the battle-plain. But each man knows that his memory is not one, nor his memories equal. The mind is one, but it has many agents. The eye of one man may be more perfect—the ear of another. One may perceive colours, another forms, more clearly. Music may be the attribute of one, mechanics of another. Our faculties differ in power, so do our memories; and it will be found, that, so far from memory being an elementary power of the mind, it is nothing more nor less than *the highest function of an intellectual faculty*; and this at once explains the vast difference observable, not only in various individuals, but even in ourselves, at one or other periods of our lives. 'Tis the last to come, the first to go—most readily affected by illness or fatigue—and requiring the greatest labour to strengthen and retain where the perceptions are feeble, but clear and ready as the perceptions themselves, where they are strong.

Although foreign to our present subject, it may be mentioned that feelings have no memories. We can remember that we relished the feast, or enjoyed the dance; we can enumerate the viands, recal the groups, but can no more reproduce the feeling than we can the objects that created them. Similar feelings may be renewed by similar objects, but the same feelings are gone for ever; we can remember that we *were* happy or sad, and we can even feel sad or happy that we were so. Be this, however, as it may, it is evident that animals differ in nowise from man in the exhibition of perceptive memories, except that herein many of them excel him.

By perceptions animals gain knowledge. The various items of which this knowledge is made up constitute so many ideas, and in dealing with those ideas, we reason. "In reason," says Locke, "there are four degrees; first, the discovering and finding out proofs; second, regularly and methodically arranging them; third, perceiving their connexion; fourth, making a right conclusion;" again: "Reason is that faculty whereby man is supposed to be distinguished from beasts, and wherein it is evident he much surpasses them." Space is wanting to analyze these definitions, but it will be observed, that Locke doubts the supposed distinction between man and beasts, and only asserts positively that our reason greatly surpasses theirs.

What do we when we reason? We take any two or more of our ideas, thoughts, or feelings, and compare them; we cannot compare an idea with itself, but only with something else. For instance, I may compare this book with other books, this page with others, or this line, word, syllable, or paper, with other lines, &c., but I cannot compare any of these with themselves, only with others. And in comparing them or any other things, or ideas of things, I endeavour to find out wherein they differ, wherein they agree, and why they differ, why they agree? These three faculties, then, the one which traces differences, called by phrenologists the faculty of comparing, but which should be named, the power of analyzing; secondly, the power of tracing resemblances, improperly named wit; and thirdly, the power of connecting causes and consequences together, constitute, as far as I can judge, the whole of our reasoning faculties, and they are employed in every relation of mind; in knowing a tree when we see it, or in distinguishing a tree from a stone, a house from a man, earth from water, or straw from grass, truth from falsehood; by these three powers the poor idiot distinguishes his food from fire, takes one and repudiates the other; by them he goes to his bed, or rises, or walks, or warms himself; by them, and only them, Newton followed the planets

in their orbits, tracked the comet in its wildest flight, showed that charcoal and diamond were the same, and that water ought to burn.

And does man then only reason? Is instinct the brutes' only prerogative? What is instinct? It has been well defined, as "*knowledge before experience*." It is the desire to do and the power to do, as the progenitors have done before in all time, without varying, without change, the like thing in the like manner. The bird builds its nest each after its kind, of the same shape, and if it can get them, of the same materials, as it has been built in all time by those who have preceded it; and it does this without instruction, without experience. Hatch a blackbird, a swallow, and a thrush, in cotton in a cage; let them free when grown, and in the coming spring the blackbird will line her nest with hay, the thrush with clay, and the swallow will carry mud from pond or river to build up the walls of her house in your chimney, as her ancestors of yore have ever done.

The spider hangs her nest upon the branches, or spreads her gossamer over the fields; the squirrel, unknowing that winter is coming, or that nuts will disappear, garners up a store in some hollow beech tree, and sleeps secure of her bonded corn when winter shall have past away, and nor fruit nor grain be found.

It is the very essence of instinct to be unteachable and unimprovable; so perfect has it ever been and is, in all its works, that Sir Isaac Newton always believed it to be the spirit of God directing the wings and beaks of birds, antennæ of bees, and spider's limbs; for that no second agent could be so infallible.

But the essence of reason is, that it is knowledge after experience; it is built up by a comparison of facts, and by tracing their relations and results; it grows with our growth, and strengthens with our strength. It not only can be taught, but exists only by teaching; it is fallible, whilst instinct never errs; it is progressive, instinct immutable; reason is indefinite, instinct limited and defined; each man acquires his own results, whilst instinct is given at birth. In proportion as we ascend the scale, we find instinct becoming less and less apparent. Whilst the ant, the spider, the bird, and the bee are beautiful models of it, the elephant, the dog, and the monkey exhibit scarcely a trace. Man none at all.

What intelligence have they then, if wanting in reason, and deficient in instinct? \* Instead of being the most, they should be the least sagacious of all animals; but if the above views are correct, they have reason approximating closely in amount, and identical in quality with that which has so long been thought to belong exclusively to man; and so has the bee, and the fish, and the serpent, and all things having brains that are to be found "in the heavens above, or the earth beneath, or the waters under the earth." Instinct tells them what to do, reason how to do it.

The bee builds her cells of the hexagonal shape, flies from some flowers and to others, swarms and makes honey and wax, instinctively; but reason shows it the way. It dashes not itself against houses and trees; it compares one hive with another, enters the right, avoids the wrong; knows a drone from a working bee, cherishes the one, and destroys the

\* One of the most striking instances of instinct occurred in a Newfoundland dog belonging to the author. She was going down to St. Albans with her master, when, suddenly she sniffed the air, started back, and evidenced every symptom of intense fear. By encouragement she would advance a few paces, then dash back again, and cower at his heels. On looking for the cause of her alarm, Wombwell's caravan was observed about three hundred yards in advance!! The animals made no noise, or if they had, the dog was not a twelvemonth old, and had never seen or smelt a wild beast in her life!

other. Instinct leads the salmon from the deep sea through unknown ways to the topmost rill of the running stream; instinct compels it to burrow in the gravel there to deposit its spawn, but reason guides it in its course, and directs its operations.

Cannot the elephant be taught? does he not compare, analyze, trace similitudes, calculate results? Then how is it he learns to fire off pistols, unbolt doors, hold out his trunk for halfpence, cry "cake!" and exchange his money for the dainty, like any school-boy? Will not the goldfinch learn to draw up water in his cage; and the dog to go where he is bidden, to fetch and carry, guard the flock, or bring it home as his master may direct? The very pig may be taught to pick up one card in preference to another, by comparing the tones of his master's voice, and associating them in his memory with the object to be accomplished.

But we must have, forsooth, evidence of remote inferences, abstract comparisons, before we grant reasoning powers to the brutes. We are not content with those powers of comparison which "guard his master from a post," and enable the horse to enter the stable-door when it is open, and refuse the attempt when it is shut! We deny the name of reason to the mental operations, which make the lamb fly from the dog that has bitten it, to the mother that protects it, and enables that mother to single its own out of ten thousand.

Huber relates that bees always commence building their combs at the top. They cannot build upwards, but always down.

Now, a high wind shook one of his hives, and detached a comb. The bees immediately wedged it firmly in between the others, lest it should damage them; and they did more—they immediately set to work, *and strengthened the attachments* of all the other combs, to protect them from a similar accident!

Kirby and Spence relate how a sparrow robbed a swallow (quere martin) of her nest, and how the swallows consulted together, went in a body to the pond, flew back each with some mud in its mouth, built up the entrance to the nest, and made him a prisoner, as the monks of old did their victims, not only for life, but unto death. *He was walked in, and starved!* An animal, then, can neither walk, swim, or fly, feed or sleep, without exercising the whole of the reasoning powers attributable to man; and his reason differs from ours, not in kind, but only in degree: it constitutes our pre-eminence, but not our prerogative, for the poor idiot and the child exhibit far less of it than the beast of the field or bird of the air. Now, if this be so, why are animals stationary? Why do they not progress as man progresses? Why do they not construct machines to shorten labour? Why do they not help each other? Why cannot they hand down their knowledge to their offspring? It is not for want of hands; for the monkey has them. It is not for want of memory;—Ulysses' dog was but a sample of his kind. Nor from lack of judgment; for they know, therefore they have judged. And when a horse or dog obeys the voice, to stop or go, stand up or lie down, or do the thousand things they learn to do, they evidence by their actions that they understand the tone, the manner, and the object. They crouch or come, as the harsh or harmonious in sound or gesture meet or eye or ear; and *understand* the meaning of the uplifted hand and whip as well as the veriest urchin, who is conscious he deserves it, and sees it coming. The very pig distinguishes the difference between the sound of the pail that brings his meal, and any other in which he has no interest, be it wheelbarrow or cart: how he cries in his joy, as he hears the bin-lid fall, and footsteps going thence to him. It is because reason, and memory, and judgment, and will, have been assumed to be elementary powers of the mind, instead of terms describing intellectual



operations and results, that brutes have been thought to want them; and it is because animals have instinct, and man has not, that it has been supposed amply sufficient to account for all their doings; although every thinker on the subject, and almost every writer, from Plato to my Lord Brougham, have felt that, if animals have not reason, they have something so very like it, that it is hard to draw the line. I hope to have shown that the operations of instinct are limited and well-defined, and that reason does not constitute the *intellectual difference between other animals and man!* Why, then, again, do we find no other class of animals than man capable of improvement? The answer is obvious. *They have no articulate speech!* They have intellect, feelings, and tongues; they have the power by inarticulate sounds of making their feelings known, but not their knowledge.

The sentry crow flies off, and screams when fox or gun comes near, and all fly off and scream: it is frightened, so are they, but it alone knows why. It cannot tell to them the cause of its alarm, neither can dog or horse impart his cunning. Each begins life for himself, and by himself must he gain his own knowledge: however great this may be—though he shall learn to fetch and carry, obey commands, fire guns, mimic death, and do the thousand imitations of humanity exhibited by beast and bird, even to the senseless imitation of our speech—yet have they no means of handing down to their offspring the smallest information on any point whatever; and so, although the individual animals grow “old and wise,” the class remains as it was created—it “dies and makes no sign.” Man, too, has inarticulate language as even have the beasts, which, when his heart is bursting with sorrow or with joy too deep for words, supplies their place, and, by reducing him to the level of a brute, emulates its truthfulness. The cry of terror or delight can neither be simulated nor deceive; and “childhood’s moan o’er a mother’s grave” is as beautiful and true as the dog’s wailing howl for its slain companion. But man has more than this—he has *articulate speech!* He alone can associate sound with sense,—change the fleeting tones of his voice into arbitrary and conventional signs,—paint images in the air, as palpable to the ear as solid matter to the eye,—change sound into substance,—“give to airy nothing a local habitation and a name,” and fix imperishably in stone or brass not only his feelings but his experience—not only what he felt, but what he did; and why he did it. He alone can communicate his knowledge, and that not only to those about him, but to distant lands and times: so that each child begins life upon his father’s shoulders. The experience of ages constitutes the base of his own temple, and that of his child’s children down to the remotest generation. Each after each will be spared *his* trouble; all they have to do will be to add to the mighty Babel of human knowledge aught they may discover of the new and the true; and, however small the contribution, the man who adds but one brick to the building may exclaim, with Horace, “*Exegi monumentum ære perennius!*” Intellectually, therefore, *articulate language*, and that alone, constitutes the distinction and the supremacy which separate man from every living animal but himself; and if it be objected that some are dumb even from birth, I answer, that some lose their legs and some their arms,—some are deaf, and some are blind; and yet, legs, and arms, and eyes, and ears, essentially belong to the genus man; and the accidental privation of either affects not his description.

Animals have all his perceptive powers,—all his reflective. In the feeble development of these latter, however, is to be found the *degree* of inferiority which belongs to them. They can analyze and trace analogies,—they can readily connect consequence and cause,—but all these intellectual processes are limited to their own personal wants and experience,

bounded by their own mental horizon. They cannot reason upon abstractions,—not because they want reason, but because they have no *abstract ideas*; and why they have none will be determined when we come to investigate, should an opportunity be allowed, *the moral difference between other animals and man.*

## ON THE MENTAL MANIFESTATIONS AND IMPULSES OF THE INSANE.\*

As instruments of the finest tone are most easily injured by a rude or unskilful touch, the most gentle and refined are most liable to suffer from whatever tends to injure the nervous system. Whatever the previous character of the sufferer, it cannot be too strongly impressed on the minds of junior members of the medical profession, as well as on the friends and attendants of the insane, that, in their incipient stages, no certain prognosis can be arrived at of what are usually termed mental diseases; for acute mania, tending to suicidal, homicidal, and other melancholy results, may be preceded by fantastic tricks and absurd vagaries, which seem only to denote the most harmless folly, or by a meek and pensive gentleness which touches all hearts, and lulls every suspicion of dangerous impulses. The few following exemplifications of these general statements, we trust, may not prove unworthy the perusal of such students of mental pathology as have not yet had the advantage of protracted and diversified experience.

CASE 1.—A schoolfellow of the writer of this article, a youth of excellent moral conduct and good intellect, and of very gentle manners, had become deranged while serving as a subaltern officer in the West Indies. His freaks, however, were those of a mere schoolboy—*riding a great gun* being, indeed, his favourite pastime. Morning after morning, attended by the soldier who acted as his keeper, he proceeded to a favourite battery, mounted his *mottled steed*, and went through all the actions and attitudes of a warrior bestriding his charger in full career,—greatly to his own satisfaction, and to the unavoidable amusement, melancholy as mental alienation must ever be in reality, of the by-standers. At last, as his recovery seemed hopeless, a medical board recommended his being sent to England, and placed on half-pay. The day on which the vessel, on board which his passage had been engaged, was to sail, he was led unresistingly to the landing-place, and entered the boat awaiting him without reluctance; but when about half-way between the shore and the ship, affected probably by the motion of the waves, he sprang to his feet—no precautions against violence having been thought needful—bit, struck, and kicked furiously; and was only secured with the utmost difficulty, after exposing himself and the seamen, and others who accompanied him, not only to mechanical injuries, but to the danger of a watery grave, as much skill was required to keep the boat *trimmed*, until he was overpowered. We believe that after this sally he became again inoffensive, and gave no further trouble.

CASE 2.—In the year 1834, Mons. Louis Costil, a French protestant, of middle age, unexceptionable morals, and professing a steadfast belief in religion, while residing at T—, as a teacher of his native language, and

\* This essay is from the pen of an accomplished and intelligent gentleman, but not in the profession. His remarks are based upon his own observation and study of a numerous class of mental cases which have been under his own care.—ED.

portrait and miniature painter, had a severe bilious fever, preceded by obstinate congestion of the liver. It may be well to observe here, that long before his indisposition was manifested, he had often been heard groaning in his bed-room at night, although exhibiting all the hilarity of his nation by day. Some years before, after a similar but less grave attack, he had appeared "rather odd" for a few weeks; and, on this occasion, when his general health seemed restored, it was but too evident that his intellect was seriously affected. Hitherto most frugal, and punctual in all his pecuniary transactions, he now ran in debt without attempting to pay any one; and, when expostulated with on the subject, only laughed, and seemed to think his conduct a good joke. He cut and defaced paintings and drawings, the sale of which would have amply sufficed to discharge his very limited liabilities; abandoned all professional occupations; went to meals at houses unasked—and sometimes where he was not personally acquainted; and stole flowers from gentlemen's gardens—a feat which seemed to afford him the greatest delight. His chief hobby, however, and which he called his *Lettro-mania*, was addressing letters alike to friends and strangers—some replete with good sense and piety—some frivolous and absurd, and some a compound of sense and nonsense. The gentry of the place and parochial authorities made every effort to provide him with decent lodgings and the necessaries of life, while awaiting the instructions of his friends, who resided in the South of France. Meanwhile, he appeared so thoroughly the happy "madman gay," discoursing most eloquently, among other subjects, on the beauty and perfections of an imaginary fair one in his native land, his love-strains most ridiculously contrasting with his years and appearance, that no precautions were adopted to place him under superintendence. A retired military officer, however, who had seen a good deal of mental fluctuations in derangement, while leading the wandering life of a soldier, predicted to some of the old inhabitants a serious termination of his malady; and, unfortunately, the prediction was but too true; for, not long after, poor M. Costil was found one morning in his bed-room with his throat cut, and quite lifeless.

CASE 3.—As in the tropics the *white squall* suddenly interrupts the profound calm, heralded merely by a mere speck of vapour in the bright still sky, observed only by the experienced mariner, the outburst of dangerous mania may occur in the midst of treacherous tranquillity.

Miss A. F—, a young lady of great personal attractions, with a highly-cultivated intellect, refined taste, and of a devotional character, aged about twenty-three, in easy circumstances, and residing with a very sober-minded, elder, unmarried sister, in a manufacturing town in the north of England, had occasionally, previously to and during the earlier part of the year 1828, shown slight symptoms of derangement; but was at all times so gentle and docile, that when her *thoughts wandered a little*, she was merely kept within doors for a few days, until the attack passed off; her state being carefully concealed from all but her nearest relations. Sometime towards the midsummer of the above year, she left home one morning, apparently quite well, to collect for a religious society; but her manner appeared flighty at some houses, where she called on this errand. After completing her rounds, she was seen to leave the town, as if for a country walk—alas, to be brought back, ere long, a corpse!

In less than an hour after her departure from one of the city gates, a child residing at a village two miles distant, ran from the road to the house of its parents in great terror, screaming something about a lady in white who had walked into the pond,—a contiguous pool of filthy stagnant water. At first, no notice was taken of the little fellow's alarm; but on several other children following wildly at full speed, all telling the same

tale, some of the villagers hastened to the spot with such implements for dragging as they could find at hand, and soon discovered the body, still warm; but, from the nature of the symptoms, it was apparent that asphyxia had probably taken place instantaneously. The narrator of this sad tale, who had often met the young lady in society a few years before, had, on many occasions, from the peculiar ethereal expression of her pale, intellectual countenance, and sudden scintillations of her bright blue eye, while seated at the piano, thought how highly Raphael would have prized such a model for a St. Cecilia. Females of this temperament are not, however, exempted from the morbid emotions of their sex—perhaps much more liable to them than such ladies as Goldsmith's "Big Bet Bouncer,"\* Dr. Lever's "Baby Blake,"† or Crabbe's "Widow Go."

"A sturdy dame,  
Famed ten miles round, and worthy all her fame."

We well know that highly moral and intellectual *men*, in whom the nervous system generally predominates, and whose intellectual labours, while they overtask the brain, leave the muscular system unexercised, are often absolutely tormented by blasphemous and unclean thoughts in periods of bodily exhaustion, or when suffering from visceral diseases. Such men may be of any religious denomination, Roman Catholics, or Neologists, High Churchmen, Low Churchmen, or Deists aspiring to human perfection. The amiable Pascal was often but too happy to have recourse to what philosophy would consider *ecclesiastical play-things*, and take a part in decorating altars, and arranging ornaments in churches, to divert his mind. How terrible, then, must unholy thoughts, however involuntary, be to females of mental refinement and the religious idiosyncrasy. "My heart is like a nest of unclean birds," was the melancholy expression of a most exemplary widow lady, under middle age, of the bilious temperament, who once requested our opinion on the expediency of entering an asylum. The sudden death of her father, although a man above fourscore, rendered this painful step necessary soon afterwards—from the intense grief it superadded to her other sufferings. Domenicho has depicted St. Catherine tempted by two brutal, sensual-looking monsters in human form, one of whom lies vanquished, while the other continues his obscene importunities; the holy maiden looking upward with supplicating anguish to a chubby cherub, with a very rotund abdomen, coming to her aid, and whose temperament is certainly not that of an angel likely to be shocked by trifles. The impure suitors seem much more likely to inspire disgust than aught else; but perhaps the painter meant them as types of unholy thoughts visiting the holy. This devotee is a rather *chlorotic-looking* maiden, pallid, and obviously liable to undue excitement of the nervous system.

Byron, to a great extent insane himself, says, in his "Manfred," describing a beautiful maniac—

"her thoughts  
Had wandered from their dwelling; and her eyes—  
They had the look that is not of the earth."

When this unearthly look is observed in young people of either sex, let parents, friends, and teachers beware. The transition from hyperæsthesia to dysæsthesia is but too common an occurrence, although too little considered for any practical purpose in hygienic education. To revert for one moment to Miss A. F—, there seems to have been a trace of insanity in her family; one of her elder sisters, the mother of several children, and,

\* Vide Mistakes of a Night.

† Vide Charles O'Malley.

as a mother, entirely free from aught like romantic feelings, was liable to temporary insanity. This lady eventually died of pulmonary consumption.

If there be danger in excitable subjects, unnatural self-control is not, as we have said, without its dangers. The suicide of the late Marquis of Londonderry, better known as the imperturbable Lord Castlereagh of the Lower House, because he conceived himself, in a season of mental exhaustion, slighted by his ministerial friends, affords a memorable instance in high life. In humble life, too, we have seen the most melancholy results from undue suppression of the feelings. The tearless eye but too often denotes a burning brain, and is the harbinger of deadly evils.

CASE 4.—While the head-quarters of H. M. 65th regiment lay at Mullinger, in the summer of 1826, the second mess waiter, a very steady exemplary young man, became attached to an equally well-conducted girl, employed as assistant cook in the officers' kitchen. But as the corps was likely, in two or three years, to be ordered on foreign service, the Lieut.-Colonel commanding, from humane motives, wished to discourage marriages among the soldiers beyond the number of women allowed to embark with their husbands when leaving the country—about six women to every hundred men—and, on this account, the young woman was discharged. The attachment, however, continued; and, some time after, the poor creature walked upwards of twenty miles, as well as we recollect, under a burning sun, to implore Colonel D.'s consent to the union. The strict, calculating soldier was, however, inexorable, and the lovers were compelled to take a sad and hopeless farewell. Soon after, we were horrified at seeing some field labourers bringing the girl's corpse, which they had dragged out of the Dublin canal, to the regimental hospital; but although prompt attendance was given, all means were of no avail. The survivor manifested no emotion, but seemed rather to evince revolting indifference. He insisted on attending at the dinner table as usual, and even waited on a supper party—and we need not say an officers' supper is rather a merry one. Early next morning he passed the sentry at the barrack-gate without exciting any suspicion; but was, ere long, brought back, apparently drowned, from the canal, by, we believe, the same men who had seen his sweetheart take the fatal plunge. As his body lay on a table beside that on which hers was stretched, in the *dead-room*, the most gay and thoughtless shuddered at the sight. However, after many efforts, he was restored to life, and placed, carefully watched, in one of the wards; but he persisted in expressing his determination not to survive. The senior medical officer, the late Mr. W. O'Reilly, a man of great skill and judgment, saw the necessity of calling in moral aid; and although an Episcopalian himself, as the Rector of Mullinger was then an aged and infirm man, almost in his second childhood, and his curate too youthful to inspire confidence, called in the Rev. Mr. Gibson, a discreet, middle aged presbyterian minister, much and deservedly respected in the place; and, we are happy to add, his counsels had the desired effect. As teachers of religion, competent to administer to a mind diseased, are not always at hand, and as, on foreign service, in colonial settlements, &c., no minister of religion of any denomination may be near, how desirable is it, however valuable *division of labour* under ordinary circumstances, that the physician should be able to administer, if needful, spiritual medicine. We have sometimes ourselves been compelled to prevent imprudent marriages among soldiers. We have seen, in the discharge of this painful duty, good feeling and refinement that would have done honour to the inmates of a palace; and we have always sought to be kind and considerate; sometimes, in Ireland, where the forlorn damsel was generally a Roman

Catholic, finding a good-natured priest of the old school a very valuable auxiliary in preventing unpleasant consequences.

CASE 5.—It is often difficult to draw a just line of demarcation between moral insanity and crime. Revenge, especially long meditated revenge, is confessedly most sinful, and less excusable than hasty resentment. But if, under great provocation, there be apparent apathy, let the friends of the offender and offended beware; for, granting that the injured party is first stunned, and incapable of feeling resentment at the moment, long afterwards violent reaction may take place. The passionate man is dangerous while his passion lasts, but seldom longer,—as the general rule is, that all violent emotions are speedily exhausted. There is great meaning in Lord Byron's words—

“Cold as cherished hate.”

In the year 1815, Mrs. S., a pretty, interesting-looking young woman, wife of a highly respectable butcher, residing in Pimlico, eloped with a neighbouring tradesman, taking with her, as well as we remember, a considerable sum of money. This conduct was the more inexcusable, as the object of her guilty preference was a married, middle-aged man, the father of a numerous family, bloated, sensual, and unintellectual in appearance, and altogether a disgusting profligate; as it afterwards appeared, he had seduced his own wife's sister. On the contrary, Mr. S. was a fond husband, and an intelligent, pleasing man, under thirty; in his holiday clothes looking more like a gentleman than many who claim that title. The morning after this afflicting event, Mr. S. appeared in his shop without change of manner, and whistled to himself, and served his customers, as if nothing extraordinary had occurred. We were then but in our schoolboy days, yet we predicted that, if ever in his power, the injured man would take revenge, and our prediction was verified by the event.

The guilty couple fled to the United States, where Mrs. S. was soon abandoned to poverty by her heartless paramour. At the expiration of two years she contrived to make her way to London in abject misery, and, immediately on her arrival, wrote a most penitent letter to her injured husband, pathetically describing her privations and remorse. He returned no written answer; but, within twenty-four hours, called at her wretched lodging, and without uttering reproach, as she implored his forgiveness, stabbed her three times with a butcher's knife. Providentially, the wounds were not mortal; and, as the offender made no attempt to escape, but rather wished for a legal death, his provocation and general character being taken into account, and his deportment in the dock exciting general compassion, he was sentenced to two years' imprisonment. While undergoing his sentence, his excellent conduct soon led to his being employed as a clerk, or something of the sort, in the prison. We repeat, we do not plead for revenge, however great the provocation; but if we witness, on the provocation being first given, undue apathy, we would advise spiritual counsel to be administered as soon as possible, while the aid of the physician may be not wholly needless to repair the shock of the nervous system. “The waveless calm, the slumber of the dead,” is not resignation.

CASE 6.—We often have just cause to feel astonished at the imprudence of parents, who are considered, by their neighbours, impersonations of prudence, because they look well to *the main chance*, possess a large, well-furnished house, and “fare sumptuously every day.” Such are, in general, the least likely to exercise a well-regulated influence over the moral sentiments of their children, as they progress from the first access of puberty to the flower of their youth. The kind, obedient son, or the gentle, affec-

tionate daughter, is looked on as a mere automaton,—without individuality of volition or feeling; and needful as it is for parents to prevent rash marriages, it is equally needful they should not sacrifice their offspring at the shrine of Mammon, whose worship is quite as unscriptural, and far more degrading, than the adoration of angels and saints, or even of saintly relics.

Towards the close of February last, a benevolent citizen of Paris, M. Laville, an inhabitant of that quarter, met, in the Rue des Martyrs, a young lady, elegantly attired, and of interesting appearance, wandering alone, whose countenance and manners too plainly indicated mental alienation. Having kindly withdrawn her from the inquisitive gaze of a crowd of young people, he conducted her to his own house, and gave her into charge of his wife, who lavished on her the most assiduous attentions; but all the tact of Madame Laville failed to elicit from the interesting stranger any disclosure of her name, or clue to her family. She, however, though obstinately silent on other points, requested the use of a desk and writing materials; and then committed to paper verses, whose impassioned tone too plainly indicated blighted affections to be the cause of her malady.

A few days later, M. Laville addressed a letter to the editor of the *Constitutionnel*, which had already given some account of the fair wanderer, reporting her death. Once only, during seventy-two hours, had she been prevailed on to partake of food. With that exception, her obstinate resistance had baffled all the efforts of her medical attendants to administer nourishment; and, after two hours' intense suffering from frightful convulsions, she rapidly sank under exhaustion, while pronouncing the oft-repeated name of "Robert." We may here pause to inquire whether the determination of the insane to abstain from food always denotes the presence of suicidal mania, or whether it may not proceed from an irritation of the stomach, sympathizing with an excited brain, which causes a loathing of aliment, not less powerful than the horror of water in hydrophobia. Deglutition may also be extremely difficult, from some nervous affection of the œsophagus.

It appears that this ill-fated young lady was the daughter of a wealthy iron-master of Belgium, who wished to unite her in marriage with the son of an equally wealthy brass-founder, of Louvain. Her affections, however, were already bestowed on Robert D—, an artist and author; but alas, like most men of his peculiar talents, little favoured with this world's wealth. She herself was highly gifted and accomplished; and wrote verse with great elegance and facility. On hearing her father's decision, too well knowing his inflexible temper to hope for any change, she sought her lover, and proposed a double suicide. To this he objected; but, the same evening, sought a café frequented by his rival, with whom he contrived to quarrel. Angry words were exchanged, which led to blows, and a challenge ensued. The young men met; and poor Robert D— fell, stabbed through the heart by the sword of his antagonist.

We must in charity hope, if her parents heard of this sad affair, some precautions were taken; but certainly not with due efficacy, as next morning Emilie B— disappeared from home; (in addition to details of her appearance, the initials, E. B., on her linen, were the only clue M. Laville could give towards identification,) and all efforts of her friends to discover the fair fugitive were ineffectual, until her sorrowing father chanced to see the letter to which we have adverted. He instantly repaired to Paris, sought the dwelling of his beloved daughter's last earthly benefactors, and felt but too certain that the deceased maniac was the lost child for whom he mourned. It is needless to say, he manifested the most profound grief; with streaming eyes, he uttered heartrending self-reproaches; and,

after showing M. Laville a most touching letter which Emilie had left behind, with some verses of deep pathos, and refusing, with thanks, the proffered hospitality of his kind host, immediately returned to Belgium, although seriously indisposed from grief and fatigue. The days of romance, even in this so-called iron age, are by no means passed away; and, some sixty years hence, perhaps, this tale may afford subject for a fictitious narrative of thrilling interest, entitled, "The Victim of Love; or, THE MARTYR OF MAMMON."

We do not, however, mean to speak harshly of M. B——. We only point out his apparent want of judgment; for he plainly was a fond father, and could feel deeply when *his own sensibilities* were touched. Such a young couple as Emilie B—— and Robert D—— are too frequently very unfit to make their way in a world of such cold realities. Persons of their temperament seldom know the value of money; and while there is danger of such fervid affection being soon exhausted by its own ardour, there is also risk of the old adage being realized—"When poverty enters the door, love flies out at the window." The children of a married pair so constituted, would, in all probability be, in some instances, either imbecile, or liable to acute nervous diseases—or wayward and intractable—unless brought up with great care. When there is the poetic temperament on one side, there should be a great portion of "good sense and knowledge of mankind," and a well-developed muscular system on the other, with some dash of the lymphatic temperament: but, at the same time, sufficient taste to appreciate genius, and much kind forbearance towards its too frequent infirmities. Parents should beware how they allow enthusiastic young people to meet, which they often permit without the least apprehension of evil consequences. If affections, through any such negligence, become *mutually* vehement, the most prudent step is, perhaps, to allow matters to take their course, on the principle of preferring the minor evil. Hygienic education may do much to render the children of excitable parents healthy and useful members of society; and the kindly influence of judicious friends may preserve the parents themselves from many evils, until they have learned a little experience and discretion. It is as hopeless to chain the winds, or tame the waves with the lash, as to subdue the impetuosity of love-stricken enthusiasts by coercion. We know that the *Psychological Journal* is perused by many general readers, and for such the greater part of this article is written, (as far as possible in untechnical language), as much as for members of the profession. In cases like the last three which we have detailed, the priest and the physician are too commonly summoned when their aid is too late; and when all must confess the truth of Milton's words,—

"The past who can recal, or done undo?"

As there is but a step from the sublime to the ridiculous, a sudden transition from absurdity to romance is equally possible; but the romance of a madman is a serious affair, as the following statements, which appeared in various Parisian journals early in the month of May, this year, will testify.

CASE 7.—The Sieur D——, carrying on business in the Quartre St. Denis, had, for some time, given unmistakable evidences of mental aberration. He frequently sent goods to parties without any order; often went out without his hat (unlike a certain Englishman who used to insist, when deranged, on wearing two); and repeatedly returned laden with children's toys and useless purchases; sometimes treating his subordinates with great rudeness, and charging his head clerk, a man above all suspicion, with dishonesty.



Madame D——, well skilled herself in the transactions of business, palliated, to the utmost of her power, his eccentricities and offensive conduct, which had not, as yet, become at all dangerous; and by earnest and respectful attentions induced the assistants to bear with the caprices of their employer; exerting all her ingenuity, day after day, to conceal from their customers the sad reality.

On, or about the 3rd of May, Madame D—— was awoke, an hour after midnight, by a painful sensation in the throat; and on raising her hand to discover the cause, ascertained, with terror, that her husband, who stood before her, was attempting to strangle her with a cord, of which he held one end, while he regarded her with a strange wild look. At first she thought this horrible reality only an hallucination, and rubbed her eyes to assure herself she was not deceived. On the table lay an open razor and a pistol.

"Come, my best beloved," said the husband, with a smile which made his countenance still more frightful, "it is time to set out on our journey. They expect us, for our nuptials are to be celebrated on high, in the moon. We shall leave our bodies here—they will give us others; and we shall resume our own after a few days. Come, take away thy hands, that I may strangle thee, to cause thy spirit to depart! Seest thou, on high, all the invited guests who pass?" At the same time he directed his wife's attention through the window, the curtains of which had been drawn aside, to some light clouds flitting across the disc of the moon.

At this critical moment a happy thought occurred, as if by inspiration, to Madame D——. Appearing to enter into the maniac's feelings, she calmly answered, "I cannot, dearest, consent to go on high before thee; and if we leave our bodies here, without explanation, they will be buried in the cemetery; or rather, it may be, opened for examination." "Thou art right," was the answer; "I did not think of that. I will just go and write a couple of lines: we have no time to lose; and thou must go first to put on thy apparel."

Providentially there was no ink in the room; and the Sieur D—— was therefore compelled to descend to his office on the ground floor. Soon as he had left the apartment, Madame D—— gently closed and bolted the door. She then opened the casement, which looked into an inner court, and threw, one by one, several pieces of money at the opposite windows. As she had foreseen, one of these casements was soon opened by a neighbour, to whom she had confided the state of her husband, and to whom she now hastily communicated her danger, requesting him to call the nearest guard to her aid. The soldiers were promptly on the spot; and forcing their way into the house, found the Sieur D—— proceeding to break open the bed-room door with a wrenching iron. It was necessary to use stratagem to gain possession of this formidable weapon and secure his person, as he had become exceedingly violent. His arms and legs were then firmly tied, and, in this state, he was conveyed to the guard house. Next day he was taken to a lunatic asylum, where he was immediately secured with the *strait waistcoat*.

Here we would observe, when the padded-room will not suffice, a very loose dress, of some very strong material, tied under the feet, with the sleeves also tied below the hands, may be usefully employed to prevent mischief, the patient being either placed on a wide bed, so secured with padded head, foot, and side boards, as to prevent his rolling out, or laid on the floor of a padded-room, well littered with hay or straw. The more he is at liberty, with such precautions, to kick, sprawl, and vociferate, the sooner his fury will probably sink into the tranquillity of exhaustion.

Whether the effects of the bite of the tarantula were produced by the poison of the insect, or by fear acting on the imagination, dancing, by carrying off the excess of the nervous excitement, was found the best remedy; the music, specimens of which may be found in "Hecker's History of the Epidemics of the Middle Ages," being rather solemn and soothing. Some physicians, supposing the virus of the poison carried off by cutaneous transpiration, tried diaphoretics, but without success, as appears from Bagliori's Writings, among others. Sudorifics neither exercised the limbs nor amused the mind.

We have often been surprised, considering the number of insane and (Scottish) "fatuous persons," always at large in Ireland, or only under the very inefficient control of their friends (even now the number of such is estimated at 6000), that so few unpleasant consequences ensue from this obvious want of precaution. Among the middle and higher classes, the old "fire eater" (or professed duellist) has happily disappeared with the progress of civilization; gentlemen now substituting the arrows of the tongue and the gray goose shaft, for sword and pistol—preferring the platform to the *sod*, and the steel-pen to *cold iron*. But the Irish peasant, with all his good qualities, and they are many, is still what his ancestors were centuries ago, a very dangerous character when excited by anger, revenge, or whisky; and yet, when deranged, he is, by what he would himself call "the rule of contrary," very often a most harmless character, and sometimes highly amusing. This, in a great measure, may be owing to the kindness of the more humble classes; who, like the people of the east, consider the imbecile and the insane especial favourites of heaven; and so bear, with incredible patience, the follies and extravagancies of the *poor innocents*, who are looked upon, especially if imbecile from birth, with peculiar interest, as incapable of committing *actual sin*. Having so far entered into so many melancholy details of insanity, we may, we trust, in conclusion, give one instance of its ludicrous manifestation in an Irish lunatic, from the statements of an elder friend, now no more, who witnessed his vagaries.

Some forty years since, a poor discharged soldier, a fine looking man, in the prime of life, and of very military and dignified demeanour, who, we believe, had become insane in the West Indies from the effects of a severe flogging,—a punishment wholly unsuited to men of high spirit—appeared in the town of Mallow one day, attired in the cast-off uniform and cocked hat of an officer; his head-gear adorned with a plume of peacocks' feathers, and a ponderous wooden sword, in a leathern scabbard, dangling by his side. As this hero stalked through the streets, he gravely announced himself—"Colonel Jack, commander in chief of all the milk women in Ireland."

Next morning Colonel Jack visited the milk market at an early hour, marshalling its nymphs, between twenty and thirty in number, seated in line on their stools, their tin milk-pails, with the lids closed before them, and their measures duly arranged. Then standing in front of the amazons—for such were some, at least if provoked—he gave the word of command in a loud voice—*Open pans*; on which, in accordance with their previous instructions, all the lids were raised. The gallant colonel forthwith minutely examined, not only the pails and measures, but the faces, hands, and dress of each lady fair; kicking over her milk without ceremony, if there appeared to be any want of attention to cleanliness. The women laughed, and endured their misfortunes with the utmost good humour; there were no "peelers" at the time to interfere; and the magistrates and town constables, when they heard of the matter, thought

it not only a good but a useful joke. Daily, for six months, Colonel Jack attended morning parade; but, after the first significant demonstration of his antipathy to dirt, had little or no cause to inflict punishment. At the end of half a year, he disappeared as abruptly as he had made his appearance—no doubt on an extended *tour of inspection*; but what afterwards became of him we could never learn.

Once, and once only, did the Colonel deviate from his established routine of duty, as well as we remember, by entering a school, where, politely bowing to the master, as he asked the loan of his cane, he commenced inspection of faces and hands among the pupils, using the *rod of office* without hesitation, if ablution had been neglected. "The dominie," all this time tried to laugh, and appear amused; but when the boys' pains and penalties were over, Jack insisted that the pedagogue himself should show his palms; and as they were not up to the mark, to the infinite delight of his urchin subjects, he was compelled to hold out for a couple of *pandies*; after which, the inspector, replacing the rattan on the desk, courteously withdrew—leaving a recollection of his visit which, although never repeated, led to a very increased consumption of soap and water in the establishment while he continued to sojourn in the good town of Mallow.

May we not take a hint, from a case like this, of, far as practicable, humouring the insane in their harmless fancies, until they are sufficiently brought under curative treatment to arouse them from their delusions. Colonel Jack, a Saxon would reasonably think, was allowed to go too far; and certainly, had he met any annoyance in either the market or school, he would probably have proved "a rough customer;" but really on such occasions, the patience of the Irish used to be inexhaustible; and the same benevolent feeling has rendered them most kind nurses of children and of the infirm and the aged. For persons of unsound mind, Ireland, in our early days, was a veritable "paradise of fools." We can call to mind one gentleman, possessing about £2000 a-year, in the Cove of Cork, who thought he had lost his fortune, and was allowed to wander about the country, selling needles and thread, penknives and scissors, &c.; or, at least, supposing he sold them. We have also seen in England, not long after the Battle of Waterloo, a captain placed on half-pay, in consequence of insanity, who resided at Chelsea, permitted to amuse himself by supposing he cheated the keepers of stalls in the street: he would call for, according to the season, fruit, or oysters, and after eating them, walk off in triumph when asked for payment, without noticing the demand. However, as he never incurred debt beyond a few pence, his keeper, who followed a little behind, always settled the accounts; and, consequently the captain uniformly met a very gracious reception.

It will not, however, answer any good purpose to allow our benevolence to interfere with proper precautions. Even in Ireland, melancholy exemplifications of the evil results of negligence occur. We have heard, for instance, of a young lady, residing in a rural district, on the eve of the day appointed for her wedding, going to the shop of a neighbouring village to purchase her bridal ribands, and such like adornments; and while, in all the happiness of hope, returning homeward, being assaulted and violated, as she crossed a lonely churchyard, by a hideous idiot, who, up to that period, had never been known to inflict serious injury on any one. As a general rule, scarcely admitting of exception, however apparently inoffensive,—THE INSANE AND THE IMBECILE SHOULD NEVER BE UNWATCHED, unless with the sanction of some eminent practitioner in mental pathology, when about to be released from restraint, or where a sense of being watched might only aggravate their malady in its incipient or very mild

stages. To judge of the cases in which this liberty can be allowed, even for a few hours in the day, requires not only long experience, but great natural power of discrimination. There is, thank God, much benevolent feeling in the present day; but, as extremes meet, injudicious mildness may be as fatal as wanton cruelty.

## STATISTICS OF SUICIDE IN FRANCE,

FROM 1835 TO 1846, INCLUSIVE.\*

At no period has so much been written, at no period so little read, as in our own days. A host of curious works and interesting documents are printed only to be forgotten—frequently most unjustly, as seems to us the case with regard to a thesis, recently published by Dr. Petit, formerly assistant resident medical officer at the Marleville Asylum, on the "*Etiology of Suicide*." This work, in other days, would have obtained for its author the favourable notice of all who occupy themselves with social and political economy. Although undertaken as a medical study, this remarkable inquiry throws a new light on one of the social infirmities of our times, and contains instructive information for the moralist. There is no fine writing or declamation, but figures—scarcely anything but figures—which, in our opinion, speak most eloquently. Here is the proof.

The number of suicides in France in the space of twelve years, from 1st January, 1835, to 31st December, 1846, was 33,032; that is, 2,752 in each year, or one in 12,646 inhabitants. This sum was thus divided:—

Males . . . . .	24,762	or	2,062	a-year.
Females . . . . .	8,270	or	690	„
In twelve years . . . .	33,032	or	2,752	„

Suicides are three times more numerous among men than among women. This proportion is almost constant in all years and in each department. The following was the number of suicides in each year, from 1835 to 1846 inclusive:

	Males.	Females.	Total.		Males.	Females.	Total.
1835.....	1,785	520	2,305	1841.....	2,139	675	2,814
1836.....	1,775	565	2,340	1842.....	2,129	737	2,866
1837.....	1,811	632	2,443	1843.....	2,291	729	3,020
1838.....	1,886	700	2,586	1844.....	2,197	776	2,973
1839.....	2,049	698	2,747	1845.....	2,332	752	3,084
1840.....	2,040	712	2,752	1846.....	2,329	773	3,102
					24,762	8,270	33,032

It will be noticed, that with the one exception of 1843, when there was a slight diminution, amounting to forty-four cases only, the number of these crimes has gone on increasing from year to year. From 2,305 in 1835, it rises to 3,102 in 1846.

The number of suicides is not equally divided in proportion to the popu-

\* From an article in the "Annuaire de l'Économie Politique," 1851, by M. A. de Watteville, Inspector-General of Benevolent Societies.

lation of the various departments, but varies considerably in different localities. For the whole of France there is one suicide a-year in 12,646 inhabitants. For the department of the Seine, which counts the highest number, the proportion is one suicide in 2788 inhabitants; whilst in the lowest on the list—that of Ariège—it is only one in 84,542 inhabitants.

The following are the ten departments in which the greatest number of suicides occur:

	In 12 years.	Per annum.	
1. Seine .....	5,890	491	1 in 2,778 inhabitants
2. Seine-et-Oise.....	1,200	100	1 in 4,749 "
3. Oise .....	950	79	1 in 4,984 "
4. Seine-et-Marne.....	795	66	1 in 5,139 "
5. Marne .....	795	66	1 in 5,685 "
6. Seine (Inferior) ....	1,212	101	1 in 7,577 "
7. Aube .....	404	34	1 in 7,794 "
8. Loiret.....	495	41	1 in 8,049 "
9. Aisne .....	822	68	1 in 8,123 "
10. Var.....	478	40	1 in 8,970 "

With the exception of Var, all these departments are situated in the plain; whilst, on the contrary, the departments which give the smallest amount of suicides are all mountainous, excepting Gers, which is in the plain. In general, the mountainous districts have few of these crimes to deplore, as is here seen:

	In 12 years.	Per annum.	
1. Ariège .....	39	3	1 in 84,542 inhabitants
2. Aveyron .....	60	5	1 in 77,824 "
3. Corse .....	48	4	1 in 57,568 "
4. Loire (Upper) .....	78	6	1 in 47,255 "
5. Pyrenees (Upper) ....	68	5	1 in 44,872 "
6. Lozère .....	30	3	1 in 44,791 "
7. Gers .....	94	8	1 in 40,307 "
8. Puy-de Dôme .....	184	16	1 in 39,313 "
9. Garonne (Upper).....	151	13	1 in 38,246 "
10. Loire.....	146	12	1 in 37,503 "

All ages furnish their deplorable contingent of suicides, but the proportion varies at different ages. Infancy gives but few cases, youth a considerable number, middle age the most, old age next after.

	Males.	Females.	Total.	
Under 16 years .....	183	56	239	
From 16 to 21 .....	1,017	576	1,593	1 in 22,417 inhabitants
From 21 to 30 .....	3,859	1,375	5,234	1 in 11,443 "
From 30 to 40 .....	4,508	1,271	5,839	1 in 10,325 "
From 40 to 50 .....	5,117	1,558	6,675	1 in 8,078 "
From 50 to 60 .....	4,010	1,422	5,432	1 in 8,378 "
From 60 to 70 .....	3,108	1,076	4,184	1 in 8,125 "
From 70 to 80 .....	1,575	546	2,121	1 in 8,717 "
Above 80 years.....	344	114	458	1 in 10,540 "
Unknown age .....	981	276	1,257	
	24,762	8,270	33,032	

The total of 239 children is composed of—

1 Child at . . . . . 7 years	29 Children at . . . . . 13 years
3 Children at . . . . . 8 "	64 " . . . . . 14 "
2 " . . . . . 9 "	75 " . . . . . 15 "
8 " . . . . . 10 "	
9 " . . . . . 11 "	239
20 " . . . . . 12 "	

The predisposition to suicide goes on augmenting from the first exercise of the intellectual powers, to the period of their fullest development at about forty to fifty years of age. It remains almost stationary in old age, and does not decrease until imbecility commences.

Of the seasons of the year, winter furnishes the smallest number of suicides; the month of December, the minimum in that quarter. In January, the number begins to increase; February yields a larger proportion than January, March than February, so that the rate of increase goes on rapidly increasing up to June, when it attains its maximum. July affords a slight diminution, August a much larger decrease, the numbers diminishing progressively in inverse order to the ascending progression.

Year.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Total.
1835	160	152	205	201	239	241	294	219	169	158	162	105	2,305
1836	156	165	205	193	249	261	283	209	161	182	146	130	2,340
1837	175	176	213	226	244	261	285	210	194	182	138	139	2,443
1838	150	143	230	236	278	299	298	251	207	196	154	144	2,586
1839	172	185	228	251	304	275	296	238	218	207	194	179	2,747
1840	222	217	215	284	304	287	262	239	199	190	158	175	2,752
1841	175	184	276	279	296	281	298	244	209	206	176	190	2,814
1842	191	195	226	239	312	348	270	299	291	177	194	224	2,866
1843	225	230	283	258	318	334	336	267	207	194	198	170	3,020
1844	219	181	271	286	304	346	306	264	223	237	199	137	2,973
1845	192	143	233	311	317	358	301	263	273	282	201	210	3,084
1846	230	200	285	277	342	330	302	308	241	231	182	174	3,102
	2,267	2,171	2,870	3,041	3,507	3,621	3,531	3,014	2,492	2,442	2,102	1,977	33,032

The heat of summer is not the only and principal cause, as has been stated, of the augmentation of suicides at that season, for they begin to increase in January, and reach the maximum in June, whilst the temperature goes on mounting in July. But it is remarkable that the progressive increase and decrease in the number of suicides coincide exactly with the lengthening and shortening of the days. And it has been satisfactorily established, that only a few individuals destroy themselves during the night.

We have not sufficient data to establish with certainty the influence of occupation on suicide; for we cannot ascertain the number of persons in each employment. It would be very interesting to know whether certain employments predispose to suicide more than others; if the liberal professions, which tax the intellect, develop this propensity in a greater extent than manual labour.

#### PROFESSION OR OCCUPATION OF SUICIDES.

	I.	Males.	Females.
Shepherds and shepherdesses .....		188	25
Wood-cutters, charcoal-burners .....		59	6
Agricultural labourers (masters and servants) .....		7,530	2,332
II.			
Workers in wood .....		1,100	65
"    skins, leathers, &c. ....		257	20
"    iron, metals, &c. ....		901	49
"    linen, cotton, silk, &c. ....		894	649
Stonemasons, bricklayers, slaters, &c. ....		573	30
Various occupations .....		41	55

	III.	Males.	Females.
Bakers, pastry-cooks .....		228 ..	21
Butchers and sausage-makers. ....		165 ..	14
Millers .....		179 ..	17
	IV.		
Hatters .....		73 ..	14
Boot-makers .....		535 ..	27
Hair-cutters .....		115 ..	2
Tailors, upholsterers, sempstresses ..		421 ..	522
Washermen and women .....		42 ..	148
	V.		
Stockbrokers .....		19	
Shopkeepers .....		756 ..	195
Hawkers and hucksters .....		148 ..	38
Manufacturers, warehousemen, bankers, &c. ....		293 ..	9
Shopmen, &c. ....		292 ..	18
	VI.		
Messengers, porters, water-carriers .....		292 ..	1
Mariners, watermen, bargemen, &c. ....		240 ..	12
Carriers, cabmen, coachmen, &c. ....		282 ..	4
	VII.		
Hotel, inn, and coffee-house keepers .....		493 ..	109
Household servants .....		793 ..	832
	VIII.		
Artists .....		118 ..	14
Clerks, copyists .....		163 ..	1
Students .....		89 ..	2
Public officers and police .....		146	
Professors and schoolmasters .....		95	
Soldiers, gendarmes, veterans .....		1,883	
Lawyers, medical men, other liberal professions ..		300	
Persons of independent means .....		1,571 ..	564
	IX.		
Rag-pickers .....		19 ..	5
Prostitutes .....		..	31
Beggars and vagabonds .....		209 ..	85
Uncertain professions .....		658 ..	1,081
Profession or occupation unknown .....		1,689 ..	1,518
		<hr/>	<hr/>
		24,762 ..	8,270
		<hr/>	<hr/>
Total....		33,032	

The wish to avoid suffering exercises a considerable influence in determining the choice of the method of self-destruction, but this is somewhat counteracted by the facility and promptitude of execution in certain manners. Thus more than one-third destroyed themselves by submersion. Suspension and strangulation are selected less frequently. One-eighth perished by fire-arms. Next came asphyxia from charcoal, precipitation from elevated places, the use of cutting or penetrating instruments, and lastly poison.

The profession or occupation of an individual influences his selection of the means of death. Thus soldiers, gendarmes, and others habituated to the use of fire-arms, commonly destroy themselves with those weapons; whilst sempstresses, and particularly washerwomen, choose suffocation by

means of charcoal. Nevertheless, ninety-five women killed themselves with fire-arms. It should be noticed, that four-fifths of the deaths from lighted charcoal occurred in the department of the Seine.

The presumable and probable causes of suicide are very varied and diverse. In some cases, the motives are most affecting and almost excusable; in others, foolish, trivial, and very unlikely. We will cite some examples.

I.	Males.	Females.	Total.
Poverty, or dread of poverty .....	1,464	380	1,833
Debt, pecuniary embarrassment .....	1,591	106	1,697
Losses at play .....	113	1	114
Loss of situation or employment .....	134	9	143
Loss of law-suit .....	79	8	87
Pecuniary and other losses .....	194	39	233
Reverse of fortune not specified .....	210	34	244
Regret at having spent the whole or part of fortune...	34	12	46
Disappointed hope of assistance in being established in life .....	43	8	51

II.			
Grief at being exiled .....	25	...	25
Grief at the loss of a spouse, child, or relative .....	235	138	373
Sorrow at the departure of children .....	12	11	23
Sorrow at ingratitude or misconduct of children .....	68	47	135
Disappointment at loss of a betrothed .....	...	1	1
Grief at the loss of a friend or master .....	7	1	8
Desire to relieve family of a burden .....	7	3	10
" to exempt a son from the conscription .....	30	15	45
Sorrow at being compelled to live apart from his family	1	...	1
" at seduction of his sister .....	1	...	1
" at seeing his sister abandoned by her husband	1	...	1
" at not being acknowledged by father .....	2	...	2
" at having no children .....	1	1	2
" at misfortunes of a father .....	2	...	2
" at second marriage of father or mother .....	2	...	2
" of children ill-used or scolded by their parents	96	47	143
Disputes on money matters with parents .....	81	17	98
Jealousy between brothers and sisters .....	17	7	24
Fear of not being able to suckle her infant .....	...	1	1
Domestic afflictions not specified .....	1,909	714	2,623

III.			
Disappointed affections .....	603	380	983
Jealousy between married couples or lovers .....	102	86	148
Pregnancy before marriage .....	...	150	150
Remorse at having seduced a girl .....	2	...	2
Disgust of married life .....	24	13	37
Imputation of paternity .....	4	...	4
Shame or remorse for some evil act .....	135	59	194
Idleness .....	58	2	60
Misconduct, debauchery .....	870	121	991
Intoxication (in a fit of) .....	440	55	495
Habitual drunkenness .....	1,162	198	1,360
Remorse at having killed a person .....	1	...	1
Vexation at being suspected of a theft .....	7	5	12
" at not being able to obtain revenge .....	2	...	2
" at failing to pass an examination .....	1	...	1
" at not being able to procure some article of dress .....	...	3	3
" at losing some birds .....	1	...	1



	Males.	Females.	Total.
Desire to escape the hands of justice.....	970	216	1,186
"    the execution of a sentence .....	101	10	117
"    the conscription .....	13	...	13
"    some physical suffering .....	2,032	713	2,745
Suicide after assassination .....	194	14	208
Disgust of life .....	874	183	1,057
Political exaltation .....	6	...	6
Insanity .....	4,022	2,427	6,449
Unknown motives .....	3,015	817	3,832
	<hr/> 24,762	<hr/> 8,270	<hr/> 33,032

## INFLUENCE OF MENTAL EMOTION IN THE PRODUCTION OF DISEASE OF THE HEART.

BY W. FRASER, ESQ., M.R.C.S.E.

(Read at the Medico-Chirurgical Society, Aberdeen.)

THE subject of the following remarks was an unmarried female, forty-four years of age, whom I attended for the first time about a year ago. She was then labouring under decided symptoms of valvular disease of the heart, which had been of considerable (I suppose about five or six years) standing. The change which she had shortly before then undergone, from a private to a public position, involving considerable responsibility, and requiring an amount of activity which she had never been accustomed to, and which she was then unable to render, together with the consideration that the original causes which had probably led to the disease still continued in operation,—all tended to the formation of a guarded and, indeed, an unfavourable prognosis; and it was in accordance with this view that my opinion was given of the case.

By the use of a diuretic and tonic plan of treatment, and the retirement to the country, so as to ensure the most perfect withdrawal of mental and physical excitement, she at that time perfectly recovered; that is to say, the more obvious and distressing symptoms, such as the anasarca, hydrothorax, dyspnoea, cough, extreme debility and exhaustion on the slightest muscular exertion, had disappeared, although, of course, the disease itself could not be supposed to have been removed. In fact, notwithstanding every precaution that her situation admitted of, it began again in a few months to develop itself in the usual results attending valvular obstruction of the heart, although not to the same extent that had occurred on the previous occasion. About six weeks before her death she had a sudden and violent attack of common cholera, from the prostration occasioned by which she never properly recovered. This might have been considered as an effort of nature to relieve the overloaded tissues and vessels; which effect it had to a considerable extent, and she so far rallied that great hopes were entertained that she would soon be restored to her usual condition, till one day, through her own and her attendant's inadvertence, she left her bed-room, and was placed at the fireside of a large room, an open window of which transmitted a draught of air directly athwart her person. The consequence of this indiscretion was an attack of pneumonia, which, although all along masked and overlaid, as it were, by the gravity of the previously established symptoms, evidently was the means of bringing the case to a fatal termination. Dr. Ogston attended her with me for the last fortnight, and he and Dr. Steel were present with myself at the autopsy on the 21st of the month of February.

Not having taken any notes either of the history or post-mortem examination of the case, I must confine myself to such remarks as my memory

will sufficiently warrant me in making. In the chest, about the lower third of the right lung was hepaticized (and partially adherent to the costal pleura), and there were old adhesions between its middle lobe and the wall of the chest; the lungs throughout were rather more than usually gorged, and there was a quantity, not large, of fluid in both cavities of the thorax. The heart, which was abundantly covered with fat, appeared to be of the normal size: it contained but little blood, and its muscular substance seemed tolerably firm and healthy. All its cavities, but more especially the left ventricle, contained pieces of pure, pale, and firm fibrin, which was in some places so intermeshed with the chordæ tendineæ and columnæ carnæ, as to be with difficulty removed. The auricles, but particularly the left one, were pale and attenuated; the ventricles, on the other hand, especially the left one, were very considerably contracted in their capacity and hypertrophied in substance. The semi-lunar valves, at the origin of the pulmonary artery, were thickened, and must have been impaired in their function, as they did not prevent the passage of water when it was poured into the artery, though this was probably in part owing to recent fibrinous deposit. The mitral valve, however, presented the greatest marks of disease, as will be shown by the preparation. Its orifice was of the button-hole shape, and measured about three-fourths by one-fourth of an inch in diameter. The contraction produced by osseo-cartilaginous deposit was such that it could scarcely admit the tip of the little finger, instead of the two forefingers, as the opening, when of its natural size, will do. Its flaps were so thickened and altered in shape by the deposition within their substance of a sort of brittle osseous or osseo-calcareous matter, that they must have permitted a considerable regurgitation of blood into the auricle.

The abdomen, from which more than half a bucketful of bloody serum was removed, was not very minutely examined. The liver was found slightly enlarged and indurated. The spleen was likewise indurated, and the kidneys were pale and very deteriorated in the cortical substance.

Having sent this paper to Dr. Ogston, with a request that he would correct any inaccuracies in my account of the post-mortem appearances, he sent me the following reply, which, I think, will show that there is no material discrepancy between our recollections of the case; and moreover, from the well-known accuracy and extensive experience of the Doctor in this department, will be a guarantee as to the general correctness of the description.

"Adelphi, 4th March, 1851.

"DEAR SIR,—These are my recollections of the morbid appearances in Miss ——'s case, so far as our hurried inspection allowed us to examine the body. If it serves your purpose, it is at your service.

"I am, dear sir, yours faithfully,

"(Signed)

F. OGSTON.

- "1. Emphysema of the upper lobes of both lungs.
- "2. Old adhesions of the middle lobe of the right, and the lower lobe of the left lung to the walls of the chest.
- "3. Copious deposit of fat under the investing membrane of the heart.
- "4. Dilatation and attenuation of the right cavities of the heart.
- "5. Concentric(?) hypertrophy of the left ventricle.
- "6. Contraction and old thickening of the mitral valve.
- "7. Cartilaginous thickening of the tricuspid valve.
- "8. Patency of the semi-lunar valves of the aortic and pulmonary arteries.
- "9. Slight hypertrophy of the liver.

- "10. Hepatization of the spleen.
- "11. Wasting and pallor of the secreting portion of the kidneys (with albuminous urine).
- "12. Moderate effusion of serum into the chest.
- "13. Copious effusion of serum into the abdomen.
- "14. Unusual smallness of the stomach."

As the case presented nothing unusual either in its history, progress, or treatment, and as I had preserved no notes on the subject, I shall, without entering further into these points, come at once to my object in bringing it before you.

The occurrence of so well-marked a case of valvular disease of the heart, mainly brought on, as I believe it to have been, by mental causes, having led me into a train of speculation as to the pathogeny—the *modus operandi* or rationale of the production—of this class of cardiac diseases, I shall, with your leave, read over a few ideas I have noted down, crude and hasty though I admit them to be.

An examination of the mechanism of the great central organ of the circulation will give one (at all events it has given me) the impression that the action and office of the mitral valve, the left auriculo-ventricular opening, is of a different nature from those of the other valves, both in the cardiac and the venous systems. While these are mere passive resisters of the return or retrograde passage of the blood, it would appear that, in addition to this function, the mitral valve, the ostium arteriosum, acts as a governor or regulator of the amount of blood which is transmitted through its opening. This it effects by the action of the *columnæ carneæ*, chiefly those belonging to the larger flap of the valve. It is evident, from the construction and arrangement of the parts, that the degree to which these columns contract and relax, will decide the size of the auriculo-ventricular aperture, and of course regulate the volume of blood transmissible through it and through the vascular system generally. The exigencies and demands of the system, or constitution itself, in all the various circumstances in which it may be placed, will be the procuring or deciding cause of this action, and upon it will depend, in a great measure, the volume or fulness of the systolic or arterial pulse. The nervous influence communicated by the appropriate portion of the ganglionic system, with its various anastomoses, connecting it with the cerebrum and the most important organs of the body, may be presumed to be the means by which the muscles of the valve are, through the medium of their motor, or muscular nerves, signalled as to the extent of contraction or relaxation they shall undergo. The feelings and emotions of the mind, by whatever means they may be called into action, concentrated or collected, in all probability in some portion of the medulla oblongata, and transmitted through a branch of the *par vagum*, are thus brought in an instant to bear upon the actions of this important valve. Of course, it is understood, that, with its action, all other associated and independent operations, such as those of the other portions of the heart, the diaphragm, and the arterial system generally, are, through the medium of the great sympathetic nerve, brought into harmony and co-operation. But this function of the valve appears to be the first—the *primum mobile*—the starting-point, as it were, of this circle of vital actions, and, like the *point d'appui* of a bowstring, it is subjected to an amount of excitement, resistance, and wear, which does not bear upon any other portion of the circulatory system. The natural consequence of this will be, in accordance with what we see in other parts of the body when subjected to a long course of irritation and over-action, that the organ will become strengthened and thickened by the deposition of additional sub-

stance, either of a homogeneous or of an analogous kind, and this deposition, under the continued operation of the cause that produced it, will go on till the proper configuration and action of the part become very much impaired, or even at last entirely destroyed.

Persons who by practice have acquired the power of paying minute attention to their nervous and internal sensations (a very unadvisable and dangerous habit, by the way, especially in this instance), can easily recognise and feel the action of which I have been speaking; and they can even at times, by an effort of the imagination and the will, voluntarily cause it to take place. The mode in which this can be done, speaking from my own slight experience, is this:—supposing the patient, or experimenter rather, to have been for some time gently occupied in body and mind, as in a reverie or waking dream, for instance, so as to be generating a larger amount of nervous influence than he is expending, let him quickly call before his mind's eye some scene or circumstance, or combination of events, calculated to produce a feeling of consternation—a sudden emotion of fear, grief, and surprise—and he will—or rather he may, under certain conditions that can scarcely be described—feel a kind of aura or tremor proceed from the base of his brain down to the heart. Immediately a sort of spasmodic closure of the valve is felt to take place, giving a sensation like the sudden contraction of an involuntary sphincter muscle, and causing, by the impulse of the arrested blood, a violent jerk or leap of the heart at the same time, as a natural result of the arrest of the current of blood thus occasioned, a short flutter or struggle of the overloaded left auricle takes place, till the entire organ has had time, by the increased rapidity and force of its action, induced probably in part by the stimulus of over-distention, to make up for, and accommodate itself to, the diminution in the current of its contents.

But here the question naturally presents itself—as nature, or the vis medicatrix nature, does nothing in vain, or without some beneficial purpose in view, what is the object of the action under discussion, resulting, as we know it in some circumstances to do, in the most morbid and disastrous results? In the beautiful language of Shakspeare we might ask—

“Why does my blood thus muster to my heart,  
Making both it unable for itself,  
And dispossessing all the other parts  
Of necessary fitness?  
So play the foolish throngs with one that swoons;  
All come to help him, and so stop the air  
By which he should revive; and even so  
The people subject to a well-wished king  
Quit their own part, and in obsequious fondness  
Crowd to his presence, where their untaught love  
Must needs appear offence.”

*Measure for Measure*, Act ii. scene 4.

And again:

“Even such a passion doth embrace my bosom:  
My heart beats thicker than a feverish pulse;  
And all my powers do their bestowing lose,  
Like vassalage at unawares encountering  
The eye of majesty.”

*Troilus and Cressida*, Act iii. scene 2.

This action, I will venture to reply, like every other natural process in the animal economy, is essentially and in itself of a healthful and preservative kind, and it is only by being thwarted and diverted from its original purpose, that it issues in that series of baneful results of which it

is often the first link. I have observed, on microscopically examining an insect in which the action of the heart and blood-vessels could be seen, that on receiving a wound, the first and almost instantaneous effect produced is a spasmodic contraction of the heart, followed by an unusually long and large dilatation; and, afterwards, a more rapid, and at first almost convulsive action of the organ: the blood is, at the same time, seen to be directed with increased force and abundance towards the wounded part, and the animal puts itself into an attitude of defence, or perhaps of retaliation and attack.

Precisely the same thing takes place, in similar circumstances, in the human body—the instinctive or vital provisions for self-preservation and defence being the same in both cases. To borrow the idea of Shakspeare, in a passage which I shall presently quote, in reply to the question that we asked in the same poet's words—it may be said, that on the instant of danger occurring or being discovered, a message is telegraphed to the citadel, from which reinforcement and succour are to be looked for: there the alarm is immediately sounded, the portcullis is closed, or at least put under guard, the forces are mustered, and, amidst the turmoil of preparation and arrangement, a momentary consultation is held, and then the required assistance is despatched to the region in want of it.

“Between the acting of a dreadful thing  
And the first motion, all the interim is  
Like a phantasma, or a hideous dream:  
The genius and the mortal instruments  
Are then in council; and the state of man,  
Like to a little kingdom, suffers then  
The nature of an insurrection.”

*Julius Cæsar, Act ii. scene 1.*

But besides the attacks of mere brute force, and the palpable evidence of immediate jeopardy to his bodily safety, man,—a creature of intellect and feeling,—can easily recognise and appreciate the existence of other dangers that equally menace his happiness and life: and here, too, the same instinctive process of warning and of self-defence that we have been considering, is still employed by the *vis medicatrix nature*, although its external manifestation will differ in accordance with the nature of the threatened danger. “Sorrow,” says Melancthon, “strikes the heart as with a blow, and causes it to languish with a deep feeling of pain.” Such would probably have been the case in one of his intellectual and angelic temperaments, while in those of a different constitution, like his friend, the energetic Luther, a different result would have been produced. The outpouring of speech, for instance, is one of the most obvious means had recourse to; as Shakspeare again says—

“The heart hath treble wrong  
When it is barred the aidence of the tongue.  
An oven that is stopped, or river staid,  
Burneth more hotly, swelleth with more rage:  
So of concealed sorrow may be said.”

*Poems.*

And on another occasion:—

“Give sorrow words; the grief that does not speak  
Whispers the o’erwrought heart, and bids it break.”

*Macbeth, Act iv. scene 3.*

Or, the whole system may be roused into a fit of passionate excitement,

and this with a very beneficial effect as regards the individual's personal health and comfort; for as Armstrong, the poet of medicine, says—

"There are meantime to whom the boisterous fit  
Is health, and only fills the sails of life:  
For where the mind a torpid course would run,  
And each clogged fountain lazily move on,  
A generous sally spurns th' incumbent load,  
Unlocks the breast, and gives a cordial glow."

Or, as Akenside, still more apropos to our subject, remarks—

"Passion's fierce illapse  
Rouses the mind's whole fabric with supplies  
Of daily impulse; keeps the elastic power  
Intensely poised, and polishes anew  
By that collision, all the fine machine.  
Else rust would rise, and foulness by degrees  
Incumbering choke at last what Heaven designed  
For ceaseless action and a round of toil."

But amidst the high-pressure conventionalities and law-protected arrangements of civilized society, it is in general the intellect or brain to which the alarm-struck heart applies—at which it may be literally said to knock—for assistance and advice. If the intellect and resources of the individual be able to extricate him from the difficulty in which he is placed, all will be well, and the instinctive actions of his system have answered the purpose of their implantation. But where they fail to do this, and when the cause of the disturbance continues constantly renewing its operation on the body, it is then that the valvular affection with all its concatenation of abnormal products may be the result. Such a fixed and irremovable heart-sorrow, for instance, was that of the majestic Lear, who thus bewails the mischief done by his ungrateful daughter, in whose power he had placed his noble and too confiding heart.

"She hath  
Looked black upon me; struck me with her tongue  
Most serpent-like, upon the very heart."

"She hath tied  
Sharp-toothed unkindness like a vulture here."

*King Lear*, Act ii. scene 4.

And how significant are the words, whether taken figuratively or literally, that were written by that wise king, whose last act, also, according to the *authentic* record we have of *his* life (1 Kings, xi. 4), proved so melancholy a commentary on his own aphorism: "Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv. 23.

The dangerous and often fatal effects of the sudden removal of the cause of a prolonged heart-struggle, if the precaution of an appropriate diverticulum be not employed, are well known. May not the immediate cause be, that the left ventricle is overpowered and paralyzed, and its action thus brought to a stand, by the rapid and continuous rush of blood permitted by the too sudden relaxation of its valve? Pericles, Prince of Tyre, who had suddenly recognised and recovered his long lost daughter, thus speaks to his friend:—

"O! Helicanus, strike me, honoured sir;  
Give me a gash, put me to present pain;  
Lest the great sea of joy rushing upon me,  
O'rbear the shores of my mortality,  
And drown me with their sweetness."

*Pericles*, Act v. scene 1.

Hence the propriety of gradually breaking the force of good news by the interposition of a certain amount of doubt or uncertainty, and thus preparing the system for its operation; in the case of a person in whom a long course of grief has had time to reduce to a settled condition those changes which this is capable of producing on the system. The relief which the instinctive tearing or beating of the breast—the natural language of violent grief—would seem to afford, is to be accounted for on a similar principle, namely, that of establishing a diverticulum or by-path to the nervous influence, which would otherwise be transmitted to the seat of disease. On the same principle we may account for the great relief which is afforded in chronic or fixed disease of the heart by the insertion of a seton—a chronic or permanent gash—over the region of the heart.

The consecutive lesions of structure, after the valvular affection has been established, that would naturally take place in the other parts of the cardiac apparatus, and the system generally, would depend, to a great extent, on the constitutional character and temperament of the individual. The most natural and obvious consequence, in the first instance, would be, that the left ventricle would become hypertrophied without dilatation; that is to say, that its walls would become thicker and less capacious by adapting themselves to the increase of work which the more rapid, though smaller supply of blood, would entail upon them. The more passive character of the office of the left auricle, that of a safety or supply-chamber to the force-pump of the ventricle, and its engorgement with blood in the circumstances supposed, would, in general, rather lead to a dilatation of its cavity, with a thinning, or, at all events, without any hypertrophy of its walls. But supposing the person to be of an ardent and determined temperament, with passions yet uncooled by age, or the discipline of experience or of religion, or to be under the necessity, though of an opposite temperament, of exerting his muscular and arterial system in strong corporeal labour; when under the influence of the causes which we have supposed as tending to contract the ostium arteriosum, the probability would be, that long before the last degree of thickening or ossification of the valve could be produced, a fatal dilatation or aneurism of some other part of the cardiac or arterial system would ensue,—that of the left auricle, for instance, or of the origin, or of some neighbouring part, of the aorta.

The effect produced by the continued or frequently-repeated contraction of the mitral orifice on the venous circulation, tracing it backwards from the point of obstruction, would be, in the first place, as we have seen, an engorgement and dilatation of the ventricle; then beyond that, there would be a corresponding engorgement and retardation of the blood in the vessels of the lungs, occasioning, as it does, one of the most serious and distressing symptoms in these complaints; namely, serous infiltration and dyspnea; beyond that, again, the right ventricle and auricle would feel the effect of the impediment, either with or without undergoing hypertrophy, dilatation, or other alteration, according to circumstances; beyond that, again, the whole venous circulation would be kept back, and its vessels, both large and small, brought into a state of congestion. Tracing the remora still further back, we come to the capillary system of arteries, and from them to the larger trunks, and finally to the aorta itself, which brings us almost to the point from which we started. The contractile force of the left ventricle, together with such action as the arteries themselves are capable of exerting, especially when under stimulation either of an emotional, therapeutic, or exertional kind, meeting, in the circumstances we have supposed, with the resistance which the obstructed capillaries interpose, would expend itself upon their own walls, and whatever portion of these was the most powerfully assailed, or happened, from

whatever cause, to be unusually weakened, would naturally give way and suffer dilatation. That this would probably be at the origin of the aorta, or in some of the larger trunks, which are acted on by a large mass of blood in close proximity to the *vis a tergo*, rather than in the more remote and smaller branches, could easily be shown upon the established principles of hydraulics.

## NOTES OF A RECENT VISIT TO SOME OF THE AMERICAN ASYLUMS.

BY J. BALL, ESQ., M.R.C.S.E.

THE physical aspect of a country has, we believe, an influence upon the character of its inhabitants; and the grandeur of American scenery—its extensive forests—its vast lakes—and its magnificent rivers and waterfalls—are morally suggestive of great undertakings. Hence the social institutions of America are for the most part conceived upon a large and extensive scale. Their public buildings, their street architecture, the style of their principal cities, have a noble character, breathing rather an air of ostentatious monarchy than of simple republicanism. The progress of the Americans in science and literature has been signal; and in that department of the profession to which this journal is dedicated, they have evinced an energy worthy of a free and enlightened people. At this moment there are philosophical works publishing in America that would do honour to Great Britain. And to what is this to be attributed but to that spirit of liberty which emancipates their philosophy from scholastic chains, which in European universities too often restrict the independence of the inquiring mind. Liberty and philosophy must ever go hand-in-hand; without intellectual liberty there can be no progression of thought—no positive advancement of knowledge. The liberal scale upon which all the great institutions of America are founded, seems to outstrip European competition. Their hospitals for the sick are admirably designed and organized—nay, we believe that, in many respects, they are even better managed than many in this country. Their architectural designs are vast and comprehensive. Their wards, day-rooms, sleeping-rooms, baths, kitchens, &c., are lofty and spacious, and well arranged; and so, likewise, we gather from the various reports which we have from time to time analyzed, that their lunatic asylums are admirably constructed, and managed upon the best and most enlightened principles.

Having paid recently a visit to the United States, and being much interested in the subject of insanity, we inspected some of the principal asylums in that country, a short account of which we purpose now giving. Arriving in the state of New York, we found nearly in its centre the city of Utica, and about a mile and a half distant from it is the New York State Lunatic Asylum. The main building, we may observe, is constructed of hewn limestone; it has two wings, is three stories in height, and occupies an area of 550 feet. The centre of the main building is appropriated to the offices and private apartments belonging to the officers of the establishment, and there is accommodation for 600 patients. The halls are 225 feet in length, and 13 feet in width, with sleeping apartments on either side, as well as a sitting-room, dining-room, and bathing-room, *en suite*, capable of accommodating 30 or 40 patients. There are as many as 380 single rooms for patients, 24 for attendants, and 20 associated dormitories, each of which will accommodate from 5 to 12 patients. There are besides two large rooms fitted up



as hospitals, and a chapel which will accommodate a congregation of 500 persons. In addition to which there are various shops—1 plumber's, 2 joiners', 1 tailor's, and two printing-shops, and several work-rooms for females. It is lighted by gas, warmed by hot air, conducted by flues from the basement, and there is a plentiful supply of water derived from a canal half a mile from the building. The management of the asylum is vested in a board of nine directors, who are appointed by the legislature; the majority of whom are required to reside within five miles of the institution. They hold office for three years, but may within that period at any time be removed by the senate of the legislature. This board appoints the superintendent and treasurer, and is empowered to enact such by-laws as may be deemed expedient for arming the other officers with authority; it also determines the conditions for the admission and the support of patients, and the period of their discharge. Its staff of officers is far more effective than in any of our country asylums; it consists of a resident superintendent and physician, and three assistant-physicians; a steward, matron, and two apothecaries. The power of the superintendent is absolute. He has the entire medical and moral control of the establishment, the other officers acting under his directions. His income is 2000 dollars per year, with board and residence; and each assistant-physician has 600 dollars per year, also with board and residence.

The following table exhibits the number of patients in the asylum during the year 1849:—

	Males.	Females.	Total.
Number of patients, January 1, 1849 .....	241	254	495
Admitted during the year .....	192	170	362
Total number in the course of the year .....	433	424	857
Discharged recovered .....	113	90	203
" improved .....	37	29	66
" unimproved .....	70	22	48
Died .....	35	34	69

By this table it will be observed, that 857 cases were under treatment during the year; and of these, 203 recovered, giving a per centage of 56 on the admissions during the year, or  $23\frac{1}{2}$  on the whole number of patients in the asylum. The deaths were 69, or 8 per cent. on the patients for the year; and of these, 28 died from epidemic diseases, viz., small-pox and dysentery. This asylum escaped the cholera, although that disease was during the year fatal in the neighbourhood.

The following return shows the causes of the 69 deaths:—

#### DISEASES OF THE HEAD.

Meningitis .....	7
Epilepsy .....	3
Apoplexy .....	1
General paralysis .....	4

#### DISEASES OF THE CHEST.

Consumption .....	6
Pneumonia .....	2
Hydrothorax .....	1

## DISEASES OF THE ABDOMEN.

Dysentery.....	14
Diarrhœa .....	3
Perforation of intestine .....	1

## DISEASES OF UNCERTAIN SEAT.

Small-pox .....	14
Exhaustion after excitement .....	5
Marasmus .....	2
General dropsy .....	1
Suicide.....	1
Puerperal fever .....	1
Spinal disease .....	1
Erysipelas .....	1
Old age .....	1

There being 14 deaths by small-pox is somewhat remarkable, as it is difficult to trace the origin of the disease. The first occurred in a patient who had been seven months in the asylum; no case of small-pox had been in the neighbourhood, nor had any patient, as far as could be ascertained, come from a part in which that disease prevailed. The 14 deaths from dysentery were, with two exceptions, all demented and incurable.

The following return shows the whole number of patients admitted, recovered, and the deaths which have occurred since the opening of the asylum in 1843.

Number of patients admitted .....	2376
Recovered .....	1017
Improved .....	419
Not improved .....	222
Died .....	269
Remaining in the asylum .....	449

Hence, 43 per cent. recovered, 18 per cent. improved, and the deaths were 11½ per cent.

In this, and all other state government asylums throughout the United States, private patients are received at a charge above that of pauper patients—the latter are admitted at two dollars per week, the former pay from two dollars and fifty cents to four dollars. No distinction is made between these two classes of patients—they all live in the same halls and dine at the same tables. This plan appears to answer well in America, where there is not the distinction between classes of society which prevails in England, and where every person can, at the expense of the state, receive at the public schools a liberal education.

The classification of patients according to their mental state is very perfect in this asylum, there being no less than twelve different classes, the benefit derived from which arrangement is obvious. The wards may be observed to be quiet, and it very rarely happens that any patient is placed in seclusion or under restraint, which, when we consider the large number of recent cases admitted, is highly creditable to the institution, and sufficiently evinces the able manner in which it is conducted by its present experienced superintendent, Dr. Benedict, who has only recently been appointed to this office, vacated by the death of the late Dr. Brigham, whose psychological investigations we have frequently had occasion to notice. He was an accomplished physician, and an amiable and good man.

The occupations and amusements provided for the patients constitute one of the most prominent and praiseworthy features of this asylum.

Besides the workshops we have mentioned, there is a farm of 130 acres, at which 512 patients might be observed to be farmers interested in their agricultural pursuits, and 151 labourers. The employment is much liked, and the patients who are capable, are very ready and willing to be so occupied. The women, during the day, ride, walk, and employ themselves in making clothes, and various kinds of needle and fancy work. The evenings are invariably devoted to some kind of rational amusement; such as lectures, reading, music, dancing, chess, tableaux, &c. Frequently during the winter, dramatic representations are got up, the characters being performed entirely by the patients. There is also a school in the asylum, daily open for persons who are disposed to receive instruction.

In one of the halls the patients hold an annual fair, at which a vast variety of fancy articles, made by the patients themselves, are exhibited and sold—such as carvings in wood, ivory, bone, needle-work, netting, &c. The proceeds arising from these fairs in five years yielded 1000 dollars, with which an organ for the chapel was bought, as well as musical instruments and books for a brass band. It remains only to add, that a clergyman is attached to the institution, and there is generally a large attendance of patients in the chapel every Sunday. The management of this asylum reflects the greatest credit upon the resident superintendent, the physician, and assistant-physicians, and indeed upon all the officers connected with it. It is by their united zeal and their conjoint labours that results so satisfactory are produced. Persons unacquainted practically with the management of a lunatic asylum, and who do not know how much can really be effected to instruct, improve, occupy, amuse, and ameliorate generally the condition of the insane, may suspect that such accounts as the above are exaggerated—that there is an air of Utopianism about them which cannot be realized—but our own experience—had we not even crossed the Atlantic—is otherwise, and the greatest encouragement we have derived in the practice of this anxious branch of our profession, has been the success which has attended upon a large scale, the well considered and judicious management of both public and private asylums.

Let us, however, now leave the New York State Lunatic Asylum, and while upon our arrival trip, visit another of these admirable institutions, the Bloomingdale Asylum—the history and statistics connected with which, we noticed at some length in the second volume of this journal.\* This asylum is delightfully situated, about four miles from New York, a quarter of a mile, or thereabouts, from Hudson's River, and commands a magnificent prospect over the surrounding country. When this establishment was opened there were in the United States only four other institutions exclusively devoted to the reception and treatment of the insane. The building is constructed of brown freestone; and in its rear are two detached lodges for the more violent and noisy patients. The interior architectural arrangements, considering the premises were built thirty years ago, are excellent; the corridors wide and lofty, with sleeping apartments opening into them on either side, capable of holding from one to four patients. But the majority of these are single rooms. In each hall there is a dining-room, sitting-room, bath-room, *en suite*, and the apartments are for the most part heated as at the New York State Asylum, by hot air sent from furnaces on the basement story. Each sitting-room, however, has an open coal fire during winter, which, if less economical and convenient in some respects, is certainly more cheerful, which is a more important consideration than might cursorily be supposed. The apartments in which patients are assembled heated by any other con-

\* "The Journal of Psychological Medicine and Mental Pathology," vol. 2, p. 180, 1840.

trivance than an open fire-grate, must be, morning, noon, and evening, during the dreary days of winter, miserably gloomy. The poor insane, conscious many of them that their malady has imposed upon them a species of temporary imprisonment, are very sensible of all external impressions; they should be surrounded with everything that has a cheerful aspect; the very colour of the walls of the apartments has an effect upon their mind. To return. The airing courts are spacious, and tastefully planted with trees, among which seats are distributed, and on the men's side is a "ten pin alley," a favourite game in America, which affords healthy exercise as well as recreation for patients. The whole establishment is well supplied with water derived from the Croton Water Works, the source of the city supply.

The internal government of this institution—which is a branch of the New York State Asylum—is vested in a committee of six officers, who are appointed by the board of governors of the general hospital, from among their own numbers; the proceedings of this committee being subordinate to those of the general board. The resident officers are the physician, warder, matron, and apothecary. There is no assistant physician, as in nearly all the other American asylums. The following table shows the number of admissions, discharges, and deaths during the year 1849:—

	Males.	Females.	Total.
Number of patients in the house, January 1, 1849..	59	60	119
Number admitted during the year .....	58	37	95
Whole number of cases in the asylum ..	117	97	214
Discharged during the year, recovered .....	20	18	44
"                    "          improved .....	17	16	33
"                    "          not improved.....	11	2	13
Died .....	13	8	21

Ten of the above cases were from intemperance; eight having been admitted during the year, and two old cases being already in the asylum. Seven of the recoveries were of this description, leaving only thirty-seven cases of recovery from insanity proper. Of these the following returns, showing the duration of the attack, may be read with interest:—

27,	at the time of admission, had been insane less than 6 months
7	"                    "          "          "          1 year
3	"                    "          "          "          2 years
1	"                    "          "          "          1 month
5	"                    "          "          "          between 1 and 2 months
4	"                    "          "          "          "          2 and 3 "
8	"                    "          "          "          "          3 and 4 "
7	"                    "          "          "          "          4 and 5 "
1	"                    "          "          "          "          5 and 6 "
6	"                    "          "          "          "          6 and 9 "
2	"                    "          "          "          "          9 and 12 "
2	"                    "          "          "          "          12 and 15 "
1	"                    "          "          "          "          35 and 36 "

We observe by this return, the larger number of recoveries took in those who were admitted into the asylum while the attack was yet recent, and evinces, as so frequently has been proved, the expediency in all cases

of insanity, of early treatment. The present talented physician of this asylum, Dr. Nicholls, has frequently occasion to lament the premature removal of a large number of patients, owing to their friends being in narrow circumstances and unable to continue their support in the asylum. The number of cures is hereby greatly reduced; and it is observed that those who are thus prematurely discharged often become absolutely incurable. The mistaken kindness of relations and friends who are apt to listen to the entreaties of persons who are only partially recovered, leads to the same unhappy result; prematurely discharged, such patients when all moral restraint is removed, speedily relapse, and return either to this, or are sent to some other asylum, with the chances of recovery considerably diminished. Such cases are marked as having been discharged improved.

The deaths were twenty-one, or 9 $\frac{1}{2}$  per cent. for the whole number under treatment during the year, and the causes of death in these cases were as follows:—

Apoplexy .....	4
Typo-maniacal delirium .....	2
Delirium tremens .....	1
Dysentery .....	3
Diarrhœa .....	4
Cancer .....	1
Suicide .....	2
Cause not stated in the report .....	4

This asylum escaped the cholera, which was prevalent in the neighbourhood, the city of New York having suffered greatly from the ravages of this pestilence.

Only private patients are now admitted into this asylum; formerly pauper lunatics were received, but these have been transferred to the city Pauper Asylum, on Blackwell's Island, and the State Asylum, at Utica. The charge for private patients varies from four to fifteen dollars per week. The amusements consist in lectures, evening parties, occasional balls; which are always conducted with great spirit and decorum. The majority of patients belonging to the upper and middle classes are not accustomed to bodily labour, therefore few are willing to work in the farm or gardens; the former consists of fifty acres, the latter are large and well laid out, with an excellent conservatory. A carriage and horses are kept for the use of the patients. Restraint is occasionally, but very rarely, had recourse to, and in such cases Wyman's bed-strap is the apparatus used, which has simply the effect of keeping the patient in bed and preventing violence to others.

Bidding adieu to the excellent and well-conducted asylum, let us direct our course towards Blackwell's Island, one of those small *oases* with which Long Island Sound abounds. Here we find a pauper asylum, erected by the corporation of New York, for patients belonging to that city, which was opened in the year 1839. The island upon which it is situated is five miles from the city hall, and has the advantage, from its insular position, of being isolated yet of easy access. The building is constructed of stone, and consists of two wings radiating from a centre; which central portion is appropriated to offices and apartments for the resident staff. There are also two detached buildings, or lodges, as they are termed, for refractory and dirty patients. The following table exhibits the number of admissions, discharges, and deaths, during the year 1849.

	Males.	Females.	Total.
Number of patients, January 1, 1849.....	187	250	437
Admitted during the year.....	229	230	459
Discharged .....	145	138	283
Died .....	85	127	212
Remaining in the asylum, January 1, 1850 .....	181	215	401

The number of deaths here is very large, nearly 24 per cent. ; but 86 of these died from Asiatic cholera, and 48 from diarrhœa, showing how severely this asylum suffered from these diseases. Those among whom the greatest fatality occurred were demented and of dirty habits. The largest number of deaths occurred in the months of June and July ; especially on the 9th and 16th of July, the preceding days having been exceedingly damp and unpleasant. Eight per cent. of those who died had been in the asylum more than ten years, and probably more than one-half had been insane from ten to twenty-five years. The subjoined table shows the causes of death in 212 cases:—

## DISEASES OF THE BRAIN.

Congestion of the brain .....	12
Apoplexy .....	5
Epilepsy .....	5
Paralysis .....	2
General paralysis.....	3
Delirium tremens .....	3
Softening of the brain.....	1

## DISEASES OF THE CHEST.

Phthisis .....	21
Typhoid pneumonia.....	1

## DISEASES OF THE ABDOMEN.

Asiatic cholera.....	86
Diarrhœa .....	48
Dysentery.....	4
Albuminuria .....	1
Chronic peritonitis .....	1

## SEAT OF DISEASE UNCERTAIN.

Serofula .....	1
Scurvy .....	1
Suicide.....	1
Typhoid fever .....	8
Erysipelas .....	2
Dropsy .....	1
Old age.....	4
Exhaustion from exposure to cold before admission .....	1

Total deaths from all causes .....212

Of the 283 patients discharged, 212 had recovered, and 60 were sufficiently improved to return to their friends ; thus giving nearly 50 per cent. of recoveries on the admissions, and a little under 25 per cent. on the whole number under treatment during the year.

The following table shows the form of the disease in the 283 patients discharged during the year:—

	Recovered.	Improved.	Not improved.	Total.
Mania .....	132	31	..	163
Mania, partial .....	30	16	..	46
Mania, puerperal .....	8	..	..	8
Mania, moral .....	1	1	1	3
Dementia .....	1	12	3	16
Dementia senile .....	..	..	3	3
Delirium tremens .....	36	..	..	36
Hysteria .....	1	..	..	1
Febrile delirium .....	3	..	..	3
Improper subjects for the asylum ..	..	..	4	4

By this table it will be perceived that 40 of the cases of recoveries were not, strictly speaking, cases of insanity, which, being deducted, leaves only 37½ per cent. of recoveries on the number of admissions of insanity proper. The following is the term of residence of those discharged :—

	Recovered.	Improved.	Not improved.	Total.
Less than 3 months .....	130	34	5	169
From 3 to 6 months .....	47	10	4	61
From 6 to 12 months .....	23	7	0	30
From 1 to 3 years .....	11	6	2	19
From 3 to 6 years .....	1	3	0	4

The medical staff of this asylum is composed of two visiting physicians—Drs. Ogden and Williams; a resident physician and superintendent—Dr. Roxney and two assistant physicians, the three latter gentlemen being resident officers. Originally, four visiting physicians were appointed; the other two were Drs. Pliny Earle and Macdonald. The former was prevented from acting by being appointed physician to the Bloomingdale Asylum. The latter gentleman died in May, 1850. These vacancies have not been filled up, and the duties, therefore, of visiting physicians, devolve entirely on Drs. Ogden and Williams. It should be mentioned, that there is a large library in this asylum, with a good selection of works on history, biography, and general literature, to which the patients at all hours of the day have free access.

Having completed our survey of Blackwell Island, we had some idea of winging our way over to the Ohio Lunatic Asylum, and the Pennsylvania Hospital for the insane, and afterwards visiting the establishment of idiots at the Massachusetts; but the weather was cold and stormy; pressing engagements awaited us at home; so, thanking our industrious and talented guide for his friendly services, we steered southward, promising him that we should avail ourselves of his information in the present number of *The Journal of Psychological Medicine*.

#### ON THE INADMISSIBILITY OF THE EVIDENCE OF A LUNATIC IN A COURT OF JUSTICE.

In the last number of the *Journal* we published a report of the trial of Samuel Hill for the manslaughter of a lunatic, named Moses J. Barnes, confined in Peckham House Asylum. The principal witness in the case

was a man named Donelly, a patient in the same institution. The question arose as to the admissibility of his evidence. Upon this point the judges reserved their decision until Mr. Collier had fully argued the case. The matter was argued before Lord Campbell, Mr. Baron Alderson, Mr. Justice Coleridge, Mr. Baron Platt, and Mr. Justice Talfourd. Sir F. Thesiger, Mr. Clarkson, and Mr. Bodkin, appeared for the crown; Mr. Collier for the prisoner. We are fortunately able to lay before our readers Mr. Collier's argument in detail. We do this more readily, as the judges thought highly of it, and complimented Mr. Collier for the ability and learning he displayed.

The following is the case stated by Mr. Justice Coleridge for the opinion of the judges:—

This prisoner was tried before me, assisted by my brother Cresswell, at the last February sittings of the Central Criminal Court, for the manslaughter of Moses James Barnes—he was convicted; but a question was reserved for the opinion of the Court of Appeal, as to the propriety of having admitted a witness of the name of Richard Donelly, on the part of the prosecution.

The deceased and the witness were both lunatic patients in a Mr. Armstrong's asylum at Camberwell, at the time of the supposed injury, and they were at that time placed in a ward called the infirmary. It appeared that a single sane attendant (the prisoner) had the charge of this ward, in which as many as nine patients slept; and that he was assisted by three of the patients, of whom the witness Donelly was one.

It was opened for the prosecution that the witness Donelly was to be called, and, therefore, on both sides some evidence was gone into in the course of the case, and before he was called, in order to found and to meet the objection to his competency.

Muncaster, who had been an attendant in charge of the infirmary ward before the prisoner, stated thus: "Donelly labours under the delusion, that he has a number of spirits about him, which are continually talking to him; that is his only delusion; he has never been free from it, to my knowledge, since I have known him."

Joseph Stuart Burton, the medical superintendent, stated the same, but added: "I believe him to be quite capable of giving an account of any transaction that happened before his eyes. I have always found him so; it is solely with reference to the delusion about the spirits that I attribute to him being a lunatic; when I have had conversation with him on ordinary subjects, I have found him perfectly rational; but for his delusion, I have seen nothing in his conduct or demeanour in answering questions otherwise than the demeanour of a sane man."

James Hill, a doctor in medicine, who had been formerly medical superintendent at the same asylum, stated: "The memory of an insane man is not necessarily affected—it frequently is, but frequently is not. I have seen Dr. Haslam's work; I do not agree in all cases with his remark, that memory appears to be perfectly defective in all cases of insanity—certainly not; it may probably be so in the generality of cases. Madness is commonly accompanied by a great deal of excitability of the brain, but in some cases it is not; it is very often accompanied by physical irritation of the brain; it is one of the most common causes of madness, either primarily or secondarily; in certain cases of acute madness, the ideas in the mind of a madman succeed each other more rapidly than in the mind of a sane man, and in a more confused manner—that is, where there is actual irritation of the brain; it is quite possible for a man to entertain a delusion on one subject, without its affecting his mind gene-



rally on other subjects ; in most cases, where a delusion prevails, and the man is mad, the rest of his mind is affected to some extent. I agree with Dr. Prichard, that 'in monomania the mind is unsound, but unsound on one point only ;' there is no doubt, however, that all the mental faculties are more or less affected, but the affection is more strongly manifested in some than in others ; it is difficult to ascertain without strict inquiry, the extent of a madman's delusions ; they have sometimes the power of concealing their delusions even from their medical attendants, especially after having been frequently conversed with about the delusion, and knowing that they are the cause of their detention, but it is infrequent. It is a doubtful point whether what they say is not for a particular purpose—for instance, to obtain liberty. If a madman has an object to answer, he is sometimes capable of concealing his delusions. I have known it, but not as a general rule, they are probably capable of a good deal of dissimulation—many are, I know ; but many do not exhibit that tendency—it is common for a certain class of madmen to exhibit a great deal of cunning. Donelly labours under a delusion with respect to spirits ; he is, in the strict sense of the word, a lunatic, inasmuch as he labours under a delusion ; he is not excitable by any means. I have known instances of lunatics concealing their delusions, but in all these cases there is an evident and apparent motive. I have known decided lunatics, not monomaniacs, in what are called lucid intervals, capable of going about and managing their own affairs ; in ordinary cases there is no particular difference between a monomaniac, apart from his particular delusion, and an insane person in a lucid interval ; during the lucid intervals of the insane person, he is all but a monomaniac—is a monomaniac all the time ; in the instance of a monomaniac you produce the insanity the moment you touch the particular chord ; it is possible that you might revive insanity in a madman during a lucid interval, by touching on the same subject, if it is but recent. I always found Donelly perfectly rational except on the subject of his particular delusion."

Donelly was then called, and before being sworn, was examined by the prisoner's counsel. He said : "I am fully aware I have a spirit, and twenty thousand of them—they are not all mine—I must inquire—I can where I am—I know which are mine—those ascend from my stomach and my head, and also those in my ears—I don't know how many they are—the flesh creates spirits by the palpitation of the nerves and the rheumatics ; all are now in my body, and round my head ; they speak to me incessantly, particularly at night. That spirits are immortal, I am taught by my religion from my childhood ; no matter how faith goes, all live after my death—those that belong to me, and those that do not ; Satan lives after my death, and so does the living God." After more of this kind, he added : "they speak to me instantly—they are speaking to me now—they are not separate from me—they are round me speaking to me now—but I can't be a spirit, for I am flesh and blood—they can go in and out through walls and places which I cannot ; I go to the grave, they live hereafter, unless, indeed, I've a gift different from my father and mother ; that I don't know. After death, my spirit will ascend to heaven or remain in purgatory—I can prove purgatory. I am a Roman-catholic ; I attended Moorfields, Chelsea Chapel, and many other chapels round London. I believe purgatory. I am taught that in my childhood and infancy ; I know what it is to take an oath—my catechism taught me from my infancy tells me when it is lawful to swear ; it is when God's honour—our own or our neighbour's good require it—when man swears he does it in justifying his neighbour on a prayer-book or obligation—my ability evades me while I am speaking, for the spirit ascends to my head.

When I swear, I appeal to the Almighty—it is perjury the breaking of a lawful oath, or taking an unlawful one—he that does it will go to hell for all eternity."

He was then sworn, and gave a perfectly correct and rational account of a transaction which he reported himself to have witnessed. He was in some doubt as to the day of the week on which it took place; and on cross-examination, said: "These creatures insist upon it, it was Tuesday night, and I think it was Monday." Whereupon he was asked, "Is what you have told us what the spirits told you, or what you recollect without the spirits?" and he said, "No, the spirits assist me in speaking of the date; I thought it was Monday, and they told me it was Christmas eve, Tuesday; but I was an eye-witness, an ocular witness, to the fall to the ground."

The question for the opinion of the Court is, whether this witness was competent. Sentence has not been passed, but is postponed until this question has been decided, and the prisoner remains in custody.

Mr. COLLIER's argument was as follows:—I. Donnelly was, both at the time of the occurrence to which he spoke and of the trial, *non compos mentis*, in the legal, medical, and ordinary sense of the term. He was an inmate of a lunatic asylum, into which he could not have been legally admitted without two medical certificates of his being insane, and a fit person to be confined; or, if he were a pauper, without an order of justices adjudicating these facts.\* And if he had been restored to reason, he must have been discharged.† He was declared by one of the medical witnesses to be, "in the strict sense of the term, a lunatic," labouring under an insane delusion, from which he was never free. The characteristic symptoms of insanity are declared by Dr. Willis to be, "a confirmed belief in an assumed idea, upon which the patient is always acting, without any apparent bodily disease, to the truth of which he would pertinaciously adhere, in opposition to the plainest evidence of its falsity."‡ And this view is adopted by Sir John Nicholl, in the case of *Dew v. Clarke*,§ who says, "The true criterion, the true test, of the absence or presence of insanity, I take to be the absence or presence of what, used in a *certain* sense of it, is comprisable in a single term,—namely, *delusion*. Wherever the patient once conceives something extravagant to exist, which has, still, no existence whatever but in his own heated imagination; and wherever, at the same time, having once so conceived, he is incapable of being, or, at least, of being *permanently*, reasoned out of that conception; such a patient is said to be under a *delusion*, in a particular, *half technical*, sense of the term; and the absence or presence of delusion, so understood, forms, in my judgment, the true and only test, or criterion, of absent or present insanity. In short, I look upon delusion, in this sense of it, and insanity, to be almost, if not altogether, convertible terms; so that a patient under a delusion, so understood, on any subject or subjects, in any degree, is, for that reason, essentially mad, or insane, on such subject or subjects, in that degree. On the contrary, in the absence of any such delusion, with whatever extravagances a supposed lunatic may be justly chargeable, and how like soever to a real madman he may either speak or act on some or on all subjects, still, in the absence, I repeat, of anything in the nature of *delu-*

\* See 8 and 9 Vic. c. 100, § 45, and 8 and 9 Vic. c. 126, § 51.

† See 8 and 9 Vic. c. 100, § 76, 77.

‡ Willis on "Mental Derangement," pp. 20, 21.

§ 3 Add. 90.

sion, so understood as above, the *supposed* lunatic is, in my judgment, not properly or essentially insane."

And Sir John Nicholl proceeds to cite, in confirmation of this view, a treatise by Dr. Battie, as well as the treatise by Dr. Willis, above quoted. Sir J. Nicholl further discusses the question of partial insanity, on which subject his decision has been reviewed by Lord Lyndhurst\* in these terms:—"I collect that his meaning is this: that there must be unsoundness of mind in order to invalidate a will, but that the unsoundness may be evidenced in reference to one or more subjects. It seldom happens, he says, that a person who is insane displays that insanity with reference to every question and every subject: it shows itself with reference to particular subjects, and sometimes with reference to only one individual subject. It sometimes displays itself with reference to one subject very decidedly, and very generally, perhaps, with reference to other subjects. All that the learned judge meant to convey was, that it was no objection to the imputation of unsoundness that it manifested itself only, or principally, with reference to one particular question or one particular person; and he illustrates his position by a number of cases, some of them of public notoriety, and known to us all. This construction does not rest on any general reasoning, because, for the purpose of avoiding misapprehension, and as if his attention had been directed to the very point, he himself, in the course of his judgment, explains in distinct terms what he meant by the term *partial insanity*. 'It was said,' he observes, 'that partial insanity was unknown to the law.' The observation could only have arisen from mistaking the sense in which the court had used that term. It was not meant that a person could be partially insane and sane at the same moment of time. To be sane, the mind must be perfectly sound, otherwise it is unsound. All that was meant was, that the delusion may exist only on one or more particular subjects. In that sense, the same term is used by no less an authority than Lord Hale."† This view of Lord Lyndhurst's is said to have been adopted by the medical profession in Dr. Taylor's work on "Medical Jurisprudence," p. 627, 1st edit., in which it is said, "The only admissible view of this disorder (monomania) is that which was taken by Lord Lyndhurst in one of his judgments. In monomania, the mind is unsound; not unsound in one point only, and sound in all other respects; but this unsoundness manifests itself principally with reference to some particular object or person." And the authority of Dr. Prichard is also quoted. In Dr. Guy's "Medical Jurisprudence," mania is classed as one of the divisions of unsoundness of mind, and monomania as a subdivision of mania. These authorities have been cited to show that, assuming Donnelly to be a monomaniac, it is incorrect to say that his mind is partly sound and partly unsound—a term applicable to the body, which consists of parts, but not to the mind, which is one and indivisible—but that his mind must be considered as diseased.

Mr. Baron Alderson—"Is every delusion a proof of madness?"

Mr. Collier—Every delusion, as explained by Dr. Willis. There may

\* *Dew v. Clarke*, 5 Russ. 166, 168.

† "There is a partial insanity of mind, and a total insanity. The former is either in respect to things, (*quoad hoc, vel quoad illud insanire*—some persons that have a competent use of reason, in respect to some subjects, are yet under a particular *dementia* in respect of some particular discourses, subjects, or applications); or else it is partial in respect of degrees, (and this is the condition of very many, especially melancholy persons, who, for the most part, discover their defect in excessive fears and griefs, and yet are not wholly destitute of the use of reason)."—*Pleas of the Crown*, part 1, c. 4, p. 29. See also the Judgment of Lord Brougham in *Waring v. Waring*, 6 Moore's Privy Council Reports, in which the same doctrine is affirmed.

be delusions of the senses without insanity: the eye and ear may be deceived by spectres and imaginary voices; but if the patient is aware of the delusion, or capable of being persuaded of it, he is not mad. Nor is mere false reasoning, to whatever absurdities it may lead, necessarily a proof of madness. Locke says, that madmen generally reason correctly, but their premises are false. An insane delusion is a false impression concerning some matter of fact, which is constantly present to the mind, and out of which it is impossible to reason the patient. Any such delusion shows the existence of disease, the extent of the delusion indicating its virulence.

Nor was Donnelly, at the time of the occurrence or of the trial, in a lucid interval, which means an interval of complete sanity, or freedom from disease. On this subject, Sir John Nicholl says, in the case of *Wheeler v. Alderson*,\* "I am not able exactly to understand what is meant by a lucid interval, if it does not take place when no symptom of delusion can be called forth at the time. How but by the manifestation of the delusion is the insanity proved to exist at any one time? The disorder may not be permanently eradicated; it may only intermit. It may be liable to return; but if the mind is apparently rational on all subjects, and no symptom of delusion can be called forth on any subject, the disorder is for that time absent. There is then a lucid interval, if there be such a thing as a lucid interval, because it is difficult to ascertain the total absence of all delusion." And this is the view taken by Dr. Haslam:†—"I should define a lucid interval to be a complete recovery of the patient's intellects, ascertained by repeated examinations of his conversation, and by constant observation of his conduct, for a time sufficient to enable the superintendent to form a correct judgment. Unthinking people are frequently led to conclude that if, during a short conversation, a person under confinement shall betray nothing absurd or incorrect, he is well, and often remonstrate on the injustice of secluding him from the world. Insane people will often, for a short time, conduct themselves, both in conversation and behaviour, with such propriety, that they appear to have the just exercise and direction of their faculties; but let the examiner protract the discourse until the favourite subject shall have got afloat in the madman's brain, and he will be convinced of the hastiness of his decision."

Observations to the same effect are made by Dr. Prichard and other medical authorities.

Now, however rationally Donnelly may have conversed on any subject, the medical evidence and his own account of himself, demonstrated that the delusion always existed, capable of being called forth by any allusion to it: he was therefore one of that species of *non compos mentis* (a generic term approved of by Lord Coke),‡ known to medical as well as legal writers, and particularly as a lunatic without lucid intervals.

II.—The authorities are uniform, that as a general proposition a person *non compos mentis* cannot be examined as a witness, and no qualification is engrafted upon this proposition by any text writer.

In "Comyns' Digest," Testamigne Witness, A. 1., "who shall not be a witness," four heads are enumerated—1st, *non compos*; 2nd, infidel; 3rd, person convicted of treason or felony; 4th, any infamous man, and interested witnesses might have been added before Lord Denman's Act.

All these heads of objection to a witness may be resolved into two:—

1st. That he does not know the truth.

\* 3 Hagg. Ecc. Report, 599.

+ Haslam on Madness, 46, 47.

‡ Co. Litt. 247 (a).

2nd. That he cannot be depended upon to tell it.

The *non compos* is supposed to have an understanding, either so imperfectly developed, or so diseased, as not to be able to give credible testimony.

The infidel, though able to give credible testimony, is supposed to be without a sufficient motive for doing so.

So, convicted or infamous persons are supposed to have an imperfect sense of the moral and religious obligation of an oath.

Interested persons, before Lord Denman's Act, and even now, parties to the suit, are supposed to have too strong a temptation to deceive, for them to be depended upon to tell the truth.

Under the first head, *non compos*, Chief Baron Comyns says, "every witness must be credible, and therefore a man of non-sane memory shall not be allowed as a witness, as an idiot, a lunatic during his lunacy; so one within age of discretion, so an infant who does not know the nature of an oath, but a lunatic may be a witness in *lucidis intervallis*."

Mr. Baron Alderson—"Is not the test of a lunatic's competency the same as that of a child, viz., whether or not he understands the nature of an oath?"

Mr. Collier—That test does not apply to a lunatic. It may be fairly assumed that when the intellect of a child is sufficiently developed to apprehend abstract ideas, such as those of right and wrong, the existence of a God and an unseen world, his perceptions are sufficiently accurate, and his memory sufficiently retentive to enable him to know the truth respecting matters which he has seen or heard: nor is there reason for supposing him less capable of giving evidence on one subject than another; a child whose intellect is so far developed, is therefore reasonably considered *compos mentis*; but the lunatic is confessedly *non compos*, on one subject, if not more, his perceptions or imagination being false; he therefore, on one subject at least, cannot know the truth.

Religious sentiment is compatible with the most morbid imaginations; the lunatic may know the nature of an oath, and yet believe himself a King, the Pope, or the Devil, and may be ready to swear that he is each or all of these. The test which applies to a sane intellect in the course of development, is not necessarily applicable to an adult intellect diseased; accordingly, it is not said that "a lunatic shall be inadmissible who does not understand the nature of an oath," but generally that "a lunatic is inadmissible," except in a lucid interval, when he is (correctly speaking) no lunatic.

It is true that a child ignorant of the nature of an oath would be disqualified from want of religious knowledge, but this ground of disqualification is common to all persons, and the child's knowledge of an oath is considered by Comyns, not with reference to his being "an infidel," but with reference to his being "non compos." In short, a child ignorant of an oath, and a lunatic ignorant of an oath, are both doubly disqualified, *i. e.*, from want of understanding and want of religion; the absence of one of these disqualifications in a child proves the absence of the other: but not so in a lunatic. Although, therefore, the converse of the proposition, "a child ignorant of the nature of an oath is inadmissible" holds good, the converse of the same proposition with regard to a lunatic, does not. The expression, a religious lunatic, involves no inconceivable idea, but a sane child, capable of religious knowledge and no other, is barely conceivable.

In Buller's *Nisi Prius*, the same division is made of the heads of disqualification, which are: 1st, want of integrity; 2nd, want of discernment. The former head is said to comprise five classes of persons: 1st, persons interested; 2nd, persons stigmatized; 3rd, infidels; 4th, persons

excommunicated; 5th, popish recusants. The second head is said to comprise: 1st, idiots; 2nd, madmen; 3rd, children. With respect to the first two, no exception is laid down; but it is said, with regard to children, "There seems to be no precise time fixed wherein they are excluded from giving evidence; but it will depend in a great measure on the sense and understanding of the child, as it shall appear on examination by the court." In *Co. Litt\** it is said if a witness be an infidel, or of non sane memory (subsequently explained as *non compos*), or not of discretion, or a party interested, or the like, he cannot be a witness. No case is reported in which it has been directly decided that a lunatic is not admissible; but there are several in which this has been assumed to be a settled maxim of law.

In *Reg. v. Eriswell*,† a question arose whether what had been said by a pauper who had become insane, relative to his settlement, was admissible. The case stated, in general terms, "the pauper continued insane at the time of hearing this appeal;" upon this Buller, J., says, "Before I state the grounds on which I hold the statement admissible, I think proper to premise that I consider the pauper as dead: he being in such a state as renders it impossible to examine him;" and Lord Kenyon, who differed with Buller, J., in one point, says, "I admit that this man, who was proved to be insane, is to be considered, as to this purpose, in the same state as if he were dead; and, it has been decided that, in such cases, the party's handwriting may be proved as if he were actually dead."

In *Currie v. Child*§, on its being shown that the attesting witness to a note was insane, Lord Ellenborough held that evidence of his handwriting was sufficient to prove the making of the note; and in *Bennett v. Taylor*,|| the Lord Chancellor allowed evidence to be given of the handwriting of an insane witness to the codicil of a will.

Professor Alison thus states the law of Scotland on this subject.¶ "It results from the first principles of evidence that no person is to be allowed to give testimony who is not fully aware of the import of what he is swearing, and capable of fully understanding the facts involved in his deposition. Of course idiots, madmen, or lunatics, must be excluded if they are either constantly in that condition, or subject to such frequent returns of the malady, and at such short intervals, as renders their testimony unfit to be relied on. If one be deranged at times only, his testimony may be taken at least *cum nota*, concerning any matter which has fallen under his observation, when he is in a state of sound health, if he is in the same state when examined at the trial, and no such serious fit of insanity has since intervened as to cloud his recollections, and cause him to mistake the illusions of his imagination for the events he has witnessed; but if these requisites be wanting, he should either be totally rejected, or received with the greatest caution. The law of England is the same on this head."

An Irish text writer says\*\*—"We have already seen that an *idiot* is one who from his nativity by a perpetual infirmity is *non compos mentis*, and must therefore be utterly incapable of giving evidence. But *lunatics* who are capable of enjoying intervals of sound mind, may, during those lucid

\* 6, B.

+ 247 a.

‡ 3 T. R. 707.

§ 3 Campb. 282. See *Chapman v. Graves*, 2 Campb. 333, n.; *Adams v. Ker*, 1 Bos. and P. 360; *Cunliffe v. Sefton*, 2 East, 183.

|| 9 Ves. 381.

¶ Alison's "Practice of the Criminal Law of Scotland," p. 435, book XIII., § 395.

\*\* Gabbett's "Criminal Law," vol. 2, p. 473, book 2, c. 14, "of the evidence," tit. 1. "Incompetency arising from want of understanding."

intervals, be admitted as witnesses, if they have sufficiently recovered their understanding. It should, however, appear before any such person is received as a witness, that he was in possession of his reason at the time of the event to which he testifies, as well as at the time of his examination; and that no serious fit of insanity has intervened, so as to cloud his recollection, and cause him to mistake the illusions of imagination for the facts to which he testifies."

The same rule prevails in both the civil and the canon law, and is thus stated in *Mascardus de Probationibus*.<sup>\*</sup> *Conclusio*, 828, p. 373.

1. *Furiosus testis esse non potest.*
2. *Furiosus pro mortuo et absente habetur.*
3. *Freneticus testis esse non potest.*
4. *Indiscretus testis esse non potest.*

Lord Campbell—"The civil law which has been said to be the perfection of reason, showed itself by no means reasonable in rejecting witnesses on many frivolous grounds."

Mr. Collier—"Probably *indiscretus* here is used in the sense *non compos*, as in Co. Lit. 6. b.—*Mascardus* proceeds—

5. *Furiosus habens dilucida intervalla testis esse non potest.*
6. *Furiosus, nunc suæ mentis compos, potest testificari de iis, quæ vidit dum esset in furore.*
7. *Furiosus adhuc furens non potest testificari de iis, quæ vidit tempore sanæ mentis.*

Grotius de jure belli ac pacis† treating de jure jurando, says, "primum quod de promissis et de contractibus diximus, et hic habet locum, ut animus rationis compos requiratur."

And in Heinnecius ad Pandectas, there is a passage to the same effect.

The general proposition of law that a non compos is inadmissible as a witness being thus established, there seems to be no reported case or dictum by which it is in any way qualified.

Baron Parke has indeed referred the court to a case in which he admitted a witness, proved to be, to a certain extent, insane; and on referring the question to the judges, they were of opinion that the witness was rightly admitted. This case, however, was not argued, nor was any judgment pronounced.‡ Sir David Dundas has also a note of a case in which Baron Hullock admitted, as a witness, a surgeon who had been acquitted of murder on the ground of insanity, and was then in confinement.

Mr. Baron Alderson—"I defended that surgeon—he was no more mad than you. He practised extensively when in prison."

Mr. Collier—Undoubtedly a verdict of acquittal, on the ground of insanity, would be a very precarious test.

III. It would be inconvenient, as well upon grounds of public policy as upon other grounds, to introduce a modification of this rule. Unquestionably, the generality of the rule which exempts a lunatic from responsibility for criminal acts, has been modified: and the question in each case has been said to be, whether or not he was able to distinguish right from wrong with reference to the criminal act. But the exemption from responsibility for crimes is founded upon a sense of the injustice of punishing a person for doing that which he does not know to be wrong: a totally different foundation from that of the rule which excludes a lunatic from being a witness—an exception to the one is not, therefore, necessarily an exception to the other. On this subject Lord Erskine, in his speech for Hatfield, says§:—

"There is a wide distinction between civil and criminal cases. If, in the

<sup>\*</sup> p. 373.    + Lib. 2, c. 13, § 2.    † *Rex v. Morley*.    § *State Trials*, vol. 27, p. 1311.

former, a man appears, on the evidence, to be *non compos mentis*, the law avoids his act, though it cannot be traced or connected with the morbid imagination which constitutes his disease, and which may be extremely partial in its influence on his conduct; but, to deliver a man from responsibility for crimes, I am by no means prepared to apply this rule, however well established, when property only is concerned. In the very recent case of Mr. Greenwood, which must be fresh in his lordship's recollection, the rule in civil cases was considered to be settled. That gentleman, while insane, took up an idea that a most affectionate brother had administered poison to him. Indeed, it was the prominent feature of his insanity. In a few months he recovered his senses. He returned to his profession as an advocate; was sound and eminent in his practice, and in all respects a most intelligent and useful member of society; but he could never dislodge from his mind the morbid delusion which disturbed it. The noble and learned judge who presides at this trial, and presided at that, told the jury that if they believed Mr. Greenwood, when he made his will, to be insane, the will could not be supported, whether it had disinherited his brother or not; that the act, no doubt, strongly confirmed the existence of the false idea which, if believed by the jury to amount to madness, would equally have affected his testament, if the brother, instead of being disinherited, had been in his grave, and that, on the other hand, if the unfounded notion did not amount to madness, its influence could not vacate the devise. This principle of law appears to be sound and reasonable, as it applies to civil cases, from the extreme difficulty of tracing, with precision, the secret motives of the mind, deprived by disease of its soundness and strength. Whenever, therefore, a person may be considered *non compos*, all his civil acts are void, whether they can be referred or not to the morbid impulse of his malady, or even though, to all visible appearances, totally separated from it."

And this doctrine has been confirmed in the case before cited, of *Dew v. Clarke*.\*

It has also been laid down, generally, that a lunatic is incapable of filling any office, of being a member of parliament, trustee, executor, &c., and his liability on contracts has been limited to those which relate to necessities supplied to himself, contracts which, therefore, must be invariably for his benefit.

It is impossible for the court to say that all lunatics are admissible, and that their credit is a question for the jury;—

[Lord Campbell—Certainly.]

—if so, what degree of lunacy shall be accounted such as not to disqualify? Shall delusions on one subject, or two, or upon several, and if so, upon how many, be held compatible with credibility? Again, it is by no means easy to say what is *one* subject with reference to insane imaginations. This difficulty is illustrated by the present case; where, though the medical men described the delusion as extending only to one subject, viz., converse with spirits, it turned out that the lunatic believed the spirits to converse with him on every subject which happened to arise. It must always be a work of extreme difficulty to define the limits of an insane delusion, to trace its ramifications through the mind, and to pronounce that it has not more or less vitiated and falsified all the faculties.

But it may be said that the question is, whether or not the delusion relates to the subject matter of the trial. This, however, is a matter into which it is impossible to inquire: the judge cannot know beforehand what evidence will or will not be material at the trial. Even assuming him to

\* See *Ante*, and see *Warner v. Warner, Ante*.



have collected from the depositions the probable aspect of the case for the prosecution, it is impossible for him to know that of the defence; nor, in civil cases, can he anticipate the aspect of the case on either side; he cannot, therefore, say that the subject of the insane delusion may not materially affect the trial.

And herein consists the difference which makes it so much more difficult to ascertain a man's lunacy with reference to his capacity for being a witness, than to determine it with reference to his capacity to perform an act—such as to make a will, or his responsibility for a crime. In the two latter cases, his lunacy is inquired into with reference to a *past* transaction which is known, in the former with reference to something which he is to do, not ascertainable.

Lord Campbell—There always must be an inquiry with reference to the state of a witness's mind.

Mr. Collier—Unquestionably; but when the inquiry has ascertained the fact of his being a lunatic, it is more convenient that it should end there, than that the judge should proceed to investigate whether or not the lunacy is likely to affect something which he cannot know, viz., the evidence which the witness is to give at the trial. Whether or not a witness's mind is unsound, will, in most cases, be ascertainable with no great difficulty, whereas a further inquiry into the nature and extent of the unsoundness, what faculties of the mind it may or may not affect, and to what subjects it may relate, must always be a task of great difficulty, involving a necessarily painful examination in public of the lunatic himself, possibly attended with the consequences of aggravating his malady, and always unsatisfactory, because it is impossible to test his insanity with reference to every subject which may arise at the trial. In the present case, the medical evidence clearly proved the lunacy of the witness, before he was called, and if the rule contended for had been adopted, he would have been spared the examination on the subject of his delusions, to which he was necessarily subjected.

Again; if a lunatic witness be admitted on either side, and his credibility left to the jury, the other side must be permitted to call any number of witnesses to prove the extent of his lunacy, to be contradicted possibly by witnesses to his comparative sanity. It is true that juries have always to decide on the credibility of witnesses, but their decision on this rests on the demeanour of the witnesses and the probability of the facts deposed to; nor are witnesses allowed to be called as to the character, habits, or modes of thought of another witness, or asked a question as to his credibility beyond this, whether or not they would believe him on his oath. Whereas a conflict of witnesses, as to the extent and nature of the insanity of another witness, would involve the jury in a very complicated collateral question, which, when it is *the* question in issue (as in trials relating to the validity of wills and some criminal cases), they find it sufficiently difficult to determine.

IV.—Lastly, assuming that the generality of the rule should be qualified in any cases, the present case does not fall within any admissible qualification of it.

Here the lunatic believed himself at the time of the trial, and frequently, in converse with spirits, who proceeded from his stomach, and sat in his ears, while he was occasionally visited by the spirit of the Queen, and of Luther, and others, which he called controversial spirits. These spirits spoke to him on the subject of the trial, and differed from him as to the date of the injuries inflicted upon Barnes; a fact material to the inquiry, because part of the evidence against the prisoner was, that several days had elapsed between the commission of the injuries and his communicating

them to the medical officer of the asylum, during which it was assumed that he must have become cognizant of them, and would have reported them if he had not been the party who inflicted them. Under these circumstances, it is submitted that there would be no probability of Donelly being convicted of perjury, if any part of his evidence was false, and that although he gave answers indicating some notion of the nature of an oath in the abstract, he was practically not subject to the penalties of perjury—a protection to which the party deposed against is always entitled, —and was not admissible.

LOED CAMPBELL, C.J.—I am glad this case has been reserved, for the matter is of great importance, and ought to be decided. However, after a very learned argument, which I have heard with a great deal of pleasure, I entertain no doubt that the rule is as was laid down by Parke, B. in the unreported case that has been referred to, that, whenever a delusion of an insane character exists in any person who is called as a witness, it is for the judge to determine whether the person so called have a sufficient sense of religion in his mind, and sufficient understanding of the nature of an oath, for the jury to decide what amount of credit they will give to his testimony. Various authorities have been referred to, which lay down the law, that a person *non compos mentis* is not an admissible witness. But in what sense is the term *non compos mentis* employed? If a person be so to such an extent as not to understand the nature of an oath, he is not admissible. But a person subject to a considerable amount of insane delusion may yet be under the sanction of an oath, and capable of giving very material evidence upon the subject matter under consideration. The just investigation of the truth requires such a course as has been pointed out to be pursued, and in the particular circumstances of this case I should have adopted the course which was taken at the trial; nothing could be stronger than the language of the medical witnesses in this case to show that the lunatic might safely be admitted as a witness. It has been contended that the evidence of every monomaniac must be rejected. But that rule would be found at times very inconvenient for the innocent as well as the guilty. The proper test must always be, does the lunatic understand what he is saying, and does he understand the obligation of an oath? The lunatic may be examined himself, that his state of mind may be discovered, and witnesses may be adduced to show in what state of sanity, or insanity, he actually is; still, if he can stand the test proposed, the jury must determine all the rest. In a lunatic asylum the patients are often the only witnesses to outrages upon themselves and others, and there would be impunity for offences committed in such places, if the only persons who could give information were not to be heard.

ALDERSON, B.—I quite agree that it is for the judge to say whether the person called as a witness understands the sanction of an oath, and for the jury to say whether they believe his evidence. Here the account of the lunatic himself, and the evidence of the medical witnesses, show that he was properly received as a witness.

COLERIDGE, J.—This is an important case. We have been furnished during the argument with rules drawn from the older authorities against the admissibility of a lunatic witness, which are stated without any qualification. It was not necessary for the decision of those cases that the rule should be qualified, and in former times the question of competency was considered upon much narrower grounds than it is at present. The evidence in this case left the matter thus: there was a disease of the mind of the witness, operating upon particular subjects, of which the transaction of which he came to speak was not one. He was perfectly sane upon all other things than

the particular subject of his delusion. As far as memory was concerned, he was in the position of ordinary persons, and upon religious matters he was remarkably well instructed, so as to understand, perfectly, the nature and obligation of an oath. If it had appeared, upon his evidence, that his impressions of external objects were so tainted by his delusion that they could not be acted upon, that would have been a ground for the jury to reject, or give little effect to his evidence. But this was a matter for them to determine.

PLATT, B. concurred.

TALFOURD, J.—If the proposition that a person suffering under an insane delusion cannot be a witness were maintained to the fullest extent, every man subject to the most innocent unreal fancy would be excluded. Martin Luther believed that he had had a personal conflict with the devil; Dr. Johnson was persuaded that he had heard his mother speak to him after death. In every case the judge must determine according to the circumstances and extent of the delusion; unless judgment and discrimination be applied to each particular case, there may be the most disastrous consequences.

Conviction affirmed.

## THE LAST SENTIMENTS OF SUICIDES.

BY DR. A. BRIERRE DE BOISMONT.

(Translated from the Author's MSS.)

### II. BAD SENTIMENTS.

MAN'S moral station may vary in form, although the fundamental conditions remain the same. Joy and sorrow, pleasure and pain, good and evil, these are the elements of his destiny, which separately, in connexion or in combination, constitute the circle from which he cannot escape.

In a former article we reviewed the better sentiments expressed by suicides; we will now consider the darker and more painful category of bad sentiments.

This second class comprises the analysis of seven varieties of expression, comprising 615 cases (474 men and 141 women). At first sight there seems but a slight difference between this class and the preceding, but that is owing to our having considered as blameable all motives put forth to justify disgust and weariness of life; although, as we have shown elsewhere,\* these manifestations of exaggerated sentimentality are closely allied to insanity. It is also worthy of remark that, even among those who destroy themselves from weariness of life, very many express good sentiments.

The class we are about to analyze may be divided into five sub-sections.

1st Sub-section.—*Expressions of discontent, of anger, of hate, &c.; complaints, reproaches, insults to their enemies, persecutors, representatives, parents; to the world at large, to persons by whom they consider themselves aggrieved. Reflections on the misery of human life. Imprecations, declamations, concerning their troubles, trials, and misfortunes.*

To suffer and complain is the common lot of humanity. But complaint may be gentle and lowly, or it may be loud and querulous, reproachful, or full of invective and menace. 304 documents (217 men, 87 women) contain variable shades of this sentiment. The most common subjects of complaint

\* A. Briere de Boismont, "Histoire Statistique Médicale et Philosophique du Suicide." (In the press.)

are of a domestic character, coming from children and parents, husband and wives, lovers and mistresses, &c. The sum of these documents may be thus divided:—Domestic motives, 51; legitimate or illegitimate alliances, 122, (marriages, 63, concubinage, 59); friendship, 2; 129 writings, whilst expressing the sentiments of the writers, and the cause to which they attribute their death, refer to no person in particular, and seem to have originated solely in the desire of making known their misfortunes.

In the male sex, complaint against their families comes chiefly from young men, frequently in reply to reproaches previously addressed to them. A boy, fourteen years old, writes on the shutter, "Adieu of — I., who hanged himself to his mother's curtain because she was always scolding him for idleness." Brothers complain of being neglected by their brothers; young persons accuse their stepmothers; others reproach their fathers for not allowing them sufficient money, or for ill-using them. Parents, in their turn, deplore the misery entailed on them by the debauchery and misconduct of their children. Young women complain of not being allowed to marry the object of their affections, of the cruelty of their parents. Mothers deplore the ill-treatment received from their husbands, and sometimes from their children. Many women, by their jealous, scolding, quarrelsome, mischievous dispositions, render the lives of their husbands quite insupportable.

A father, horribly outraged, writes a letter to his young son while still a child, with injunctions not to open it until sixteen years old. In this letter he makes a frightful and overwhelming revelation respecting the boy's mother, and concludes by giving him his curse if he does not avenge him on the authors of his woes. The Attorney-general ordered this letter to be destroyed.

Occasionally the alleged motives are utterly false; a man represents himself as the victim of the wife, whom he has betrayed and abandoned, and overwhelms her with insults. The infidelity of a mistress is a frequent cause of death. Sometimes an indifference to the objects of life leads to suicide. "You would not comprehend me," says one of these unfortunates; "if I had possessed a fortune, I should perhaps have been more happy! To struggle as far as in me lay against my destiny, I have just staked my life in an hour's play at the Palais Royal; I have lost, so I have nothing left but to die."

Husbands, by their ill-treatment, their infidelities, and shameless representation of their concubines, fill the souls of their wives with despair. "For the last thirteen years," one of them writes, "my husband has not ceased to ill-use me, beating me frequently, infecting me with filthy disorders, and constantly, when intoxicated, threatening to kill me. Twice he has thrown me down, and knelt on me, and some happy chance has alone prevented his assassinating me. Such a life is intolerable. I have suffered too much, and now prefer death." "Infamous wretch!" exclaims another, "you and your paramours will end miserably. You have made me the most unhappy of women. I leave you ruined,"—and animated by the desire of vengeance, she burns all the linen, destroys all objects of value, breaks the furniture, throws into the fire bank-notes to the amount of £500, together with promissory-notes, and other papers; terminating her maledictions with these words: "nothing, nothing more, to quench your passions." The abandonment of their lovers, their marriage, their indifference and contempt, are fertile sources of suicide with females. With the intention of exciting the jealousy of a lover, whose tenderness seemed diminishing, his mistress informs him that she is about to get married; he answers quietly that she could not do better. Driven to despair at this, she writes: "I expected that you would feel annoyed at the prospect of my

union with another, and far from encouraging the project, have dissuaded me from it; but since it is not so, I am about to arrange my affairs so as to embarrass you no longer."

The complaints of suicides relate to all kinds of subjects: illness, misfortune, mankind, creditors, humiliation, injustice, calumny, masters, employers, landlords, tenants, neighbours, &c. &c., are designated as causing the fatal deed. One individual, who had failed of success in everything, invokes death for the king and all in power, as tyrants and wretches. A musician pretends, that the conduct of the leader of the orchestra, to which he belongs, is the cause of his death. "If I had not been ten minutes behind time, he and his business would have been settled before mine, but he will be touched in a more sensitive part." One man writes—"I die, in order that my daughter may not have a murderer for her father; for, if I lived much longer, I should certainly blow out the brains of the villain who has so shamefully deceived and robbed me."

From among these numerous letters, the varying tones of the sad chords of human sorrow, we extract the following passages, purposely omitting all vague complaints, imprecations, and curses on society. "I have lived a victim; I die a philosopher. Mankind is pervert; want overtook me; it was my duty to escape from it. I wish for no priest. My linen must be sold to pay expenses. In no way do I regret what I have done. I have a profound conviction that, before a hundred years are passed away, all the earth will be a universal republic." "I have been without work for some time past—I have not eaten for two days—that is why I kill myself." "Forgive my secret sorrow, I have lost all joy and happiness; you have enjoyments, I regrets; you live, but *I have lived*." "Not being able to overcome the misfortune which has always pursued me, life has become a burden too heavy for me. When this is found, I shall have ceased to live: Oh, pity me!"

"Donec eris felix multis numerabis amicis;  
Tempora si fuerint nubila, solus eris."

"I have 6860 francs to pay to-day; I have only 660 francs; I want, therefore, 6200 francs; where shall I find them? how obtain them? I already owe more than 30,000 francs, so all is lost."—"A villanous usurer, who has the names of more than 300 substitutes on his list, has done me out of all my money; I have lost my freedom for no profit; I now prefer death."—"The loss of my fortune in 1830; repeated disasters since, have deprived me of all energy, and the threat of my landlord to turn me out of my lodging is the finishing stroke. I recommend my poor sick wife to the kind attention of the charitable. I wish to be buried in the churchyard, and pray that a mass may be said for the repose of my soul."—"On the one hand, two possessions of some value, a few years since, but now, in consequence of competition and new inventions, become insufficient to afford me an honourable independence (and my ambition did not exceed that); on the other hand, the vexation of not being able to pay certain debts in full; to find myself, at fifty-four years of age, without employment and without funds, with no other means of subsisting than by descending to some servile employment, to which my character would never submit; and, worse than all, my health impaired, and growing weaker day by day. Such are the principal reasons which have driven me to self-destruction. May God forgive me."—"The preceding was written in a firm, strong hand, an hour only before the fatal act was committed.—"Consumed with grief at the successive loss of all who were dear to me, I could no longer live in isolation and solitude. Looking to the future with

horror, I have decided to rid myself of a life which was a burden to me. I request that I may be buried without any pomp."—Two sisters write: "If we took a lover, it was because our labour did not yield us enough to live on. We wished to bring up our child. Besides, we have done only what so many do, without having poverty for an excuse."

Unfortunately, the present system of education does little or nothing towards impressing the *sentiment of duty*, and it is owing to our having such vague and confused notions on this important point, that so great anarchy reigns in our moral and intellectual world, and that we see among us so much indifference and frivolity in the gravest matters. The illustrious Coleridge, whilst visiting the Vatican, saw two French officers approach the statue of Moses. "I'll wager," exclaimed the poet to his companion, "that their first remarks will be on the rays and beard." It was so. "What an old goat," said one; "And cuckold," said the other. "It is strange," remarked Coleridge, "that the French are the only creatures in human shape who can understand nothing of art or religion."

2nd Sub-section.—*Ennui, disgust of life; it is lawful to rid oneself of it when it becomes burdensome.*—Ennui is not a fiction. It is oftentimes the shadow of humanity. We find it given as the cause of suicide in 237 writings (192 men, 45 women). Out of this number, ennui is, in 138 cases, connected with some of the other causes enumerated, but in 99 cases is the only cause stated. Having already gone fully into this subject, we need not here repeat what we have said.

*Useless on the earth; a burden.*—The majority of persons who destroy themselves have an idea that they are useless alive; that they are merely an encumbrance and burden to others. This sentiment is particularly common among those who commit suicide from real misfortunes or long sickness. Four letters (three men, one woman,) express this idea. The following is an extract from one of them:—

"When I started in life, I was alone, without fortune, without friends, but filled with youthful ardour; I manfully engaged in the struggle, and, for a time, success crowned my efforts; but, with increasing years, and the charge of a family, misfortune and ruin came upon me. I had grown aged, and I found out what a useless encumbrance an old man is to all about him. Of no good to my family; a burden to myself; wounded in my dearest affections, nothing remained for me but to die; so I have made up my mind to do it."

This letter is clearly written, without exaggeration or aim at effect. The other three express the same sentiments.

3rd Sub-section.—*Materialism, scepticism, indifference.*

Although the sentiment of religion exists in the majority of mankind, there are some individuals who, either by a vicious education, or by some natural defect, or perversity of character, seem entirely destitute of it. Twenty-nine letters (twenty-eight men, one woman) state the absence of this grand principle. The expression varies, but the same idea of nothingness exists in all. "For some time past," writes one, "I have longed to sleep a profound sleep. After so much suffering and fatigue, I shall at last find repose."—"Having never possessed either wit or talent," says another, "I do not see any necessity for me to vegetate thirty or forty years here below; besides, what matter twenty years sooner or later, since it comes to the same thing at last; I prefer finishing the business at present. If I had any sentiment of love in my heart, I should perhaps have resisted. And, after all, what is death, since all end with our life."—This writes: "Death is a sleep which knows no waking;"—that quotes the famous couplet—

"Quand on a tout perdu, et qu'on n'a plus d'espoir,  
La vie est un opprobre, et la mort un devoir."\*

These lines occur in several letters.

Sometimes the transition from life to death is marked by a lively fancy. "I have just left my friends, who are going to a ball, whilst I am listening to the crackling of my ardent orchestra. What an odd contrast! it is a comedy which terminates in a doze." With certain suicides, the memory of some great pleasure is the culminating point—the "ne plus ultra" of existence. "After having enjoyed the love of my mistress, I have nothing more to do but to die. What could I feel beyond that? Is the world worth living for? I have spent eight days in debating the question. There is neither folly, nor courage, nor cowardice, in killing oneself; it is a simple matter: when life displeases, you grow tiresome and insupportable." Many affirm that the dead alone are happy, and manifest no regret for their deed; their greatest disappointment would be not to die; they invite their friends to come and inspect their remains, and learn how people kill themselves; and nothing is more common than to find them asserting that death is an eternal sleep! The only woman who affirmed death to be the remedy and oblivion of all our ills, had no moral principles whatever; she had once already been confined in a house of correction for misconduct: on the eve of her suicide and of her marriage, she had risen from her bed, and stolen forth to meet one of her lovers. Being threatened by her parents with another imprisonment, she wrote a letter to them, saying that she wished merely to live in freedom after her own fashion; that she was tired of their constant scoldings and remonstrances; that she would rather return into nothingness than be thwarted in her desires.

*Insults to the clergy.*—The Voltairian spirit, whose exaggeration has done so much mischief by extinguishing the principle of religion, without which no nation can long exist, is manifested in a considerable number of letters, by the express request of the writers, that their bodies may not be taken near the church, but at once carried to the cemetery. Sometimes the disregard for religion is carried still farther: for instance, in one letter, not only is the priesthood insulted and vilified, but religion itself is represented as the most cruel foe of humanity.

4th Sub-section.—*Thoughts of vice and debauchery.*—The depravity of morals, which must not be confounded with the perversion of instincts, is not arrested even in the face of death. Many official inquiries reveal the fact, that men sometimes commit self-destruction amidst all the refinements of sensuality. Sometimes, however, there is a real perversion of the faculties, as in the case of the madman, about twenty years ago, who bribed the girl with whom he was cohabiting to stick a knife into his neck at a stated moment; which she, being largely paid, actually performed, inflicting several wounds, and for which she was condemned to ten years' imprisonment.

We may also cite the instance of another madman who succeeded in persuading a prostitute to castrate him during the venereal orgasm. At the time we were engaged in reporting and editing the clinical lectures of the celebrated Dupuytren,† we saw in his consulting-room a man who seemed extremely feeble, and who was using his handkerchief to stop the

\* In opposition to this French couplet, we recal an English one equally famous:—

"When all the blandishments of life are gone,  
The coward creeps to death, the brave lives on."—TA.

† Briere de Boismont et Marx. "Leçons Orales de Cliniques Chirurgicales faites à l'Hôtel Dieu, par le Baron Dupuytren." 6 vols. in 8vo. Paris.

bleeding from a wound in his scrotum. The wound was a longitudinal incision on the right side, and, on examination, the testicle of that side could not be found. The wounded man stated that he had been caught in the act of adultery, and that the husband had inflicted that punishment on him. However, on further examination, the surgeon discovered that the other testicle also was wanting; and, on closely questioning his patient, obtained, amidst much prevarication and self-contradiction, a confession, that the mutilation had its origin in a monstrous perversion of the sexual instinct, and was not the effect of jealousy. We find in nine writings (seven men, two women) details which leave no doubt upon the depravity of mind which attended their authors in their last moments. A workman writes to some prostitutes, "What a glorious party we shall have; it shall be my last spree."

Our friend, Dr. Forget, informs us that he was called on by the police, about a year since, to verify a suicide committed under singular circumstances. A man, still young and well dressed, accompanied by a young female, entered one of the most celebrated restaurateurs in Paris, and asked for a private room. He ordered a choice dinner and the best wines, so that the bill came to forty francs. Immediately after dinner he arose from his seat, went to a corner of the room, and inclining his head slightly to one side, put a pistol to the temple, and blew out his brains. When picked up he was dead. The woman, on being questioned, stated, that she had met her companion for the first time on the preceding evening, when he had proposed the dinner at the restaurant. That when he called for her, he seemed calm and self-possessed; that he ate and drank very heartily, was gay and loving, and that there was nothing in his conduct to give her any suspicion of his fatal design. On searching him, it was found that he had nothing in his pockets.

5th Sub-section.—*False motives*.—It has been remarked that life is a long play, in which no personage appears without a mask. Whilst we object to the universal acceptance of this opinion, we are forced to admit that falsehood is the order of the day, and we are ready to repeat with the witty diplomatist—"La langue a été donnée à l'homme pour déguiser sa pensée."\* In this land of vanity every one seeks to attract attention, and this pretension does not yield even to death.

If hypocrisy is the homage which vice pays to virtue, it is no wonder that so many disguise themselves in that livery. Thirty-one documents (twenty-six men, five women) afford us evidence on this point. Among the alleged motives of suicides we often find complaints against their families—"My wife, my children, my relations," writes one man, "are the authors of all my misfortunes; they have never ceased to poison my existence. I worked night and day for them, and they repaid me with disgust. By seizing on all my savings, they have reduced me to extreme poverty. Death will soon deliver me from my tormentors, to all of whom I bequeath my curse." The inquiry showed that this unfortunate wretch had always been a bad husband, a bad son, and a bad father, and that he had destroyed himself to avoid the pursuit of justice, consequent on his attempt to violate his own daughter. Another addresses to his brother, the managing director of an important administration, a letter couched in

\* The parentage of this sarcastic saying has recently been disputed by a lively French writer, and assigned to the late eccentric manager of the Porte St. Martin Theatre. In reality, however, it belongs to a greater genius than either, namely, Oliver Goldsmith. "Men of the world," says he, in one of the papers of the "Bee," "maintain that the true end of speech is not so much to express our wants, as to conceal them."—"Oliver Goldsmith, a Biography," by Washington Irving, chap. 22.—Tn.



the following terms:—"You would not present me to your minister because I was badly clothed, and you too proud to acknowledge any relationship with a poor devil like me. It was easy for you to have procured me the means of living honourably, but your egotism would not admit of it. All for yourself, nothing for others, that's your motto. Yet, notwithstanding your ingratitude towards me, I wish you well, and freely forgive you my death." Now, turn over the page, and we find that this generous victim was an idle, worthless *débauché*, a gambler, always getting into debt, who, in return for numberless acts of kindness and assistance repeatedly afforded, wreaked, by this posthumous calumny, vengeance on a brother, of whose virtues and success he had always shown himself basely jealous. And, unfortunately, the malice of such a shaft may serve as a barb to make it stick, and so embitter the existence of an honest man, whose misfortune it was to have so vile a brother. A father accuses his son of causing his death by his cruelty, whereas, it was notorious that he had dissipated not only his own property, but also the son's fortune. A husband reproaches his wife with having rendered his life miserable by her shrewish disposition; whereas, it was clearly established by the testimony of all who knew them, that the wife was a very gentle, affectionate woman, the husband a confirmed drunkard.

A young man pretends to justify his act by saying that his mother had been prejudiced against him by persons who had squandered his inheritance, whereas it turned out that he had been disinherited by his mother for a gross insult, and that he had destroyed himself because he no longer possessed the means of continuing his riotous course of living.

Sometimes suicides ascribe their fatal resolution to the ill-luck which they assert has always pursued them. "I kill myself," says one of these, "without having to blame myself for a single fault which should have led to this fatal determination. Wine, women, and play have never had any attractions for me. In fact, I was always fond of work. I leave the three shillings, which is all I possess, to the poor." The writer of this epistle was a gambler, drunkard, and *débauché*, who had attempted to murder his wife.

There are some who seek to ascribe their death to the influence of a passion, culpable in the eyes of religion and morality, but which sometimes obtains pity for those who are its victims. One of these expresses himself in the following manner:—"I cannot overcome my attachment to a married woman, as good as she is faithful; nevertheless, an imperious necessity compels me to avoid her for ever. Why should the institution of marriage be thus perverted by our social conventions? Adieu, dear angel, my only comfort upon earth." The investigation revealed that the said angel was a common prostitute, who refused to renounce her occupation, and had for some time kept the man who thus complains of the injustice of society. The preceding instance recalls to mind the history of a notorious villain, executed some years since in Normandy, for having strangled several people, who, when on the scaffold, beside the instrument of death, and about to appear before God, solemnly exclaimed, "It is now impossible to lie—I declare I am innocent."

Oftimes vanity induces the suicide to invent some romantic tale, with the view of creating a fictitious interest in his fate. A young man appears before a commissary of police, and states that he had been attacked by several individuals, stripped, forced to swallow poison, and afterwards cast into the water in the Champs Elysées. At first his story obtained some credit, but on inquiry it was discovered that the pretended victim was an idle, worthless fellow, of very extravagant tastes, overwhelmed in debt and embarrassments, who had doubtlessly himself committed the injuries

of which he accused others. It was found that he had actually taken poison.

Some seem impelled to suicide by the desire of escaping from the bad reputation which their evil actions have procured them. A woman writes that a certain party, whom she designates for the execration of all honest persons, wishes to ruin her and her children, and has made an attack on her honour, which is dearer to her than life. It turns out that this Lucretia had shamefully abused the confidence placed in her by her employer, and was likely to fall into the hands of justice for embezzlement.

A man who destroyed himself with a garland of "*immortelles*" on his head, after declaiming against the miseries of life, requests to be interred with a medal of Faith about his neck, near to the angelic sister who will receive him in heaven. He protests that he is the victim of a conspiracy, and strongly denies a theft which had been clearly proved against him.

Some suicides attempt to give a false interpretation to the mode of their decease, pretending an accident, assassination, &c., in order to escape the ignominy attached to self-murders, and so save their families from disgrace and sorrow. A merchant writes a letter, partly gay, partly serious, very well calculated to deceive the public as to the manner of his death; but in a second letter addressed to his family, he acknowledges that he kills himself in consequence of the overthrow of his hopes and the loss of his fortune.

Résumé. The affective sentiments, wounded self-love, express themselves by recriminations and complaints, by insults and threats. These various sentiments follow an order in relation to the moral organization of man; the family occupies the first place, then come husbands and wives, lovers, mistresses, and society at large.

In the family, parents attribute their despair to the evil doings of their children, and their misconduct; children complain of the continued reproaches addressed to them; of the persecution of a step-mother; of the avarice of their parents; of their constant harshness; women complain of not being allowed to marry the men they love; of the cruelty of their parents; of ill-treatment from their husbands, sometimes from their children.

As regards marriage, the frivolous, extravagant, shrewish, jealous, quarrelsome disposition of wives, and their infidelities, frequently occasion the suicide of husbands; whilst husbands, by their immorality and debauchery, their violence of temper and ill-usage, often render the lives of their wives insupportable.

As relates to concubinage; the abandonment of lovers, their indifference, neglect, or marriage, cause the suicide of their mistresses. The same motives affect men equally.

The complaints of suicides are based on all sorts of motives—false, true, serious, trivial, futile; frequently the real cause remains concealed. In short, suicides accuse themselves, others, society in general, and the world at large.

All the writings in the second section have a closer or more distinct reference to ennui and weariness of life. This sentiment may be inherent or acquired, accidental or congenital. Accidental ennui is due to the influence of sickness, poverty, misfortune, losses, sorrow. Congenital ennui is allied to the natural character and disposition of the individual,—to his temperament, his organization,—in a word, to his humour. It commences in early life, and may continue to an advanced age. Ennui may also depend on an incurable indolence and indifference of character, which makes employment of all kind unendurable, and all pursuits tiresome. Among the *eunuyés* may also be placed many restless, envious, jealous, frivolous spirits, who declare implacable war to society. Many

who destroy themselves from weariness of life leave beside them books containing apologies for suicide, often opened at the most striking passage. Some are merry in their last hour. Others declare that their death inflicts no wrong on any one—that their life was useless.

Disgust of life is less marked among women, owing to their greater hopefulness, their religious sentiments, their stronger affections and domestic habits.

The analysis of the third section is devoted to the irreligious sentiments. It would seem that the man who is about to destroy himself ought to have renounced all ideas of another life. This is the case in this series, which includes professions of materialism, invocations of oblivion, and, as a natural consequence, insults addressed to religion and the clergy. But here, as elsewhere, good and evil are blended, for we find many documents which attest the religious belief of the writers.

The fourth section contains facts which prove that man's evil instincts do not always quit him in the supreme hour of his fate.

Finally, the last section is devoted to the investigation of false motives. This chapter, so full of instruction, shows us that men sometimes die with a lie on their lips. We find individuals explaining and excusing their suicide by motives apparently sincere, plausible, and affecting; and on inquiry we find these pretended victims to have been villains, debauchés, thieves, bad sons, bad husbands, and bad fathers. Theirs is hypocrisy in death. Sometimes the suicide wishes to spare the feelings of his family, or avoid the opprobrium of self-destruction, and gives a false explanation or fictitious colouring to his action.

*(To be continued.)*

## SYPHILIPHOBIA.

MR. ACTON, in his recently-published work on the Diseases of the Reproductive Organs, has done much service in directing professional attention to a class of affections hitherto almost overlooked by the practitioner. He says—

"This class of complaints stands in direct opposition to feigned diseases; instead of our patients simulating certain affections or complaining of sensations which they themselves well know are for the mere purpose of misleading the medical man, the syphiliphobist describes only what by an exaltation of nervous sensibility he fully believes he sees or feels. Like hysteria, syphiliphobia will assume every form of venereal disease found or described in books, and in a tenfold degree, or like hypochondriasis, every trifling ailment will be exaggerated till the medical man is unable to distinguish what his patient really feels and what he supposes he feels.

"Did isolated cases only now and then occur, perhaps they might not deserve attention, but so numerous are they in a large capital like London, so anxious are the sufferers to obtain relief by consulting every man who can be supposed to offer them any means of relief, that they spend fortunes in travelling about and visiting every quack or novel quidnunc who gulls the public by assuming a knowledge which he does not possess.

"I have been consulted by a great number of persons who are fearful they suffer from syphilis in one form or another; and although many of these sufferers can be said to have syphilis only in their imagination, others have presented anomalous symptoms of disease which might lead the best educated medical man to waver, or doubt if it really was syphilis he was called on to treat and not the phantom above spoken of. The mistakes are most liable to occur from the surgeon depending upon the history given by the patient, rather than by the appearance which he meets with."

—pp. 602-3.

He again observes—

"Sometimes the patient accuses the bladder, at other times the prostate, as being the seat of very peculiar symptoms, which have only this in common,—that without any apparent cause or symptom, his sufferings are exaggerated to a degree that we do not really meet with in the disease the patient supposes himself affected with. A most lamentable case of this nature came before the public lately, in consequence of the sufferer having committed suicide.

"There is something very peculiar in the aspect of this class of patients, which, coupled with the exaggerations of symptoms, leaves the surgeon in little doubt on the nature of the complaint; but although the diagnosis may be easy, the treatment is by no means successful."—p. 607.

We have, in the course of our practice, seen several cases of the kind. This affection has occurred in persons of very sensitive and highly wrought minds, who have been guilty of some slight impropriety, and have been impressed with an idea of being affected with various forms of *lues*.

Mr. Acton remarks—

"The inmate of many a lunatic asylum could give us a sad catalogue of errors of diagnosis; did he possess all his reasoning faculties, he could tell us that the monomania syphilitica was countenanced early in life by many a designing knave, who robbed him of his money while encouraging his fancies; that this same charlatan, professional or extra limites, thought it necessary to carry out his views by frequent cauterization, which had terminated in the present affections of the genital organs, that virtually produced the disease he once so much dreaded. But, poor fellow! this view of the case is happily not present to his mind, and he goes to the grave the victim of his own imagination, and a martyr to the injudicious treatment which has been pursued."—p. 608.

In a future number we may revert to this important subject.

## Selections.

**MORTALITY IN LUNATIC ASYLUMS.**—In a communication on "The Health of London during the six months terminating March 29th, 1851," published in the "London Journal of Medicine," Dr. Webster states that the total number of deaths in establishments for insane patients, during that time, amounted to 221; of whom 116 were male, and 105 female, lunatics. This, he says, appears to be a large mortality, especially if contrasted with the previous summer and autumn quarters, when the aggregate deaths in the same institutions were 171. The results now mentioned are, however, consistent with general experience; since death more frequently supervenes amongst lunatic patients during the cold and severe weather of winter than in temperate seasons; notwithstanding that mental disease more generally attacks individuals in the hot days of summer than in the colder months. The comparative amount of fatal cases met with in the two sexes of lunatics is also interesting, as the figures quoted fully bear out a remark made by Dr. Webster elsewhere, namely, that "mania, although more common among women, is in them more curable, and less fatal than among men." A larger number of female lunatics being usually under treatment in the metropolitan asylum than of males, the occurrence of 105 deaths among the former sex, in contrast to 116 among the latter, strongly supports this view; especially if the facts recorded in the last report be remembered, wherein it is stated, that 96 insane male patients and only 75 females died during the period

therein included. According to the above data, besides others which might be quoted, if necessary, a more unfavourable prognosis of the termination in cases of insanity may be given, *ceteris paribus*, in men than in women; whilst a greater number of recoveries may be confidently expected in the latter than in the former class of lunatics.

**RAMOLLISSEMENT OF THE BRAIN.**—Mr. W. F. Barlow, at a meeting of the Medical Society of London, narrated the particulars of a case of ramollissement of the brain, that had been under treatment at the Westminster Hospital, under the care of Dr. Roe. The patient, a man, was admitted on the 13th November, 1848. He had a heavy expression, and complained of pain in the head, at times more severe than at others; also of giddiness, and a difficulty of moving the right hand and fingers. His handwriting was like that of a person with chorea, and he occasionally let things drop. The memory was defective, and soon began obviously to fail; the processes of the reasoning faculties were altogether impaired. After the lapse of five days, during which the symptoms progressed somewhat, he changed abruptly for the worse, and lay in a state of stupor. This was not uniform, and he could at times be aroused to passing consciousness. There was complete paralysis of the right side, the leg being readily excited to reflex actions. He began to swallow, and also to breathe with difficulty, but, occasionally, the swallowing and breathing seemed unembarrassed. The vacillation of the symptoms formed one of the more interesting features of the case; now there was consciousness, now almost absolute loss of it; one who might have watched him superficially, or who might have judged of his condition by a single visit, would have been deceived. On the 22nd, he could not be roused so as to know anything, and both swallowed and breathed with difficulty. The paralyzed side was lax, and never affected by any spasms save those induced by reflex action; the other was almost continually agitated by aimless, restless acts of volition. The patient lingered till the 26th, and then died in deep coma.

On examination of the body after death there was found considerable opacity of the arachnoid, the vessels of which were more turgid and crowded than usual. But the main thing, was a most marked and extensive softening of almost the entire cerebral lobe of the left side. Small dots of blood were effused here and there throughout the softened brain. Some spots were of a pink or red hue, a yellow or yellowish tinge was seen nowhere. The inner portion of the brain was much more affected than the outer. The softening was extremely extensive and well marked.

Mr. Barlow, in commenting on the case, remarked upon general and partial ramollissement; the former was often a post-mortem change; the latter was far to be relied on as the consequence of disease. He next alluded to some of the symptoms marking the case, as the pain and vertigo, the imperfection of motion, the paralysis, the reflex action, the difficult breathing and deglutition, the variability of the important signs, the state of the mind throughout, and particularly on the absence of rigidity; a matter upon which he thought Lallemand laid infinitely too much stress in the diagnosis of ramollissement. Whether or no much pain would attend this affection would depend on the acuteness, violence, and extent of inflammation, and on the age and temperament of the patient; slight and very gradual inflammatory action would produce but little; and the coma which sometimes attended the affection would, of course, altogether preclude it. In those cases where the parts died, as it were, not violently, but lost their coherence from the effects of atrophy, pain was not to be expected, as in those instances where inflammatory action ran high. It was to be considered too, with reference to increased sensibility, whether the ramollissement were pure and uncomplicated, or

combined with other affections—arachnitis, for instance. The pain of the disease should also be compared with that which happened under various circumstances; it was by contrasting symptoms that their nature was found out. The subject of vertigo was one of great moment in reference to cerebral affections in general; it was well marked in this instance: it happened sometimes from cerebral anæmia, at others, from dangerous fulness, and might be a threatening of apoplexy; at one while it was a mere sign of functional disorder, at others a most clear and alarming evidence of organic disease. It was one of the best marked and most constant symptoms in the instance of an enormous aneurism, lately presented to the Pathological Society by Dr. Roe. The way in which volition was affected deserved attention. By watching this function, the true state of the mind might almost be ascertained, and the progress of the case correctly estimated. As it became more influenced, there was an increase of the weakness of the mind, whilst, with the confirmed hemiplegia, came a state of all but perfect annihilation of the cerebral functions, and of danger most imminent. The variation in the symptoms towards the close of the case was one of the most remarkable features; life did not ebb gradually away; there were partial recoveries from time to time. The same thing had been noticed in various head affections; the sensation, the will, even the vital functions, most strangely differed during their course. To what is to be attributed that striking and complete recovery of consciousness just before death, in some cases of profound coma. To this question Mr. Barlow does not offer any adequate reply, merely putting it as a query, whether the brain is less compressed for a while, owing to a change in the cerebral circulation; he then proceeds to comment on the extreme difficulty of accurately investigating the condition of the faculties in cerebral affections, and on the unsatisfactory statements made by some writers of their being unimpaired in certain instances, whereas the non-recognition of their impaired condition was owing to the superficial and inadequate nature of the examination. The absence of rigidity or contraction of the limbs in the case under notice, Mr. Barlow considered well worth noticing, because of the stress laid by some authors on that form of muscular action, as a sign of ramollissement. It was anything but an indication of that process, although the frequency wherewith it happened in instances of that affection made its consideration, in reference to the diagnosis, very important. Taken in reference to cerebral diseases in general, it was of great importance to observe it well. It might arise, first, from physical irritation of the spinal cord; secondly, from the influence of emotion, as may be ascertained by examining the body carefully under various states; thirdly, from an affection of the muscles themselves, being the manifestation, probably, of an exhausted irritability. Fatty degeneration, in its relation to ramollissement and apoplexy, was next considered. A man, forty-one years of age, died in the Westminster Hospital, having an immense sanguineous effusion, chiefly occupying the left ventricle of the brain, and the contiguous cerebral substance. The smaller vessels of the softened substance were examined microscopically by Dr. C. Shearman, who found them in that state of fatty degeneration which Mr. Paget has described and figured in the *Medical Gazette*. The degeneration of vessels of that minute size was of great consequence; there could hardly be a doubt but that it led both to ramollissement and to apoplectic effusion.—*Medical Times*.

**HYDROPHOBIA.**—Dr. Redfern, of Aberdeen, relates in the *Edinburgh Monthly Journal*, a case of hydrophobia occurring twenty days after the bite of the rabid dog, and terminating fatally on the fifth day. No structural lesion could be detected after death, even on the most careful examination.

## Miscellaneous Notices.

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*Practical Remarks on some Exhausting Diseases.* By Sir JAMES EYRE, M.D., &c.  
2nd edition. London: J. Churchill. 1851.

WE are glad to see a second edition of this work. The profession owes a debt of gratitude to the author for having directed attention to the exhibition of the oxide of silver in certain exhausting diseases. Sir J. Eyre and other eminent practitioners have fully tested the efficacy of this remedial agent, and speak highly of it. The author has had, since the first edition of his work appeared, frequent opportunities of witnessing the beneficial effect of the oxide of silver in certain hæmorrhagic conditions of the system peculiar to the department of practice in which he is specially engaged, and he has great faith in the remedy if perseveringly and judiciously administered. Sir J. Eyre writes like a man fully impressed with the truth of what he is stating. We believe him to be incapable of printing what he does not know to be the fact; and this, of course, gives additional value to anything that proceeds from his pen. The work does him credit, and we warmly recommend it to our readers.

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*Cholera in the West Yorkshire Lunatic Asylum.* By T. G. WRIGHT, M.D.  
London. 1850.

THIS work is devoted to the consideration of the origin and progress of cholera in the West York Lunatic Asylum during the autumn of 1849. It is an able production, and must have caused the author considerable labour. The work is full of statistical data and tabular statements, evidently drawn up with great care.

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*Thoughts on Insanity and its Causes, and on the Management of the Insane.*  
By a MECHANIC. London: C. Gilpin, Bishopsgate-street. 1851.

A VERY sensible and well-written little work. The author is, however, disposed to take too spiritual a view of insanity; but his views are so modestly put forward that they are entitled to every respect and attention. We are glad to see thinking, reading, and observing men in the author's rank of life giving the profession the benefit of their opinions. In the next number of our Journal we purpose extracting some passages from the pamphlet.

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*Autobiography of the Rev. William Walford.* Edited by JOHN STOUTON.  
London: Jackson & Walford. 1851.

THIS is a most valuable piece of biography, particularly so to the psychologist, and all interested in the workings of a mind under the influence of disease. We fully intended to have quoted largely from the volume, but are reluctantly compelled to defer this pleasure until another occasion.

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WE will publish, in our next number, Analyses of the Foreign Journals, List of Books, and Extracts from the Reports of British Asylums. We have again to complain of the postage charged for parcels of books and pamphlets coming from America. We paid, for the last number of the *American Journal of Insanity*, and the *Report of the State Lunatic Asylum, New York*, twelve and sixpence postage! This should not be. Parcels of books, if sent through the post, should be open at each end; but the better plan is to forward all books &c. through a respectable London agent, addressed to the Editor.

Mr. Baily's work, on the "Theory of Reasoning," and the new edition of Dr. Carpenter's "Physiology," will be fully reviewed in our October number, with other books forwarded to us.

The Editor's account of a recent visit to the Royal Hospital, Charenton, and his *Essay on Prison Discipline*, read at the Medical Society of London, are unavoidably postponed, in consequence of press of matter, until our next number.

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OCTOBER 1, 1851.

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ART. I.—SLEEP, DREAMING, AND INSANITY.\*

IF a man were always to enact his dreams he would not consider sleep to be

“Tired nature's sweet restorer.”

It is the perfect repose of all cerebral action that constitutes sleep, in the strictly philosophical acceptation of the term; hence even the “stuff our dreams are made of” has a material influence on the cerebrum, and prevents a total cessation of its functions. It is true that perfect sleep is rare in this sense; and it is therefore characterized, when it occurs, as *deep* sleep, *profound* slumber, and by other phrases significative of that total cessation of cerebral activity which is its great characteristic and object.

We have said that sleep is the perfect repose of the encephalic mechanism. The merely vital mechanism goes on as usual: in some of its parts more slowly, but perhaps in others more vigorously—the repose of one system helping the activity of another. It is true that it has been called the image of death by writers of various classes, but, physiologically, it is a state of life as vigorous in its immediate sphere as the

\* SLEEP AND DREAMS. Two Lectures delivered at the Bristol Literary and Philosophical Institution. By John Addington Symonds, M.D., Consulting Physician to the Bristol General Hospital. 8vo. 1851.

SLEEP PSYCHOLOGICALLY CONSIDERED, with Reference to Sensation and Memory. By Blanchard Fosgate, M.D., Physician to the New York State Prison at Auburn. 8vo, pp. 188. 1850.

WHAT IS MESMERISM? An Attempt to explain its Phenomena, &c. By A. Wood, M.D., &c. Edinburgh: 1851.

THE MESMERIC MANIA OF 1851, &c. By J. Hughes Bennett, M.D., &c. &c. Edinburgh: 1851.



waking state. It seems very probable that, during sleep, the reparation and nutrition of the organism go on much more actively than during the waking state, consequently organic or vegetative vitality is more energetic. To facilitate these objects, the active machinery of the body is stopped, or moves more slowly all that mechanism which is simply the agent of the spiritual element of our nature standing still absolutely; while the great wheels of life—those of respiration and circulation—move proportionately more slowly, and only to that extent which the activity of the organic functions requires.

It seems to be a universal law of animated nature, that repose shall follow activity. Even in vegetable life we find sleep is the rule, and in animal life we know of no exceptions. So universal a law must needs be considered to be a necessary law; hence we conclude that periodic repose or quiescence is necessary to the healthy action of organisms. There are apparent exceptions observed when we come to examine the details of special organs. Thus, for example, the heart never ceases to beat unless under abnormal circumstances. In this and other cases there is probably some compensation in the rhythmical action of the machinery; but, anyhow, during sleep the heart beats much more slowly, and there are instances on record in which its nerves became torpid with the cerebro-spinal system, so that the sufferer began to sleep the sleep of death so soon as his eyelids drooped, requiring a constant watcher at his bedside to awake him from his perilous slumber.

We do not think it necessary to detail the ordinary phenomena of sleep *seriatim*, but rather prefer to occupy our pages with an investigation of the nature of the changes which occur in the cerebral system during sleep, with reference to the phenomena of dreaming in particular, and with the object of applying the results of our investigations to the elucidation of insanity. It has long been matter of observation that the delirious and the insane appear to be in a dream; with this difference, that they *act* their dreams; whereas, in ordinary dreaming, the motor system never participates in the changes which the sensorial system undergoes. It is obvious that a knowledge of the state of the cerebrum in dreaming will very much facilitate a better understanding of the state of the cerebrum in insanity, and help to elucidate the much disputed question as to the pathology of that disease.

Two works have more particularly attracted our attention lately in reference to this subject, the titles of which we have given; they are both interesting publications. They have a further interest beyond this special subject, from the fact that two or three of Dr. Fosgate's countrymen have been journeying through this country for the purpose of lecturing on a pseudo-philosophy termed "electro-biology," and inducing a temporary condition in the cerebra of certain of their

audiences closely analogous to, if not identical with, that more permanent condition which constitutes insanity on the one hand, and somnambulism on the other. It is not a little characteristic of the gullibility of the people at large, that numbers of individuals have been found, in our principal towns, willing to have their brain and mental powers subjected to the control of these itinerant strangers before numerous audiences, without any inquiry as to the probable results of these empirical proceedings on the delicate organ subjected to experiment. We have reason to think that the evil results of these practices are little known or even suspected. To tamper with the functions of so delicate and important an organ as the brain, simply for the gratification of a foolish curiosity, or the purposes of gain, is hardly less than criminal, and cannot be too strongly reprobated; nevertheless, the folly having been committed, we think it right to make the bane serve as the antidote, by also drawing some illustrations of the condition of the brain in sleep, dreaming, and insanity, from the *acknowledged* phenomena of this pretended science, as well as from the general literature of the subject.

In the first place, let us inquire, what portion of the brain is involved in dreaming and in insanity; then, what is the mode of action of that portion, what are the phenomena manifested when its normal mode of action is disturbed, what are the agents of the change, and what practical conclusions may be deduced. We believe that there is no difference of opinion amongst physiologists as to what portions of the brain are affected in dreaming. Dr. Symonds, in his able and philosophical lectures, very concisely states the present views of the leading British neurologists. The abolition of sensation in profound sleep, and its modifications in dreaming, point to the nerves of sensation as being involved primarily in the change. These are connected, (as Dr. Symonds observes, in accordance with the views of Dr. Carpenter and others,) either directly, or through the spinal cord, with certain portions of the brain termed the sensory ganglia, the chief of which are the corpora quadrigemina and thalami optici. To these centres of sensation are conveyed the impressions made by outward agents, and here they probably become objects of consciousness. These sensory ganglia, therefore, have their functions modified in all those states of the cerebrum in which sensations, as *such*, are no longer felt—or, in other words, when the changes induced ordinarily in the sensory ganglia by impressions, are either not produced, although the impressions reach them, (and even pass through them,) or, if produced, do not become objects of consciousness. It is necessary to bear this principle well in mind, if we would perfectly comprehend the phenomena to be subsequently noticed—namely, that the impression is one thing, and the

change induced in the sensory ganglia another—the two being as distinct as cause and effect; that if the faculty of *sensation* be abolished or modified, it is from some functional change in the sensory ganglia; that, nevertheless, the impressions may reach the ganglia, and the changes may be induced by them, yet the latter may not become objects of consciousness, *as sensation*.

Now, there are numerous animals which appear to have nothing superadded to these sensory ganglia; these constituting, in fact, the whole of their cerebrum. They live, therefore, simply a sensational life, and have probably little more knowledge of cause and effect than those animals who have only the sympathetic system of nerves. They have more extensive relations to external things—to the undulations, for example, of ethereal matter, which, reaching the auditory or optic nerve, cause auditory and visual sensations; and they *may* have a quicker perception of pleasure and pain; but their conservative and other instinctive acts are as mechanical and automatic as in the lowest tribes of animals. Their cerebral senses are superadded to strengthen and widen their *instinctive* life; they have no *manifest* mind, whatever may be the nature of that which regulates their actions so wisely and adaptively; and they have no true organ of mind. If a man is deprived of the organ of mind, or, what is the same thing, if its functions be abolished, those of the sensory ganglia continuing in activity, he would be, for the time, a *sensational* animal only, and his actions would correspond.

Now these sensory ganglia lying along at the base of the brain, are, in fact, only the portals to the portions of the brain resting upon them, and with which they are in intimate connexion. The mechanical apparatus—the mere *organ* of sense—collects and communicates the *right* impressions to the nerve, (for every nerve of sense has its own class of impressions, which alone it can receive, and none other,) and the nerve transmits them to the ganglion in virtue of certain changes induced in it by the impressions. Arrived at the ganglion, they begin from a new starting-point, as it were, and the ganglion is to the cerebral matter beyond what the nerve is to the ganglion. This is exactly the arrangement which exists inferiorly in the spinal cord, with reference to the nerves of touch and common sensation. Entering the grey matter of the cord, they carry impressions to it which excite changes therein—*sensational* in their character if the result of those changes is transmitted *upwards* as from a new starting-point—and automatically *motorial*, if, instead of so passing upwards, they are transmitted *across* the spinal cord into the motor tracts.

Where then, in this arrangement, are we to locate sensation? The more recent views of Dr. Carpenter are adopted by Dr. Wood, and

have the merit of simplicity. Dr. Wood observes that there exist several centres,—namely, first, of muscular action in the spinal cord; secondly, of volition seated in the corpora striata and adjacent parts, having ample communications with the spinal cord downwards, and the cerebral hemisphere upwards; thirdly, a centre of sensation, independent like the others, but at the same time closely connected with the centre of volition; this is seated in the thalami optici and corpora olivaria, with which all the nerves of sense are more or less connected. These conjointly, Dr. Wood remarks, appear to form a ganglion for the sensations communicated by the nerves of touch, and therefore destined for the reception of sensitive impressions. The close association between them and the proper optic ganglia is explained by the close association between the senses of sight and touch, which is apparent both from the manner in which our ideas of external objects are communicated to us, and also from the joint operation of those senses in directing muscular movements. Fourthly, a centre of emotions, which is to be found in the mesocephale, its influence extending upwards to the hemispheres, backwards to the cerebellum, downwards to all the nerves of sensation and motion. Fifthly, another independent centre, seated in the cerebral convolutions, and the instrument of mental operations—namely, perception, memory, judgment, imagination, &c. In addition to these *five* centres (Dr. Wood only counts them as *four*) there is a centre for the combination of muscular movements, and another for respiration and deglutition. According to these views, (which are substantially those of Dr. Symonds,) sensation is seated in the olivary bodies and optic thalami. But what are we to understand by the term *sensation*, as used by Dr. Wood? This he nowhere defines, and we are inclined to think he has not a very exact notion of the sense in which he uses it, further than that sensation consists in “our ideas of external things.” Let us take an example. Dr. Symonds states, that he remembers once in his sleep witnessing a prolonged storm of thunder and lightning, which he was afterwards able to trace to the light of a candle brought suddenly into the dark room where he had fallen asleep, and to the noise made in opening a door, the lock of which was never turned without a good deal of grating and rattling.

Now, it is obvious that in instances of this kind there is no sensation in the true meaning of the term, whether as restricted (with Dr. Carpenter, Dr. Bennett, and others) to the *consciousness of an impression*, or as including “ideas of external things.” The impression of light and sound reached the sensorium, it is true, but not to excite sensations, inasmuch as a combined result followed, and series of associated ideas were excited, constituting the one idea of a thunder-storm. It was this idea of which the mind became conscious. Psychological

phenomena exactly analogous are often observed in the delusions of the insane, as when pain in the epigastrium or uterus excites the delusion of a wolf, or fire, or serpent, being contained in the stomach or bowels, and the like. In all these cases the sensation is contained in the idea; and since the hemispherical ganglia are the centres of ideas of this class, we conclude that they also are amongst the seats of sensation.

Dr. Symonds thus points out the connexion of the nervous centres with sleep. When it is healthy and perfect, action is suspended in the sensory ganglia, the corpora striata, the cerebellum, a considerable portion of the hemispherical ganglia, or cerebral hemispheres, (some portion being employed in dreaming,) and those parts of the spinal cord which are used in the transmission of sensational impressions or volitional impulses. The medulla oblongata must not sleep, or respiration would stop. When the sleeper talks, the nerves which animate the vocal muscles are awake, and answer to the ideas and emotions developed in the hemispherical ganglia. In simple sleep-walking, or the minor degree of somnambulism, (the senses being still asleep,) the cerebellum is awake, and perhaps also the corpora striata in some degree, together with the related portions of the spinal cord. But in that form of somnambulism in which the subject of it sees and hears, though under the influence of the dream, the parts awake are the sensory ganglia, the corpora striata, portions of the cerebral lobes, the cerebellum, and the related portions of the spinal cord. This is an ingenious hypothetical organology, but a moment's consideration shows that it leaves a very large number of residual phenomena.

How is it, for example, (to mention one of many,) that the somnambulist sees and hears only in relation to his dream? Dr. Fosgate mentions an instance of this kind with which he was familiar. The subject, a merchant's clerk, was of a sanguineo-nervous temperament—irritable and timid. It was a favourite amusement with his fellow-clerks to commence a conversation with him (as soon as he was sufficiently asleep not to be easily aroused) relative to robbers breaking into the store-house. From his timorous disposition, this subject was undoubtedly on his mind when he retired to rest, and therefore could, by skilful management, readily be made the theme of his thoughts in sleep. By this management he could be induced to converse, leave his bed, dress, go into the street, and combat any person who should oppose him in the feigned character of a robber. On awaking he could relate nearly the whole transaction. Now, in this and similar examples the senses cannot be said to be shut, or sensation abolished. Touch, hearing, sight, are all open, but only to a *certain class* of impressions—namely, those which are in relation to the series of ideas constituting the dream.

It is evident, from all these considerations, that the writers before us have not attained to a true theory of sensation. Their views are, however, of a suggestive character, and in that respect useful. In the cases just mentioned an interesting analogy may be traced. It is well established that only certain kinds of impressions can be made on the sensory apparatus. Light and visual objects have no influence on the sense of hearing; simple or combined sounds cannot reach the sensorium through the nerves of vision. In like manner, when the right impressions have reached their respective ganglia, something more is wanting to the completion of the mental act which they excite, and they must go on or forwards to another portion or other portions of the nervous centres adapted for their reception, and ready to be influenced by them. No one sense is *solely* in operation during our waking state, except at the *moment* of the act of attention; the normal ideas which pass through the mind are seldom, if ever, compounded solely of the changes excited through one nerve of sense; unconsciously to ourselves we bring two or more into operation, and it is the combined or conjoint result in the brain which is presented to the mind, or of which, in other words, we become conscious. Hence if it so happen that this conjoint operation is prevented, by any change whatever in the cerebrum sufficient for the effect (as occurs in sleep, somnambulism, and insanity), the ideas are incongruous and imperfect; consequently the external world is not placed before the mind in its conjoint relations, and the perceptions are erroneous.

Where, then, we again ask, is the seat of sensation? To answer this question, let us more strictly define what is meant by the term. We have just used the term *perception*. Now perception is continually confounded with sensation by physiological and popular writers, and, without doubt, they are so closely allied, or so intimately connected with each other, that sensation and perception constitute one mental act. Still, philosophically, they must be discriminated. Sensation is applied to *feelings* irrespective of the cause. Perception includes not only the feelings, but the external object or thing causing the feelings. When the higher faculties of the mind are in operation on abstract ideas, the perceptions of them are conceptions, notions, &c. If an animal *feel*, it has been long supposed that it will manifest its faculty of sensation by corresponding movements; it was therefore an established proposition, that as certain adapted movements always followed the application of a stimulus to the nerves, those movements necessarily proved that the animal felt when the stimulus was applied. Hence an abundant source of error; for it has long been known to physiologists that certain movements of an admirably adapted character invariably result from simply acting upon the *material organ* of mind, or

upon a portion of it, by *physical* irritants. For want of a better phrase, or from a reluctance to coin a new phraseology, this property of the organism was termed *corporeal* sensation—a contradiction in terms; nevertheless the doctrine was adopted by a metaphysical school, and the term sensation was used to indicate this *corporeal* sensation, or, in other words, to indicate the adapted and, *apparently*, rational response of the organism to certain impressions made on the nervous system independently of consciousness. It made no difference whether the impressions were made *directly* on the nervous centres, or, in other words, were *centric*; or whether they were *peripheral*—that is to say, reached the nervous centres from the surface of the body along the continuous nerve-fibrils running thence inwards.

Now, it has been fully shown, that these reflex movements are altogether independent of mind; that, in fact, the will and consciousness have nothing whatever to do with them. They not only go on when both the consciousness and will are abolished, but even after the head is separated from the body, and all mental action (if it be granted that the mind is seated in the brain) is rendered impossible. It has also been fully shown, and, indeed, is a matter within the sphere of any one's observation, that although the sensation or the feeling of pleasure or pain may accompany a movement thus excited, and occur coincidentally, the movement is not *caused* by the sensation, for we find that the sensation often induces us to exercise an act of intellectual will—or, in other words, to *control* the resulting movements. What really occurs when simple impressions are made on the nerves is this; if they be such as the impressed nerve is adapted to receive and transmit, they are received and transmitted to the ganglion or mass of grey matter in connexion with that nerve: by virtue of an innate property of the ganglion, certain movements result, which are such as are adapted to fulfil one or other of the instincts of the animal—namely, the preservation and well-being of the individual, the propagation of the species, and the protection of the young creature. The impression may be indicative of what will aid in the fulfilment of these instincts; in this case, if felt, it will excite *the sensation of pleasure*, or, if not felt, will excite movements which are observed to *accompany* the sensation of pleasure. On the other hand, should the impression be indicative of what will obstruct the fulfilment of those instincts, it will, if felt, excite the sensation of pain; or, if not felt, the *movements* which are known to accompany that sensation. In both cases, the movements or vital acts thus excited are conservative either of the organism or of the species—aiming to obtain that which is beneficial, or avert that which is injurious; but the whole takes place in the simplest forms, without any

reasoning, or perception, or conception—there is no intellectual act—simply the feeling of pleasure or pain.

There can be no doubt whatever that in this series of vital changes there is a change or changes in the central ganglion, differing according as pleasure or pain is excited, and reacting on the motor apparatus in accordance with the changes—which (as we have seen) correspond to the necessities of the organism. The individual organism is not conscious of any change—it does not even know that there is a ganglion—it may not even be endowed with *self-consciousness*—yet the act of consciousness takes place; it becomes sensible of pleasure or of pain; and its vital mechanism is duly and properly put into motion. If we analyse the stages of this process we find that for its integrity it is requisite that the impression complete a circle—namely, from the surface to the sensory portion of the ganglion, thence through the ganglion to the motor portion, and from the motor portion to the vital apparatus or mechanism of the periphery. Now, the *act of feeling* takes place at the moment of centric action, or midway in the stage, when the adapted action is excited by the proper changes in the motor portion of the ganglion, and the impression passes over to it from the sensory portion, occupying but one moment of time. The proofs of these views are to be found in pathology and experimental physiology; we need only, as to the latter, refer to Grainger, Volkmann, Stilling, Van Deen, and others; as to the former, the works of numerous recent writers on diseases of the nervous system. In sleep, this circle is interrupted.

What, however, most merits the attention of the psychologist, is the great and fundamental principle of life, that all vital acts are adapted, that is to say, display the operation of that mental force which in man is termed reason, in animals, instinct. It is a remarkable circumstance that this principle and its laws of action have been almost altogether neglected by neurologists, by psychologists, and by the greater number of the students of metaphysics. This was not the method of the ancient philosophers, nor even of the fathers of modern metaphysics. To them, as well as the ancients, it was known as the *hylozoic principle*, or as *phusis*, (hence the primary meaning of the term *physiology* differs from the common meaning;) by the true Atheists, as the governing essence of the universe; by certain schools of Deists, as God, &c. We are satisfied the greatest elucidation of what are now impenetrable mysteries in mental philosophy may be derived from this quarter, so soon as physiologists have attained to the height of the great argument; and we may here observe, that henceforth it will be found impossible to limit the investigation of neurological phenomena to a



study of the structure and functions of the nervous system—for this reason, that the phenomena we have just analysed take place in the same order or sequence in animals totally devoid of a nervous system, in germs of every kind, in vegetable life, and, in short, in every form of organism. The same great law is evidently in operation throughout animated nature; we see it in the laws of life; in the operations of instinct; in the works of reason. There is hardly an art or science which dignifies humanity, or ministers to the comfort and well-being of mankind, which is not to be traced in the operations of the blindly working “vital principle,” or of the wonderful manifestations of instinct. Unconscious of the hidden bearings of his argument, Pope touches admirably on this connexion of reason with instinct.

“ Learn from the birds what food the thickets yield;  
 Learn from the beasts the physic of the field;  
 Thy arts of building from the bee receive;  
 Learn of the mole to plough, the worm to weave;  
 Learn of the little nautilus to sail,  
 Spread the thin oar, and catch the driving gale;  
 Here subterranean works and cities see;  
 There towns aerial on the waving tree.  
 Learn each small people’s genius, policies,  
 The ants’ republic, and the realm of bees.”

Universal science is pre-existent in nature; every branch of physics is practised by vegetable and animal organisms; not without a regard to the beautiful: hence our conviction that the whole range of psychological phenomena must be studied before we can lighten and enlighten

“ ——— the burden and the mystery  
 Of all this unintelligible world.”

Now, the process, the analysis of which we have given, contains in it not only the basis of sensation and perception, but also of volition. In reasoning animals, the impression passes upwards to the hemispherical ganglia, and the act of *will* takes place at the moment the consequent movement is determined. At the same moment the act of perception also occurs, and the idea or consciousness of causation and the adaptation of the acts take place. At the same moment there is also *sensation*; but the sensation thus excited in combination with a perception, differs from what we may term a *primary* or *fundamental* sensation. To have what is termed the sensation of hardness or softness, it is requisite that the tactile apparatus be brought firmly in contact with a hard body, as marble—of roughness, or smoothness, that they should be brought firmly in contact by means of a similar, yet different adaptation of the muscular apparatus; and so the automatic, but conscious *use of the muscular system* must take place; otherwise

there could be no perception of hardness or roughness, or the contrary. But the perception having taken place, the sensation which accompanies it may be resolved into a feeling of that which is congruous or incongruous with the well-being of the organism—the rough and hard being likely to be injurious, the smooth and soft the contrary.

As all perceptions may be pleasing or the contrary, there must be some mechanism in the cerebral hemispheres, as well as in the simpler central ganglia, whereby they are felt to be pleasing and displeasing; and this is another reason why we think sensation cannot be limited to the basilar ganglia of the encephalon. It is sufficient that there be already a condition of the cerebral hemispheres, such, that when new ideas are excited, the changes which accompany their excitation are found to be congruous or incongruous with the substrata already existent. This condition has been theorized on by various writers, but its true nature is not yet understood. All we can do to illustrate it is by the way of analogy. Just as we find creatures born into the world with their nervous system so constituted that certain impressions are painful, or the contrary, so from various causes the nervous system may become so constituted that certain ideas become painful, or the contrary. Amongst these causes are acquired habits, prejudices, established modes of thought—in short, all modes of mental and vital action, by which new substrata are developed. Ideas, if congruous with such, give pleasure, if incongruous, are painful.

Having thus cleared the ground, we are in a better position to understand what a sensation is and is not. Obviously, it is not merely the consciousness of an impression neither in theory nor in fact; equally obviously, it is the consciousness of a change, or of changes, produced in the organ of consciousness, directly or indirectly, by impressions, one or more. The point of consciousness is, in fact, that point in the general organ in which the changes take place, and may differ according to the nature of our sensations and perceptions. Hence it is possible to have a double and treble consciousness; to have also at one time pleasing, at another displeasing, sensations and conceptions from the same source. We are also in a better position to understand what consciousness is, and what relations it bears to the encephalic ganglia generally. We have said that it is necessary to sensation and motion that a circle in the nervous system be completed. Now, the body is a unit—it is indivisible—literally, an *individual*. It is true that limbs may be removed, and even the nervous system partially destroyed; still it is without injury to the unity of the consciousness, and simply from the fact, that the completion of the circle is in the sensorium. There every part of the body is represented, as it were, and although

the mere mechanical apparatus may be removed, the vital unit remains intact, until the destroyer, entering the sanctuary of thought, crushes the admirable mechanism of the divine mind contained within, and the circle is rendered incomplete.

And so when deep sleep falls upon man, and he has dreams and visions of the night, the machine is thrown out of gear, and the circle is imperfect. The substrata of past thoughts are awakened into activity by various causes—sometimes ideas hid deeply in the caverns of memory are again developed, and vivid phantasms pass before the consciousness in infinite variety, the dreamer wondering whence he has got them, and puzzled with the fantastic tricks his memory and imagination play him. Impressions reaching the central axis from every point of the periphery, excite a thousand ripples (if we may be permitted the analogy) in the cerebral sensorium, each of which passes before the consciousness with inconceivable rapidity—undulating on ever, sometimes in well-ordered series of waves, so that connected thoughts arise in the mind with the precision of instinct, or in marvellous and incongruous combinations, with the effect to the mind's eye of a psychal kaleidoscope. That the cerebral matter is endowed with properties, such, that it is capable of these changes, is manifest enough from a consideration of the fact, that not only does the nervous organisation of perfect insects and vertebrates manifest phenomena equally wonderful, but even the amorphous microscopic germ contains within it, and dependent entirely upon the integrity of its organisation, that property whereby in well-ordered and admirably adapted sequence, the whole subsequent acts of the organism is performed.

Now what is the nature of the changes which occur in the cerebrum during dreaming, and its allied state, insanity? To determine this, we have to refer to the nature of the changes which occur normally in thought; and if we would ascertain this again, we must turn our attention to the changes which occur in the central axis of animals endowed only with instinct, and in the spinal cord during reflex acts. Now it is only by *analogy* we can in any way carry out these inquiries. Professor Gregory, indeed, hopes that, very shortly, clairvoyants will determine these identical questions by simple visual observation; that is to say, will be able to *see* the changes which occur in the brain in acts of thought; to us, however, this short and ready road is utterly closed; and as the microscope cannot aid us, and vivisections are useless, we have no other method than the method of *analogy*. Let us, then, pursue it in as simple a manner as we can. When the foot of a headless frog is irritated it is retracted, and the animal will even leap; if it be put into water, (provided the necessary conditions are attended to,) it will

move its limbs as in swimming, and, in reality, the decapitated animal will swim. Now it is certain that, to perform these acts, a certain combination of numerous muscles is requisite, whereby their contractions are adapted to move the levers, (the bones to which they are attached,) so that the acts of retraction of the leg, and of swimming and leaping, will take place. It is equally certain that the volition or consciousness of the animal is not the power by which this necessary combination is effected; while it is also equally certain, from multitudes of experiments, that the power (whatever it may be) is in the nervous system, and particularly in the central ganglia, inasmuch as the *integrity* of that system is necessary to the production of the movement at all. In a conscious being, (as man,) an act of volition is the same, in one important point; for when a person withdraws his limb from an irritating agent, or leaps, or swims, he has no knowledge whatever of the muscles which he combines, or, indeed, of the fact that he has muscles at all. Muscular action has been likened to a performance on the pianoforte, and the mind has been represented as playing on the roots of the motor nerves, or their prolongation into the *corpora striata*, just as a performer plays upon the keys of a piano. How erroneous and useless the analogy is apparent enough; the mind simply *will* the act, and it is done, provided the mechanism be in order; if that be deranged, it is not done. In like manner, when we reason, or, in other words, deduce the cause from the effect, the mind acts with the *rapidity* of instinct, and we even draw our conclusions, provided we have a perfect knowledge of the data, with the *precision* of instinct. This is almost paradoxical, but it is the fact, and so much so, that the mind thus acts even still more instinctively in its method, for it will pass through a whole train of thought, examine the premises, and draw conclusions, and yet the individual be quite unconscious of this operation of his own mind; so great is the analogy between the workings of instinct and of reason.

Although our views hardly bring us nearer to a knowledge of the nature of reason, will, and consciousness, they widen, to an infinite extent, the analogies by which we can determine their relations to the material organisation on the one hand, and the spiritual organisation on the other. The changes taking place in the central axis in the ordinary and multitudinous operations of instinct, have a distinct correlation with the changes which take place in the same axis in the multitudinous operations of thought.

If the mind begins to contemplate the results of an inquiry into the psychological nature of man from this point of view, and, ranging freely through natural history, collates the phenomena of mind as dis-

played in animated nature with the phenomena of the human will and consciousness, it is quickly lost in the infinite grandeur of the thoughts which the contemplation excites, as it wanders amidst that

“Vast chain of being! which from God began,  
Natures ethereal, human, angel, man,  
Beast, bird, fish, insect, what no eye can see,  
No glass can reach.—”

The common source of the two great classes of rational and instinctive phenomena will strike the mind, and it will be led to the conviction, that by the most rigid induction man is shown to be made in the image of God, and is in very deed and truth a reflex of the Divine mind; that as immortality is the portion of his spiritual nature, and he will endure *to all* eternity, so the essence which constitutes his spiritual nature has been formed and developed *from* all eternity; that the faculties of instinct, acting blindly and without the self-consciousness of the individual, constitute the foundation and origin of the faculties of the reasoning mind; and that as *they* spring from the direct operation of the Divine mind, so also the conscious mind evolved from instinct, and rendered more and more perfect in intelligence and freedom of volition, springs from that direct operation also, and becomes finally conscious of its origin, and claims God as its Father. Having attained to this knowledge, with the same certainty of conviction as to the knowledge of its own existence, and of the fundamental axioms of physical and mathematical science, it has reached its *highest* knowledge.

All this may seem very foreign to our theme, but it is not so; for it is obvious, that as the phenomena of dreaming and insanity are of corporeal origin, or, in other words, result from changes in the functions of the cerebrum, it was necessary to hint what were the relations of the material organ to animated nature, on the one hand, and to mind, on the other. When persons speak of matter in relation to mental phenomena, they forget that the material organ is not made up of sticks and stones, and brute stuff, but is a most exquisite piece of mechanism, which no created thing can equal, and which it has been the work of ages to perfect. Without a due appreciation of this wonderful mechanism, all proper comprehension of mental aberration is impossible; unless the premises we have laid down be granted, all practical and useful inquiry into its laws of action is impossible.

Sleep depends on an altered condition in the functions of the cerebrum, whereby the impressions which reach it from all parts of the organism cease to excite those changes which constitute the *material portion* of the act of consciousness. Nevertheless, changes do occur in

sleep; and these are of different kinds, according as sleep is more or less perfect. If consciousness be entirely abolished, the phenomena of the organism are those of vegetative life, and the man is simply a living machine, like animals devoid of feeling or consciousness. If, however, the sleep be imperfect, there is a very different condition, accordingly as the mind is conscious of the various changes going on, or according to the mode of action of the hemispherical ganglia. Perfect sleep, or the reduction of the animal to a vegetative mode of existence, is a great part of the scheme of Divine Providence, whereby animated nature is maintained in health and happiness. Dr. Symonds observes that little is known of the phenomena of sleep in the avertebrata; periods of inactivity with them are, perhaps, periods of sleep. But do not vegetables sleep? If we use the term in the wider sense of periodic inactivity of vital function, we cannot but agree with Linnæus on this point. In plants with compound leaves, at the approach of night the leaflets fold together, while the petiole is recurved, and the leaflets again expand and raise themselves at the return of day. The *Hedysarum gyrans* has ternate leaves, the terminal leaflet, which is larger than those at the side, does not move, except to sleep; but the lateral ones, especially in warm weather, are in continual motion, both day and night, even when the terminal leaflet is asleep. Plants are not only like animals in the general fact, but also in the details. Thus, as some animals sleep in heat and some in cold, some in the day and some in the night, so it is also with vegetables. The flowers of the crocus and similar plants expand beneath the bright beams of the sun, but close when they are withdrawn. So, on the contrary, the *Oenotheras* unfold their blossoms to the dews of evening, and wither away at the approach of day. The *Victoria Regia* sleeps during the day and wakes up at night, taking, like tropical animals, its siesta. During the late almost total eclipse of the sun, one of the specimens, now grown in England, awoke up and opened out its flower, as if it were night, imitating the reputed doings of animals under similar circumstances. These vital movements in plants are, perhaps, not all of the nature of sleep. Thus, the crocuses may shut up to protect the organs of reproduction from the cold and dews of night; but the day-sleep of the *Victoria Regia* lily, and of numerous other plants, appears to be a true sleep, having for its object repose from vital action. The sleep of tropical animals during the day is probably of a similar nature, as is also the prolonged torpidity of serpents during the heat of the tropical summer, and which seems to be a true hibernation, if the paradoxical phrase may be permitted. In the dormant condition of animals which are torpid during the winter, we have, perhaps, an exact illustration of perfect sleep. Not only are the animal functions brought into a state of complete inactivity, but

even those of organic life are reduced to the lowest ebb compatible with the continuance of vital action. The respiration can scarcely be detected, and the circulation is wonderfully slackened. The pulse of the hamster beats in the ordinary condition at the rate of 150 strokes per minute; but in the hybernatory sleep it is only 15. Marmots make 500 respirations in an hour; when torpid, the rate is only 15. How nearly all bio-chemical action ceases during this state is shown by the fact that the temperature of the animals very nearly fall to that of the atmosphere; in ordinary sleep the temperature of the body is less from the same cause.

Trance-sleep is a *morbid* form of sleep, and has been frequently and fatally mistaken, it is to be feared, for death. In trance-sleep there seems to be the same suspension of the animal and organic functions as takes place in hybernation, but the hemispherical ganglia continue in intestine activity; and if all external perception be abolished, and the mind be exclusively conscious of the intestine changes, the thoughts and imaginations appear to the sleeper as perfect realities, and phenomena are manifested to the mind's eye which perhaps approximate as closely to the phenomena of the spiritual world and the realities of *pure* thought as any terrestrial phenomena can. The condition of the encephalon is very remarkable in all the forms of trance, (for there are several,) and is very worthy of special investigation. When the torpid state partially extends to the *motor* system, the *cataleptic* condition is induced—that is to say, the muscles contract automatically upon any slight impression being made on the surface, as on the muscles themselves by flexure of the limb, so that a limb or the whole body will remain for a prolonged period in the same position, or, in fact, until an impression from without alters the condition of the motor portion of the central axis. This is cataleptic trance. A more frequent form is that in which the muscular system is either entirely paralyzed, and the body is motionless, or else the motor system is in full activity, and the limbs and organs of motion generally respond to the ideas passing through the hemispherical ganglia: this latter form is somnambulism, the former is true trance. The so-called *magnetic* trance is simply somnambulism excited artificially by acting on the sensorium by a prolonged act of attention. There are several varieties of this form of sleep, from the profoundest insensibility to impressions, to a temporary and slight condition little differing from the waking state. The great difference between true trance and its modifications is this: that while the body is deprived of motor power, or, in other words, while the motor portion of the nervous system is not acted upon by the sensorial, the sensorial itself is fully active; and there are not only coherent dreams passing through it, as visions, &c., but the individual is conscious of his dreams on awaking,

and can relate them. Trance, too, implies that the dreams have a special reference to the unseen world, in a religious sense.

In ordinary sleep there is also a difference of this kind observed. Persons on awaking may remember their dreams, or they may talk loudly, and appear much disturbed in their sleep, and yet have no recollection of the cause of their bodily movements, if awoke in the midst of the dream. In the latter instance, we must look upon the muscular acts as reflex cerebral phenomena. It is essential, perhaps, to the completion of our idea of a dream, that it be remembered; a somnambulist may enact a dream, and yet have no recollection whatever of anything he has done, although he may have been at work for an hour or two, or even more. In this case, he cannot correctly be said to dream; if, however, he recollects all that he has done, as if it had been a dream, then we may properly describe his condition as that of dreaming. The difference is not generic; nevertheless, it is of importance to remember these slight modifications of consciousness, in the form of acts of memory.

Dr. Symonds observes, that the simplest form of memory is the mere reproduction of a sensation, or the return of a thought, or of a former creation. When these occur by an effort of the will, the act of mind is termed *recollection*; when the past returns unbidden, or spontaneously, it is a *remembrance*. Both these states of the mind are dependent upon what is termed the *association of ideas*. As no change in the hemispherical ganglia can occur without an antecedent change as the agent, it is obvious that the association of ideas, considered physiologically, is dependent upon some *impression* made on the material organ of mind, of such a nature that it is adapted to re-excite the previously existing *material* ideas—a term that has often been used to characterise the *material basis* of the *true*, or metaphysical ideas. Now, of these re-exciting impressions there are at least two kinds, corresponding to the two forms of memory; the one dependent on the *will*, and arising immediately by its operation on some portion of the hemispherical ganglia; the other coming from without, and passing through the sensorial ganglia—the portals of the mind. In these two kinds of mnemonical impressions we have the analogues of the two kinds of material impressions—namely, that kind which excites movement immediately either with or without an accompanying sensation, and that which is exerted immediately by an act of volition, and is accompanied by a perception, or conception. In other words, the impressions in acts of memory are excito-sensorial, or volitional-sensorial; but (just as in reflex acts) they require a pre-existent substratum, or otherwise the act of memory never takes place. The re-excitement of sensations, in remembrance, is a curious illustration of



this analogy; for not only will the ideas be reproduced in connexion with it, but also the muscular acts and other changes which the original sensation excited. Instances of this kind are very familiar, as when vomiting is excited by the recollection or remembrance of a disgusting object, drug, &c. Mere acts will often be re-excited in this way, with hardly any consciousness of the impression, if they have been so often performed as to become habitual—and sometimes habitual movements will be re-excited by almost any impression. We have occasionally experimented on a costermonger, who sells sugar-plums at the corner of a street we pass daily, and who continually repeats, "ha'penny an ounce—two a-penny." If, when he is quiescent, we excite his attention by a stare, or a frown, or a peculiar smile, he will immediately utter his cry. Analogous to this is the case of the merchant's clerk we have quoted from Dr. Fosgate's work, whose fellow-clerks, acting upon his known habits of thought, excited a dream at will, and made him enact it.

The suggestion of dreams may therefore be dependent upon internal or external impressions, or upon both combined. The internal impressions may either be *ideas*, or trains of ideas, excited by the intestine changes in the hemispherical ganglia, or *sensations* excited by impressions derived from the viscera and sensorial nerves. The external impressions may be derived from various objects that excite the organs of sense, not causing, however, either sensations or perceptions, but re-exciting conceptions only, or trains of ideas. The larger proportion of our revived conceptions have reference to visual objects, and these re-excite other conceptions in sequence, or association. When the friend of bygone times, Dr. Symonds observes, revisits us in sleep, we do not recognise his form merely as one that had been seen before, but with its presence return some, at least, of the occurrences in his life, the points in his character, his sentiments, and his familiar talk. For, so far is it from being true, that visual images alone are produced in dreams, that it often happens that the remains of several sensations are simultaneously renewed.

There is a great variety in the mode of reproduction of ideas in sleep. They may arise in their exactly pre-existent form, or they may have a kaleidoscope arrangement; and fragments of many may be patched together in a mosaic, which to the dreamer appears perfectly natural and possible, but to the waking reason is nothing but the grossest absurdity. It is a remarkable circumstance, that this state occurs in insanity as well as in dreaming. The wildest incoherences, the confounding of personal identities, the mingling of material and mental properties, the most miraculous violations of the best ascertained laws of nature, excite no more surprise or wonder than the commonest

events of life. In the following example, mentioned by Dr. Symonds, the practitioner experienced in insanity will recognise delusions which occasionally occur to the insane. "A gentleman to whom this institution is largely indebted, gave me the following experience:— 'I have several times appeared to read a portion of an imaginary work, as *regularly* as if it had been real. I have also dreamed that I was dead, and that I carried my own body in a coach to bury it; and that when I reached the place of burial, a stranger said, 'I would not advise you, sir, to bury your body in this place, for they are about to build so near it, that I have no doubt the body will be disturbed by the builders.' 'That,' I replied, 'is very true; I thank you for the information, and I will remove it to another spot;' upon which I awoke.'"

We were informed by a friend that he had a dream of a somewhat similar kind. Returning, much fatigued, from a ball, where he had taken an unusual amount of liquids, and, finally, some diuretic champagne, he quickly fell asleep, and dreamt that he was in a large ball-room, and that one of the company created a considerable disturbance by his wandering about the reception-rooms for a convenient place to relieve a pressing want, and attracting the notice of the company to his unusual conduct. He behaved so improperly, that the dreamer found it necessary to remonstrate with him very strongly on the impropriety, not to say immodesty, of his behaviour, and was in the act of doing this, when he awoke to find that it was himself upon whom nature called so imperatively for relief. When conversations are held with persons in dreams, there is the same duplicate consciousness; and in insanity and delirium no phenomenon is more common. We have a curious case under our notice at present, of an epileptic youth of eighteen, whose paroxysms occur at intervals of four weeks, and are accompanied for two or three days by a particular form of delirium approaching insanity. He wanders hither and thither after the fit, apparently without an object; and on being asked the reason, says there is a man in his head, who says he must do so and so, and he is obliged to do it. If he reads while under the epileptic influence, he says the man in his head repeats everything he reads, "loud up;" and often when he is not reading, the man will "talk a deal of nonsense about Kentucky." In this case there is, doubtless, a double consciousness, one portion of the cerebrum being in a dream.

A very curious thing is, to dream that one is dreaming; but we believe it is not so very uncommon. Dr. Fosgate relates a dream of this kind which occurred to himself on the night which followed the committal to paper of certain views of his touching mysterious and prophetic dreams:—

"Not long since," he observes, "I was examining the Croton

Waterworks, in New York city, including some pits which were open in the streets where the great iron trunks were exposed, and on the occasion alluded to, my mind was in part occupied with this subject. On falling asleep, I dreamed that in passing one of the pits, I jumped down upon a tube about three inches in diameter, for the purpose of inspecting the work more minutely; but when in this position, on casting my eyes below, an awful chasm presented itself, crossed in various directions by huge iron water-tubes, but the bottom was invisible. However, the depth was ninety feet. In what way the information was imparted was indistinct, but such appeared the awful depth under my slippery footing. I could just barely reach the surface above, but could lay hold of nothing, and therefore attempted to leap to the top. I failed, and in falling, lodged upon the place I just left. This fall will never be forgotten, so long as excessive fright, commingled with horror, can leave an impression on my mind. I then thought to cry for help, but dared not, lest my feet should slip, and precipitate me down the dark chasm beneath. After reflecting long upon my perilous situation, I commenced feeling around the platform surrounding the top, and finally succeeded in fastening my fingers in a crevice between the planks, by which means I drew myself up. The dream, ordinarily, would have ended here; but my mind now turned upon the subject which had occupied my attention the preceding evening until a late hour. I thought, in my dream, that what had just transpired was a prophetic dream, and to what it might point my reflections were directed, as well as to what would be the best course to elude the impending danger. During these reflections I awoke, excessively exhausted. In this instance, in a dream, I dreamed that I was dreaming."

It will be seen that there were two distinct dreams in this instance, and the analysis of them is not without interest. The exciting cause of the dream was, probably, that state of the cerebrum which is induced by looking from a height in the waking state, but which will occur in the insane, and especially as a monomania, or as a passing symptom, in persons who have severely exercised the organ of thought. This had probably been the case with Dr. Fosgate; during sleep, the intestine changes in the cerebrum had produced the idea in an organ already predisposed from excessive action, and the material idea, so excited, led to the train of ideas constituting the dream. But the sensation of danger of falling from a height was only momentary in duration, and ended with the supposed fall; when it ceased, the mind became occupied with the means of escape, and, finally, the whole passed away into a new association of ideas, namely, that which had already occupied the mind in reference to the prophetic character of dreams.

Dr. Fosgate's dream was at the commencement simply *incubus*, a form of dreaming respecting which we are surprised to observe that writer

remarks, that "no satisfactory explanation of the phenomena has been given, all being mere speculation, not founded on facts." We always considered that many of the various forms of incubus originated in disorder or disease of the thoracic and abdominal viscera, but principally of the heart and lungs. The instinct of love of life, or self-conservation, is most usually excited by a painful sensation, originating in a morbid condition of the blood dependent on disease of these viscera, and indicating, in fact, a state in which life is really imperilled. The whole series of phenomena usually resolves itself into an *imperfect depuration or aëration of the blood*. Now this may take place from various causes. There may be disease of the kidneys or liver, causing retention of urea or of bile in the blood, or there may be disease of the heart; an overloaded stomach may press upon it, or upon the lungs; or the bedclothes or part of the dress may be pressing upon the mouth or throat, so as to interrupt respiration; or there may be functional disturbance of the heart's innervation by disease or predisposition to disease, of the medulla oblongata; or the fibres of the heart may have undergone the fatty degeneration, so that the paralysis of the voluntary motor system, which characterises true sleep, and which implicates also the cardiac movements so much as to render them slower, absolutely takes effect upon the weakened fibres, so as to seriously impede the circulation. Without doubt, fatal fits of apoplexy, induced in this way, have been preceded by incubus; and its frequent recurrence must be considered to be a very serious symptom.

Incubus attacks children of a nervous temperament and irritable fibre, and is well known to nurses as "the megrims." In these it seems to be connected with gastro-intestinal irritation, remotely and primarily—and, secondarily and proximately, with *slight* spasm of the glottis, or a *momentary* and imperfect attack of laryngismus stridulus. It is probable that *any* painful sensation, or even morbid impression, originating in the viscera, and influencing, by incident excitor action, the circulation, so as to interrupt the due aëration of the blood, or any sufficiently toxic condition of the blood of a depressing kind, will induce one or other form of incubus or frightful dreams. It is noticeable, too, that whatever may be the cause of the *sensation* of horror, the dream has almost always reference to danger to life. In the case of Dr. Symonds' friend, who "awoke one morning desperately clutching and tugging at the strings of his night-cap, having been dreaming that a viper had fastened upon his throat, and he was doing his best to tear it away," it is probable that the strings had not only irritated the skin of the throat, but compressed the larynx, so as partially to interrupt respiration. The dreamed cause of danger, and the accompanying scenes of horror, will depend entirely, as to their character and spe-

cialities, upon the idiosyncrasies of the individual—his habits of thought, of study, of life. A lady under our care, with cancerous disease of the uterus and appendages, who suffers much from pain in the hypogastric region, describes her dreams as being of the most horrible description. Being religiously disposed, and having been long a member of a strictly religious society, her dreams of horror most frequently turn upon religious phantasms; spectral images, clothed in white yet with black faces, groaning horribly, sulphureous smells, fearful thundrings and flashings, and even hell itself, in all its horrible realities, disturbing her nightly rest with terrors indescribable.

"The dreamer," Dr. Fosgate observes, "often believes himself shipwrecked, and left to the fury of the winds and waves; or he is fast approaching the brink of a dreaded precipice, without the power to turn aside, and over which he must unavoidably fall; or he is pursued by wild beasts intent on devouring him, and through all he feels spell-bound, and unable to help or defend himself; he struggles with all his power to be released from this frightful situation, but apparently to no purpose, until at last, when he considers his destruction inevitable, a sudden bound frees him from his condition, and a dream is disclosed, which he believes to have been the cause of his sufferings."

A very interesting fact is, that the same cause will produce a similar incubus-phantasm in the dreams of several persons, thus setting aside the marvellous points in the coincidences of so-called prophetic dreams. Thus we read lately of a whole regiment starting up in alarm, declaring that they were dreaming that a black dog had jumped upon their breasts and disappeared, which curious circumstance was explained by the discovery, that they had all been exposed to the influence of a deleterious gas generated in the monastery in which they were sleeping.

We might quote from Dr. Fosgate's description of incubus, as a disease (for such it is), with satisfaction to our readers, for the writer of it has suffered from its attacks since his earliest remembrance, and most graphically depicts its course. In his case it appears to be connected with *centric* disease, and hence, probably, his exclusive pathology. "This disease," he remarks, "we consider to be purely nervous. The attendant dyspnœa and congestion are its consequence, and not the cause, as has been believed and supported by pathologists"—a proposition much too general, as the fact just mentioned shows.

It is interesting to observe, that the imperfect respiration and obstructed aëration of the blood which accompanies advanced phthisis and intense or extensive bronchitis, rarely induces incubus. Still, in those states of the lungs the respiratory mechanism has a peculiar and characteristic action, for the patient moans physically or automatically,

and sometimes so loudly as to excite a sympathising dream in his own mind, or even to awake himself. The sound is peculiarly distressing, being the tremulous moan of intense grief or sorrow, and often causes a harrowing conviction in the mind of the affectionate watcher, that the mental and physical sufferings of the patient are great. Yet they are not; for the sound depends on reflex action, and is only the mechanical groan of suffering nature; no sensations of pain are excited, and consequently the hemispherical ganglia are not thrown into dreams and terrors of the night. Incubus (in this wide sense of a painful modification of the conservative instinct) is allied, on the one hand, to two peculiar forms of epilepsy, on the other, to the varied forms of melancholia. Certain epileptic patients raise a cry of terror just previously to the convulsions, which is certainly automatic and reflex, since they are not aware themselves that they raise the cry, nor feel any particular dread. Again: epileptics will occasionally start off in the greatest terror, and run as if escaping from a fearful pursuer, (exhibiting the form termed *epilepsia dromica*,) until arrested by the convulsions; yet they also are usually without knowledge of the sensation which induces the flight, except, in some instances, they observe that they are seized with an indescribable dread. Hippocrates seems to have been aware of this relation between incubus and epilepsy: in his "Treatise on Epilepsy" ("the Sacred Disease") he observes, "I have known many persons in sleep groaning and crying out, some in a state of suffocation, some jumping up and fleeing out of doors, and deprived of their reason until they awaken, and afterwards becoming well and rational as before, although they be pale and weak," &c.\*

There is a form of painful dream which may be confounded with incubus, and, without doubt, is allied to it—namely, that which depends upon pain in some part of the body, (an illustration of uterine pain, as a cause, has been given,) although it is especially pain in the skin to which we allude. In this, also, the conservative instinct is roused into action, yet with a difference. Dr. Reid relates of himself that the dressing of a blister which he had applied to his head becoming ruffled so as to produce pain, he dreamt that he had fallen into the hands of a party of North American Indians, who were scalping him. Dr. Beattie states that once, after riding thirty miles in a very high wind, he passed a night of dreams, which were so terrible that he found it expedient to keep himself awake, that he might no longer be tormented with them.

The relation of incubus to melancholia is less direct and will have our notice further on. We will rather consider the relations of painful instinctive or emotional sensations to our dreams. It has often been

\* The Genuine Works of Hippocrates, p. 843. Sydenham Society's edition.

noticed, that under certain conditions, not always well understood, the complexion of the dreams is diametrically opposite to the waking thoughts in persons suffering in body or mind. The prisoner for life enjoys freedom, happiness, and home in his dreams; the famished man feeds to fulness; the thirsty man drinks to satiety. Mr. Moffat thus describes his dreams after toiling through the deserts of Africa:—

“We continued our slow and silent march. The tongue cleaving to the roof for thirst, made conversation extremely difficult. At last we reached the long wished-for waterfall; but it was too late to ascend the hill. We laid our heads on our saddles. The last sound we heard was the distant roar of the lion; but we were too much exhausted to feel anything like fear. Sleep came to our relief, and it seemed made up of scenes the most lovely. I felt as if engaged in roving among ambrosial bowers, hearing sounds of music, as if from angels’ harps. I seemed to pass from stream to stream, in which I bathed, and slaked my thirst at many a crystal fount flowing from mountains enriched with living green. These pleasures continued till morning, when we awoke speechless with thirst, our eyes inflamed, and our whole frames burning like a coal.”

Intense grief and other emotions will excite the opposite states; even “Joy has its tears, and transport has its death.” Sir W. Scott felt this on the death of Lady Scott. Describing his state, he remarks—“Gay thoughts strangely mingled with those of dismal melancholy; tears which seemed ready to flow unbidden, smiles which approached to those of insanity.”\* The same antagonistic condition takes place in persons given to strong devotional exercises, of whatever sect they may be. Hence the temptations of Romish ascetics and *ecstatics*; hence the “buffetings of Satan” of many of Wesley’s converts; hence their paroxysms of involuntary laughter during their religious exercises, their maniacal oaths and blasphemies during the fit. This polarity, if the phrase may be permitted, which is thus operative in dreams, is seen, in a simpler form, in the waking dreams of the so-called clairvoyants of the mesmerists, or the “sensitives” of the Baron Von Reichenbach. We find such persons repeatedly describing objects in an inverted or wrong position, mistaking the right side for the left, speaking of a river flowing north to south, instead of south to north, describing the points of the compass erroneously, &c. In certain dreams this perversion of the ideas is seen in the wrong notion the sleeper has of his position, imagining he is upside down, and seeking to rectify the error by placing his head at the foot of the bed and his feet on the pillow. This is by no means an unusual circumstance in nurseries. Occasionally an analogous condition occurs in delirium. We lately met with a case

\* Memoirs, by Lockhart, vol. vii. p. 10

of this kind in the fourteenth volume of the "London Medical and Physical Journal," in the person of a female subject to paroxysms of hysterical delirium, who, during the attacks, could not resist the impulse to place the chairs upside down, which she did because in their ordinary position they appeared to be inverted. She also laughed heartily, and expressed her surprise at seeing the attendants, as she thought, standing on their heads. The polarity of insane notions is the most interesting, however, in connexion with this subject. It has long been a matter of common observation how completely the moral character of the individual is changed, or certain of his ideas monomaniacally perverted. Thus, the man who "rolls in wealth" goes about wringing his hands, under the impression that he is a pauper, and will die in a workhouse; or, *vice versa*, the pauper calmly dispenses untold gold and estates of infinite extent to his attendants, or such of his brother patients as have won his esteem. In like manner the gentlewoman of highly cultivated manners, irreproachable modesty, perfect truthfulness, and the sweetest temper, under certain forms of functional disease of the cerebrum, will become absolutely the reverse; that is to say, coarse in manners, inmodest, singularly deceitful, cruel, malicious. We cannot but hope that the closer study of the phenomena of dreaming may throw some light on these interesting cases; and we indulge a hope that some intelligent student of psychology will work out the instructive analogies we have mentioned to a full elucidation of the question. Dr. Symonds takes a passing notice of the analogy, in this respect, between insanity and dreaming—of "that curious suspension of the moral sense which is sometimes experienced" in dreaming. "Deeds from which we should shrink with horror when awake, are performed, not only without the least remorse, but even without any question in our mind as to their propriety."

The state of the *intellect* in dreaming is the next point to consider. The late Dr. Binns well and graphically describes the state of the mind in dreaming. It becomes inventive, and discovers new places, new forms of things, and novel modes of sensibility. It conceives, fancies, or creates, associates and combines objects; sometimes incongruous and discordant, sometimes natural and normal; often exquisite and beautiful; but more frequently horrible and repulsive. We see huge monsters, vast plains, innumerable armies, indescribable creatures, transcendent beings, unimagined forms, inscrutable chasms, stupendous mountains; or we witness astounding prodigies. We perceive the sun and moon on our right hand, the stars on our left, the elements, fire, air, earth, and water, at our feet, and the glory, and the brightness, and the brilliancy of ten thousand thousand meteors above our heads. We hear, we talk, we move; walk, run, swim, fly. No obstacles



arrest, no impediments obstruct, our progress; space, time, and probability are annihilated.\*

Well may Dr. Binns remark,

— “We believe that dreaming and insanity are nearly allied; for maniacs are inundated with a flow of thoughts, a superabundance of ideas, and a catenation of impressions, which invert order, escape arrangement, and defy control, exactly similar to images in dreams. Their cerebral organs riot in confusion; they exhibit brilliant and burning flashes of wit, but they are lost in the coruscations which follow; they enjoy glimpses of elevated genius, but the prospect is soon obscured; they sometimes reason acutely, but their premises are confounded; they talk eloquently and write vigorously; but their images are unconnected by detail, their reasoning unsupported by evidence, and their arguments unrestrained by any rule of precedent, mode of thought, or law of logic. Is not this the case in dreams!”†

It will be practically useful to notice in detail some points in the intellectual state during dreaming, with reference to the more permanent and morbid, but analogous condition in insanity. We have already noticed the curious suspension of the moral sense during the dreaming state, but, in reality, the whole of the instinctive and emotional faculties are perverted; and if we were to go through the various forms of *moral insanity* and *melancholia*, we should find a perfect parallelism. “The pacific,” Dr. Symonds remarks, “become pugnacious, the gentle and open-hearted entertain strange suspicions and animosities; and the pure give utterance to sentiments which should be like the snatches of old songs that fall from the innocent lips of Ophelia.” Doubtless, this abolition of the moral sense depends upon the same cause as the total want of perception, that the *acta* of the dreams are utterly incongruous. The ideas themselves seem to originate in the same way that various fleeting ideas of the same kind occur in the waking state, and are known popularly as “temptations of the devil,” and are premonitory of impulsive insanity. To have dreams of a vicious and wicked character, is no proof that the individual is vicious or wicked, secretly or openly, as some have supposed.

A general sense of vivacity and pleasure, or a feeling of depression, is felt in health by many persons. Hardly any one, indeed, is exempt from an alternation of these states. They are reproduced or felt in dreams; and often an individual will awake cheerful and happy, or oppressed with an indescribable sense of oppression, without being able to remember any particulars of the dreams, or the dreams themselves, except that a dream has been dreamt.

\* The Anatomy of Sleep. By Edward Binns, M.D. 2nd edition, p. 39.

† *Ibid.*, p. 180.

"Dreams in their development have breath,  
 And tears, and tortures, and the touch of joy;  
 They leave a weight upon our waking thoughts,  
 They take a weight from off our waking toils,  
 They do divide our being. \* \* \* \* \*  
 \* \* \* They have power,  
 The tyranny of pleasure and of pain."

That these feelings are less dependent on the dreams than by a bodily condition on which the waking feelings of sadness, or the contrary, depends, is proved by the facts—that very often what would be distressing events to us if really occurring, excite no emotion when *dreamt* to occur; and that the state of mind felt during dreaming continues after waking, and can be traced to functional or structural disease of one or other of the viscera.

A very remarkable circumstance, and an important point of analogy, is to be found in the *extreme rapidity* with which the mental operations are performed, or rather with which the material changes on which the ideas depend are excited in the hemispherical ganglia. It would appear as if a whole series of acts, that would really occupy a long lapse of time, pass ideally through the mind in one instant. We have in dreams no true perception of the lapse of time—a strange property of mind! for if such be also its property when entered into the eternal disembodied state, time will appear to us eternity. The relations of space as well as of time are also annihilated, so that while almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought. There are numerous illustrations of this principle on record. A gentleman dreamt that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After all the usual preparations a gun was fired; he awoke with the report, and found that a noise in an adjoining room had, at the same moment, produced the dream and awakened him. A friend of Dr. Abercrombie's dreamt that he crossed the Atlantic, and spent a fortnight in America. In embarking, on his return, he fell into the sea, and awaking in the fright, found that he had not been asleep ten minutes.

"The rapidity of mental action occurring in dreams," Dr. Fosgate observes, "where events, which in their actual development would occupy hours, days, nay, even years, are compressed and comprehended in a few minutes, or even seconds, is finely illustrated in the dream of Count Lavalette:"—

"'One night,' he says, 'while I was asleep, the clock of the Palais de Justice struck twelve, and awoke me. I heard the gate open to relieve the sentry, but I fell asleep again immediately. In this sleep I dreamed that I was standing in the Rue St. Honoré, at the corner of the Rue de l'Echelle. A melancholy darkness spread around; all was

still. Nevertheless, a low and uncertain sound soon arose. All of a sudden I perceived, at the bottom of the street, and advancing towards me, a troop of cavalry; the men and horses, however, all flayed. The men held torches in their hands, the flames of which illuminated faces without skin, and with bloody muscles. Their hollow eyes rolled in their large sockets, their mouths opened from ear to ear, and helmets of hanging flesh covered their hideous heads. The horses dragged along their own skins in the kennels, which overflowed with blood on both sides. Pale and dishevelled women appeared and disappeared at the windows in dismal silence; low inarticulate groans filled the air, and I remained in the street alone, petrified with horror, and deprived of strength sufficient to seek my safety in flight. This horrible troop continued passing in rapid gallop, and casting frightful looks at me. Their march, I thought, continued for five hours, and they were followed by an immense number of artillery waggons, full of bleeding corpses, whose limbs still quivered. A disgusting smell of blood and bitumen almost choked me. At length the iron gate of the prison shutting with great force awoke me again. I made my repeater strike: it was no more than midnight; so that the horrible phantasmagoria had lasted no more than *ten minutes*—that is to say, the time necessary for relieving the sentry and shutting the gate. The cold was severe and the watchword short. The next day the turnkey confirmed my calculations. I, nevertheless, do not remember one single event in my life, the duration of which I have been able more exactly to calculate."

This remarkable relation of the lapse of time to the intestine changes of the hemispherical ganglia in thought, is a tempting subject for speculation. We forbear, however, preferring to note an analogous relation which occurs in certain morbid conditions of the brain, of equal interest psychologically. It has been noticed in cases of impeded aëration of the blood from strangling or drowning, and occupies that short moment of vital action between the commencing transmission of carbonized blood to the brain and the abolition of consciousness. It may also be of *emotional* origin, and there are *toxic* cases of a similar kind on record. Dr. Fosgate has very judiciously directed attention to this analogy, as it regards the *emotional* cause, and illustrated it by cases. He says—

This "rapidity of mental action is often experienced on occasions of great personal danger, and almost always turns upon a review of the *past life* of the individual, in which incidents the most trifling are brought distinctly before the mind, which occurred at remote periods, and each circumstance in the order of its occurrence. This has often been experienced in falls from elevated positions, as the roofs of buildings, which could have occupied but a very few seconds of time in the descent. An old sea-captain once related to me that during a fall from the rigging of a vessel, from which he barely escaped destruction, he distinctly remembered every act of his life, even the purloining of fruit from the neighbouring orchards, and the depredations upon hen-roosts,

as well as the maternal admonitions inflicted for his juvenile delinquencies."

Dr. Binns relates a very interesting example of this kind of rapid mental action, and (of course) molecular change in the material organ; it has, indeed, a double interest, inasmuch as it also illustrates the analogy, on the one hand, between ordinary dreaming and that condition of the brain alleged to be mesmeric, which is the proximate cause of "clairvoyance," as it is termed, and the so-called higher phenomena, and, on the other, between these states and ecstatic trance, monomaniacal visions, and mania.

"We are acquainted," Dr. Binns states, "with a gentleman, who being able to swim but little, ventured too far out, and became exhausted. His alarm was great; and after making several strenuous but ill-directed efforts to regain the shore, he shouted for assistance, and then sank, as he supposed, to rise no more. The noise of the waters in his ears was at first horrible, and the idea of death, and such a death! terrific in the extreme. He felt himself sinking, as if for an age, and descent, it seemed, would have no end. But this frightful state passed away. His senses became steeped in light. Innumerable and beautiful visions presented themselves to his imagination. Luminous aerial shapes accompanied him through embowering groves of graceful trees, while soft music, as if breathed from their leaves, moved his spirit to voluptuous repose. Marble colonnades, light-pierced vistas, soft grassy walks, picturesque groups of angelic beings, gorgeously plumaged birds, golden fish that swam in purple water, and glistening fruit that hung from latticed arbours, were seen, admired, and passed. Then the vision changed, and he saw, as if in a wide field, the acts of his own being, from the first dawn of memory to the moment when he entered the water, grouped and ranged in the order of the succession of their happening, and he read the whole volume of existence at a glance; nay, its incidents and entities were photographed on his mind, limned in light, and the panorama of the battle of life lay before him. From this condition of beatitude—at least, these were the last sensations he could remember—he awoke to consciousness, and consequently to pain, agony, and disappointment."

In Everett's life of Dr. Adam Clarke, the Wesleyan commentator, and a great linguist, there is an auto-biographical account of his sensations when drowning; and it is remarkable that there was the same feeling of tranquillity and pleasure as described above:—

"At first, I thought I saw the bottom clearly, and then felt neither apprehension nor pain; on the contrary, I felt as if I had been in the most delightful situation; my mind was tranquil and uncommonly happy. I felt as if in Paradise. \* \* I cannot recollect that anything appeared defined, nor did my eye take in any object, only I had a general impression of a green colour, as of fields or gardens. But my happiness did not appear to arise from these, but appeared to consist merely in the tranquil, indescribably tranquil, state of mind."

Dr. Adam Clarke does not describe that rapid perception of past events, or, in other words, that comprehensive *act of memory*, whereby the actions and doings of the individual in days long gone from the recollection, are vividly recalled to remembrance; the condition of his nervous system was, in fact, analogous to that induced by hachisch, opium, nitrous oxide, &c., of which this vivid memory is but an accessory part. The English opium-eater mentions an instance in which this most remarkable psychological phenomenon was fully developed. "I was once told," he observes, "by a near relative of mine, that, having in her childhood fallen into a river, and being on the very verge of death, but for the critical assistance which reached her, she saw *in a moment* her whole life in its minutest incidents arranged before her simultaneously, as in a mirror, and she had a faculty developed as suddenly for comprehending the whole and every part."

A literary friend, objecting to our views, directs our attention to Clarence's dream in King Richard III., as described by Shakspeare. The immortal dramatist is almost always true to nature, and is so most particularly in this particular instance. It is a *dream* of drowning, and not the reality; hence the phenomena are described as those of *incubus*, because the conservative instinct is aroused. Still, there is the dreaming similarity between the reality and the illusion kept up with admirable tact and truth to nature. Clarence is in prison, and dreams of escape:—

"Methought that I had broken from the Tower,  
And was embarked to cross to Burgundy;  
And in my company my brother Gloster,  
Who from my cabin tempted me to walk  
Upon the latches; thence we look'd toward England,  
And cited up a thousand heavy times,  
During the wars of York and Lancaster,  
That had befall'n us. As we paced along  
Upon the giddy footing of the latches,  
Methought that Gloster stumbled; and in falling  
Struck me, that thought to stay him, overboard,  
Into the tumbling billows of the main.  
O Lord! methought what pain it was to drown!  
What dreadful noise of water in mine ears!  
What sights of ugly death within mine eyes!  
Methought I saw a thousand fearful wrecks,  
A thousand men that fishes gnawed upon;  
Wedges of gold, great anchors, heaps of pearl,  
Inestimable stones, unvalued jewels,  
All scattered in the bottom of the sea."

Then, when Brackenbury asks him if he were not awakened "with this sore agony," Clarence replies (and herein Shakspeare shows his matchless art and powers of observation) in terms which indicate that there was the act of memory, like that described above, but dream-like, and

not tinged with pleasure, but with pain, such as must necessarily accompany incubus in all its forms:—

“O no! my dream was lengthened after life;  
O, then began the tempest of my soul!  
I passed, methought, the melancholy flood,  
With that grim ferryman which poets write of,  
Unto the kingdom of perpetual night.  
The first that there did greet my stranger soul,  
Was my great father-in-law, renowned Warwick,  
Who cried aloud, ‘*What scourge for perjury  
Can this dark monarchy afford false Clarence?*’  
And so he vanished. Then came wandering by  
A shadow like an angel, with bright hair,  
Dabbled in blood; and he shrieked out aloud—  
‘*Clarence is come—false, fleeing, perjured Clarence—  
That stabbed me in the field by Tewksbury;  
Seize on him, furies! take him to your torments!*’  
With that, methought a legion of foul fiends  
Environed me, and howled in my ears  
Such hideous cries, that with the very noise  
I, trembling, waked; and, for a season after,  
Could not believe but that I was in hell;  
Such terrible impression made my dream.”

This whole description is true to nature, even to the last line. The impressions of a vivid dream often dwell in the mind for some time after waking, and leave the individual in doubt whether they are phantoms or realities.

This recal of past events to the memory, in dreams and in morbid conditions of the brain, is a singularly suggestive fact. It indicates the power of *mind*, in the abstract, to comprehend, with a faculty little short of omniscience, the meaning and significance of those minute mysterious changes in the material organ which constitute the physical basis of dreams. It indicates, also, the immense capabilities of matter, in being rendered subservient to such remarkable spiritual phenomena. But when we pass from the creature to the Creator; when we contemplate the endowments of the Supreme Mind,—of “the Father of the spirits of all flesh,”—as manifested in His offspring, we feel that we can almost understand how, just as the physical changes in the material organ, passing through their phases, in one moment reveal the doings of years, so, also, the doings of all created things, past and present, may be revealed to the glance of the Infinite, in virtue of the minute physical changes His will directs; and so we get a glimpse of the *possibility of omniscience*.

On the other hand, the mind is struck with wonder at the singular powers with which creative mind has endowed matter. The microscopic—the infinitely minute—changes which it passes through in acts of thought, and especially in the acts of memory we have described, are more utterly beyond our comprehension, and, indeed, more grand, because more inexplicable, than the vast changes in the relations of the

masses which roll through infinite space in "cycle on epicycle." They reveal to us phenomena belonging to matter when it is conjoined with and the instrument of mind, which alter and decompose all our ordinary ideas of its properties, to the development of entirely new conceptions. Lamartine must have had reflections of this kind when he wrote the following, on watching the insect life and motes and particles of matter rendered visible in a sunbeam—"D'insectes colorés, d'atomes bleus, et d'ailes." It is amongst the grandest touches of philosophical poesy.

"Comme ils gravitent en cadence!  
 Nouant et dénouant leurs vols harmonieux!  
 Des mondes de Platon on croirait voir la danse,  
 S'accomplissant aux sons des musiques des cieux.  
 L'œil ébloui se perd dans leur foule innombrable;  
 Il en faudrait un monde à faire un grain de sable;  
 Le regard infini pourrait seul les compter.  
 Chaque parcelle encore s'y poudroit en parcelle.  
 Ah! c'est ici le pied de l'éclatante échelle,  
 Que de l'atome à Dieu l'infini voit monter.  
 Pourtant chaque atome est un être!  
 Chaque globule d'air est un monde habité!  
 Chaque monde y régit d'autres mondes peut-être,  
 Pour qui l'éclair qui passe est un éternité!  
 Dans leur lueur de temps, dans leur goutte d'espace,  
 Ils ont leurs jours, leurs nuits, leurs destins, et leur place,  
 La pensée et la vie y circulent à flot;  
 Et pendant que notre œil se perd dans ces extases,  
 Des milliers d'univers ont accompli leurs phases.  
 Entre la pensée et le mot!"\*

Nor are these reflections, as to the nature of mind on the one hand, and of matter on the other, in what may be termed their physical or natural relations, less interesting than the *moral* considerations of the subject. Dr. Symonds notices these by a passing remark, observing—"It is a fearful liability of our nature to have the past summoned before us, when we have fondly hoped that it was hid for ever in deepest night—to anticipate what is to occur hereafter—

'Each faintest trace that memory holds  
 So darkly of departed years,  
 In one broad glance the soul beholds,  
 And all that was at once appears.'

When the condition of the cerebrum, which is the proximate cause of these phenomena, occurs permanently and morbidly as *insanity*, it must be a fearful state of suffering, if the dark side—the painful instead of the pleasurable—be developed. Fortunately, the painful is rare, or temporary, and only when there is concurrent corporeal disease of some part of the body, giving the character of incubus to the re-excited or newly developed images; the pleasurable condition is the

\* Jocelyn, tom. i. p. 196, 12mo. 1838.

more frequent, as if Providence mercifully tempered the wind to the shorn lamb.

Another remarkable circumstance in dreaming is, that often all our fundamental ideas become *infinite*, as it were, for hardly another word will characterize those which pass through the mind. This fact as to *time* has been already fully shown; it is exactly the same with *space*, *number*, *extension*, &c. In one of the dreams described by De Quincey, he felt that

“The sense of space, and, in the end, of time, were both powerfully affected. Buildings, landscapes, &c., were exhibited in proportions so vast as the bodily eye is not fitted to receive; space swelled, and was amplified to a sense of unattainable infinity. This, however, did not disturb me so much as the vast expansion of time. I sometimes seemed to have lived for seventy or one hundred years in one night; nay, sometimes had feelings representative of a millennium passed in that time; or, however, of a duration far beyond the limits of any human experience.”

It has occurred to ourselves to experience this expansion of the fundamental ideas during dreaming. Being feverish one evening, we saw innumerable rows of *tinsmiths* or blacksmiths, hammering furiously in row upon row, each row prolonged apparently *ad infinitum* into space, and each individual hammering with might and main most indescribably swift. The cause of the dream was the fall of a fire-iron in another room. When we dozed again, the shadows thrown on the wall of the room gradually shaped themselves into gigantic forms, and even the figured stripes on the Marseilles quilt assumed the appearance of the most beautiful classic statues, so that the whole appeared like Parian statuary of exquisite proportions, only the lower extremities were indefinitely prolonged into a rounded mass. We know a gentleman who has occasionally analogous ideas in the waking state—a species of delirium—only he is quite conscious and rational at the time. Poisons of the narcotic kind have occasionally a similar influence. This is particularly the case with hachisch, or extract of hemp. To the individual who has taken it for the purposes of pleasurable intoxication, minutes seem hours, and hours are prolonged into years. M. Moreau (who has investigated the psychological relations of the drug\*) mentions, as an illustration, that when under the influence of a moderate dose, it seemed to him as if two or three hours had passed when he had made but a few steps in the passage of the opera-house, and as he advanced, the passage seemed interminable, its extremity receding as he pressed forwards. Frequently, when walking along the Boulevards, persons and things at a certain distance presented the same aspect as if he had viewed them through the large end of

\* Du Hachisch et de l'Aliénation Mentale, Etudes Psychologiques. Paris: 1845.  
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an opera-glass, thereby suggesting the idea of increased distance. The *Amanita Muscaria*, an intoxicating fungus, causes the person under its influence to take a stride sufficiently long to clear the trunk of a tree, when he wishes to step over a small stick; alcoholic drinks have occasionally the same effect.

These phenomena may all be recognised in various forms of insanity. Ideas of untold wealth, of estates comprising tens of thousands of acres, and the like, are very common. So, also, ideas of space and time are modified, inducing the most singular delusions. Coleridge's "Kubla Khan," although a dream, is just what an insane person might have written, and manifests the expansion of the ideas of space and number very clearly. It also shows other curious points in psychology—as, for instance, rhythmical alliteration.

"In Xanadu did Kubla Khan  
A stately pleasure-dome decree;  
Where Alph, the sacred river, ran,  
Through caverns measureless to man,  
Down to a sunless sea,  
So twice five miles of fertile ground  
With walls and towers were girdled round;  
And here were gardens bright with sinuous rills,  
Where blossom'd many an incense-bearing tree;  
And here were forests, ancient as the hills,  
Unfolding sunny spots of greenery.  
But, oh! that deep romantic chasm which slanted  
Down the green hill, athwart a cedarn cover!  
A savage place! as holy and enchanted  
As e'er beneath a waning moon was haunted  
By woman wailing for her demon-lover!  
And from this chasm, with ceaseless turmoil seething,  
As if this earth in fast thick pants were breathing,  
A mighty fountain momently was forced;  
Amid whose swift half-intermitted bursts,  
Huge fragments vaulted like rebounding hail,  
Or chaffy grain beneath the thrasher's flail;  
And 'mid these dancing rocks, at once and ever,  
It flung up momentarily the sacred river.  
Five miles meandering with a mazy motion,  
Through wood and dale the sacred river ran;  
Then reached the caverns measureless to man,  
And sunk in tumult to a lifeless ocean;  
And 'mid this tumult Kubla heard, from far,  
Ancestral voices prophesying war."

The dream-poem of Coleridge reminds us of two other striking and most interesting peculiarities of dreams—namely, first, that they are sometimes *prophetic*, and, secondly, that they are occupied with acts of *pure reason* and intellect. These two occasional peculiarities of dreams are, indeed, but variations of the same fundamental condition, as a few observations will show. The assistance supposed to be furnished in sleep towards the solution of problems which puzzled the waking

reason, or to the sleeper in anticipating some coming event, or attaining to some knowledge unattainable when awake, has given rise to various superstitions and psychological theories. A modification of the same condition in hysterical women, and somnambulistic and cataleptic persons generally, constituted the psychological basis of pagan oracles, and the various forms of divination by crystals, &c.—a subject which merits special notice. Some philosophers, struck by the remarkable nature of the phenomena, (as Sir Thomas Browne and Addison,) have been induced to suppose that the soul in this state is partially disengaged from the body, and therefore more intelligent — a doctrine which (as Locke observes) “every drowsy nod shakes.” Illustrations of the general fact abound. Franklin stated to Cabanis, on several occasions, that he had been assisted in his dreams in many affairs. Condillac, while writing his “Cours d’Etudes,” was frequently obliged to leave a chapter incomplete, and retire to bed; but on more than one occasion he found, on awaking, that it was finished in his mind. Condorcet, upon leaving his deep and complicated calculations unfinished, after having retired to rest often found their results demonstrated to him in his dreams. Voltaire, like La Fontaine, composed verses frequently in his sleep, which he remembered on awaking. Johnson states that he once, in a dream, had a contest of wit with some other person, and that he was very much mortified by imagining that his opponent had the better of him. In the late Dr. Wigan’s work on the “Duality of the Brain,” there are some excellent illustrations of this morbid state, as it occurs in the insane. Dr. Fosgate justly observes, that the wonderful clearness of the mind in dreams must have been observed by all who have given attention to the subject. This lucidity is particularly observable in imaginary conversation, public speaking, and composing, the minutiae of which the mind seldom retains on awaking. It is certainly probable that this mental clearness depends upon the passive condition of the external senses, which modifies the impressions of external things that would otherwise divert and divide the attention. We have, in the state of *abstraction*, or deep thought, a condition not far dissimilar from sleep, inasmuch as the mind thereby avoids all disturbing impressions, and so follows more closely the current series of ideas,—which, moreover, are developed in more direct and more connected sequence, than when waves of confusing ideas excited by various external impressions impinge upon them. It is for this reason that the student seeks undisturbed quiet, and rejoices in a freedom from the distraction of mind which externals excite. When the *ideagenous* changes in the hemispherical ganglia go freely on in regular association and sequence, all external impres-

sions being shut out, except those which are congruous with the ideas in connexion with the changes, the tissue is in a state analogous to that in which *instinctive* operations take place. Now we have already referred to this state, and have observed, that even when we reason, the mind acts with the rapidity of instinct, and we often draw conclusions before we have any *conscious* knowledge of the premises; in short, that in the *waking* state we often think, and yet not become conscious of the course, or even the result, of our thoughts.

Any one may ascertain the truth of this statement for himself by carefully analysing his own thoughts. On investigation, he will also be astonished how little attention has been directed to a careful observation of the more minute phenomena of mental action. One illustration we may mention by way of example. Often a person will feel unhappy and depressed, he knows not exactly why; only he has an uneasy anticipation of something disastrous or unpleasant. If, in this state, he analyse his corporeal and mental condition, he will either find that bodily disease excites the "thick-coming fancies," or, what is more usual, some circumstance has happened which is likely to influence his future unfavourably,—being unconscious all the while that he had already weighed the probably disastrous or unpleasant results. Dr. Symonds quotes a very fitting illustration of these views, from the autobiography of Captain John Crichton.

From all these considerations it is obvious, that in a prophetic dream a person may have the conclusions of waking thoughts (he having deduced them unconsciously) re-excited and made manifest to his consciousness in a dream, under which circumstances they will appear new. Or the thoughts may actually occur during the dream, as if in the waking state, at the same time becoming objects of consciousness—yet instinctively and automatically, and therefore with the precision of instinctive reasoning.

It is in this way, we suspect, that dreams have proved prophetic. *Prescience*,—one of the most striking and inscrutable of the *instinctive* faculties,—is also that which is most commonly in operation in instinctive life. Hence it is not remarkable that that faculty which dominates amongst all the instincts of irrational creatures, should re-appear in the human organism when it is thrown by suspension of the cerebral senses into the irrational condition. It seems strange that organized matter should have this innate prescience, but it is manifest throughout nature, from the evolution of the germ and the anticipatory formation of the organs necessary to successive phases of existence, to the prudent foresight of adult life. We may well ask, with Pope,

"Who taught the nations of the field and wood  
To shun their poison and to choose their food?"

*Prescient, the tides or tempests to withstand,  
 Build on the wave, or arch beneath the sand ?  
 Who made the spider parallels design,  
 Sure as De Moivre, without rule or line ?  
 Who bid the stork, Columbus-like, explore  
 Heavens not his own, and worlds unknown before ?  
 Who calls the council, states the certain day ?  
 Who forms the phalanx, and who points the way ?"*

If, then, this anticipation of the future be so universally manifest in organized matter that there is no exception, can we, with any inductive propriety, except the *organism of man* from the universal law? We apprehend not. The simple fact that all nature anticipates a real future, is, indeed, the strongest argument in natural theology for the reality of a future state; because, since that anticipation is innate in organisms as a law of *their* being, so it must needs be innate in man as a law of *his* being. And in what clime or region is man without a hope of a future life?

"Lo the poor Indian! whose untutored mind  
 Sees God in clouds, or hears him in the wind;  
 His soul proud science never taught to stray  
 Far as the solar track or milky way;  
 Yet simple nature to his hope has given,  
 Behind the cloud-topp'd hill, an humbler heaven."

The apparently prophetic anticipation of events in dreams is, then, a natural phenomenon, and so far from being closely allied with the *purely* spiritual world in causation, it depends upon the special exercise of one of the most common, if not the most universal, of *instincts*. Our knowledge of the inner workings of organisms in reference to *apparently* rational prescient acts, and of the relations of the cerebro-spinal or central axis to the instinct, in animals endowed with nerves and central ganglia, is so utterly imperfect, that we can advance no further, hypothetically, than the principles we have laid down. In a vast majority of prophetic dreams, the whole of the facts are not stated; consequently, it is not possible to trace the dream-ideas to their sources; and even if they were, it would still probably be impossible, because (as we have already shown) the mind may compare and deduce, and establish a conclusion, of which it does not become conscious until the whole series of ideas are acted in the dream. Consequently, results and events may be thus unconsciously anticipated in the waking state which reappear as things *done* in a dream. For this reason, dreams of this kind should not be always neglected.

Certain forms of delirium are analogous to prescient dreaming; and in certain states of the cerebrum the prescient instinct seems to be developed, as, for example, during the closing scene of life. Aretæus describes this state as supervening on the delirium of *kausos* or brain-fever. He states, that on the subsidence of the violent excitement,

there arises a state in which the patient's mind becomes clear, and all his sensations exquisitely keen; that he is the first person to discover that he is about to die, and announces this to his attendants; that he seems to hold converse with the spirits of those who have departed before him, as if they stood in his presence, and that his soul acquires a prophetic power. With all the appearance of conviction as to the truth of these statements, Aretæus observes that although the bystanders fancy the patient to be rambling and talking nonsense, they are afterwards astonished at the fulfilment of the prediction. It was a notion entertained of old, and has been transmitted down to us from the earliest records of mankind, that a prophetic power attends man's last hour. We find instances in Holy Writ, as of the dying Jacob. In the sixteenth book of the "Iliad," Patroclus prophesies the death of Hector, and in the twenty-second, Hector prophesies the death of Achilles by the hand of Paris, at the Scæan gate. Shakspeare also makes John of Gaunt prophesy, in Richard the Second, who exclaims—

"Methinks I am a prophet new inspired,  
And thus, expiring, do foretell of him."

In this instance, and in others of poetic origin, the prophecies have no speciality of detail; they rather point out probabilities as deduced from past events. It is the wisdom of a sound judgment, exalted in its manifestations by the morbidly exalted condition of the organ of thought, which we see in action—it is simply a state—

"When old experience doth attain  
To something like prophetic strain."

Allied to this is another class of phenomena. It is probable that those sudden perceptions of truth, and long sought-for-relations, which often come upon the mind like inspirations, are due to an action of the cerebrum in thought, analogous to that which occurs in dreams. We more particularly refer to instances of this kind like that which occurred to Archimedes, when he ran from the bath crying *eureka*, after the sudden solution of the problem which had occupied his thoughts. Such sudden perceptions of hidden relations, or of truths, most frequently occur immediately on awaking from sleep, before the senses are quite open to external impressions.

These modes of cerebral action and the concomitant spiritual acts—like the acts of memory which take place during sleep, or under certain cerebral states, and like the development of infinitely grand ideas under like circumstances—are singularly suggestive to the psychological inquirer. What, he will ask, if it be the lot of man to attain to a pre-science in the moral and spiritual world, similar to that which is manifested by irrational beings in the animal and instinctive world? What

if in a higher stage of development the *future* be presented to his mind's eye with the vividness and omnipresence with which he occasionally regards the *past*? Strange, indeed, it is, that the marvels of instinct-mind, have never been considered to be typical (as we believe they are) of the true and ordinary laws of the human mind, when, emancipated from the chrysalis state of this life, it has attained to its perfect stage of growth.

*Special faculties appear* to us to attain to an extraordinary degree of development in dreams; this, however, is no proof that such degree is attained. Dr. Symonds very justly observes, referring to the want of *taste* in our dreams, "the most miserable doggerel may then pass before the mind as exquisite poetry. Orations may seem to be uttered worthy of the lips of Demosthenes, and arguments may be maintained which seem as irrefragable as the demonstrations of Euclid; and yet, were these reasonings and declamations uttered by a waking person, they would sound little better than the incoherent ravings of a maniac. Yet, even to this general rule," Dr. Symonds adds, "there have been remarkable exceptions. Cases are on record of judges, who in their sleep have delivered decisions of the weightiest kind; and of poets, who in that state have composed verses of great power and beauty, though they were by no means exempt from a certain degree of mystical indistinctness. The most striking instance is Mr. Coleridge's poem, entitled *Kubla Khan*, which he himself characterised as a psychological curiosity." We have already quoted this curious poem, but we do not think it by any means a solitary example. Eminent composers have composed very sweet airs in their sleep. The best proofs, however, of this remarkable development of special faculties are presented in certain forms of somnambulism, in hysterical delirium, and in the so-called clairvoyant state. Dr. Fosgate mentions specially that form of somnambulism in which there is *sleep-talking*, rather than *sleep-walking*, and the subjects of which are familiarly denominated "sleeping preachers." In this class of cases it is only that we have one kind of dream acted, instead of another; the individual delivers a sermon or an oration, instead of writing a book, or enacting some busy scene of active ordinary life. The case reported in the great French Encyclopædia, and which was observed by an Archbishop of Bourdeaux, is of this kind. It is that of a young ecclesiastic who was in the habit of getting up during the night, in a state of somnambulism, of going to his room, taking writing materials, and composing and writing sermons. He also wrote pieces of music in this state. Mr. Spencer met with a young female whose paroxysms of somnambulism were modified by the prescient instinct, so that she prophesied in them. One of John Wesley's assistants used to preach in his sleep.

From phenomena not widely dissimilar from these, ancient nations were led to the induction that the *insane* were *inspired* by the Divinity, and revealed the future, or were possessed of a wisdom not their own. It is from this notion, traditionally handed down from the earliest ages, that in the East to this day the wandering maniac has a certain reverence and kindness shown to him. The psychiatric practitioner cannot fail to have met with numerous examples of this special development of the faculties, one or more, in the insane; indeed, the instances are so numerous and common, that we need not further refer to the fact.

What is the state of the brain in sleep, dreaming, and insanity? We have already referred to the anatomy and physiology of the cerebrum in relation to this question; we have now to examine the metaphysical side. In the first place, it is of primary importance to observe, that the consciousness of the individual is variously modified in the three conditions. This is a fundamental fact in the inquiry. In addition to the ordinary phenomena of sleep and dreams, we have those morbid analogous states, induced by so-called mesmeric, or electro-biological agencies, and the morbid modifications of the will, and consciousness induced therein. No one can peruse Dr. Bennett's and Dr. Wood's statements without noticing the great similarity between these states, on the one hand, and insanity, delirium, and dreaming, on the other. The various processes by which these conditions are induced are now well understood; they all essentially consist in inducing a *continued act of attention*, more or less prolonged, in proportion as the cerebrum of the individual is more or less predisposed to be acted upon, or, in other words, fatigued. It has long been known to physicians and metaphysicians, that during each act of attention the consciousness (for attention is an operation of the consciousness) is directed solely to the one object which is the subject of the act, so that, for the time, the individual is insensible to all other impressions whatever. Now total insensibility is profound or perfect sleep; hence consciousness is abolished during that state; if, then, we could, after concentrating the consciousness upon a single object, permanently fix the necessary changes in the cerebrum which render the perception existent or present to the mind, impossible, we abolish the consciousness. It follows, therefore, that the morbid abolition or modifications of consciousness referred to, are not dependent upon a morbid condition of the spiritual element, whatever that may be, but upon a morbid condition of the organ. Dr. Fosgate has touched upon this view of the etiology of sleep. After mentioning the various modes recommended for inducing sleep, he observes, that they all depend upon some

plan whereby the mind is ultimately brought to a single idea, monotonous in character, and there steadily held until sleep is induced by a normal act of our constitution. An act of attention withdraws the mind from external impressions; but external impressions are withdrawn from the mind. Thus quietude and darkness are usually sought by the sleeper; and abstraction of mind from the current of thoughts. Rhythmically recurring impressions will also so modify the cerebrum, that the consciousness is changed. Undulating sounds and sights, a droning voice, gentle friction, "mesmeric" passes, and the like.

The best methods of inducing sleep, however, are those by which the individual withdraws the consciousness from external impressions; for, practically, the means are in his own power. "If I could arrest," says Catlow, "the attention of any of my audience, so that he would think of nothing but what I was doing at the moment, I could prick him with pins without his feeling it. And if the act of attention were continued too long—longer than is compatible with the individual constitution of the mind—I could suspend the sensibilities altogether, and produce sleep, which varies according to the impressions on the senses through which I isolate or monopolize the attention." This is precisely the method of causing mesmeric sleep, or the sleep of hypnotism. All that is wanted is a long-continued act of attention—either continually gazing at an object—*any* object, or listening to the same sound, or rather, to the same sounds continually repeated, or repeating, continually, the same words, according to Macnish's method, namely, repeating internally any well-known rhyme, or repeating the alphabet backward, or feeling the same frequently-repeated touch, as a stroking. If it be wished to produce somnambulism or trance, the method must be modified. In this case the attention must be withdrawn from external objects, just as when it is wished to induce sleep, but the mind must be kept active, in a given course of thought. Thus, if spectral illusions be wanted, the individual must first be prepossessed with the idea that he is about to see spectral appearances; and if they are wanted to be of a definite character, the mind can be directed in the principle of suggestion and association to the appearance desired; this being done, he should look intently at something adapted to the excitation of the visual sensorium, as brightness, or its opposite, blackness. For the former, crystals, glass, mirrors, water, the reflection of the sky in water; or, for the latter, any black thing, as a drop of ink, will be the best. To attain to the so-called higher phenomena, a training of the hemispherical ganglia is all that is necessary, provided the individual be already predisposed to irregular nervous action: this is attained simply by frequent repetition of the process, and when the proper



morbid condition is excited, the infinitely various modifications of mental phenomena which belong to dreaming, delirium, somnambulism, trance, &c., may, one or other, be induced.

And *INSANITY may also be thus induced*—not temporary insanity alone, but the reality—a sad reflection! On this point we cannot do better than quote Dr. Bennett's observations:—

“The great object of all who seek proper self-education is, to control the emotions and passions, and regulate the imagination by the severer faculties of judgment—comparison and attention. Hitherto, medical men, so far from exciting, have done all in their power to prevent such phenomena; but now it has been clearly shown that they may be produced in numbers of people by the ignorant and mercenary, there is too much reason to fear that nervous disorders will increase among us. It is well known that cases are on record of individuals who, commencing by the imitation of hysterical or epileptic convulsions, have at length found themselves really labouring under these diseases; nor is it unreasonable to suppose, that the mental faculties will be greatly injured in persons who frequently surrender up their own wills, and act in accordance with the extravagant ideas suggested to them. After all, the pleasure of excitement principally consists in feeling that it can be regulated, and is under command. The moment it ceases to be so, a sense of the imperfection becomes most agonizing to the mind, and gives rise to that despondency so common among the insane.”

Without doubt, the sleeplessness which precedes an outburst of insanity is a cause of morbid cerebral action, as well as an effect. Opiates have been found very beneficial in arresting the progress of the disease; but all practical men must acknowledge, that they give them with some fear lest the desired result may have substituted for it, an additional degree of morbid action. In a better knowledge of the physiology of sleep and dreaming, we may find a better means of throwing the brain into repose, than in the administration of narcotics. Now, the modifications which the cerebrum undergoes in acts of attention are allied to sleep, and recent investigations, conducted as well by enlightened physiologists as by ignorant empirics, tend to show that we may be able to acquire such a knowledge of the *physiology* of attention and of consciousness generally, as to apply the knowledge easily, pleasantly, and safely, to the treatment of cerebral disease, more particularly as manifested in the various forms of insanity and delirium.

## ART. II.—THE THEORY OF REASONING.\*

LIKE every other branch of learning, Logic has not escaped the general scrutiny which has been applied, during the present century, and especially of late years, to the most established systems of knowledge, and to the master-pieces left us by the greatest names. Aristotle has reigned over more countries than ever his renowned pupil, Alexander, over-ran by the prowess of his arms; and while the conquests of the latter have left scarcely any traces on the map of the world, the influence of the former was absolute, for many ages, over the most enlightened nations of the earth; and it has by no means ceased, even now, to be partially recognised. His logical treatises have been the admiration of successive generations: and though the "Organon," under which title they have been comprised, contains much which the greatest advocates of their author acknowledge to be extra-logical, the main principle on which the system is founded may be said to have maintained itself, in one form or another, down to the present moment in which we write. Dugald Stewart only did justice to Aristotle when he said that "the conception and execution of so vast a plan as that in which the philosopher has included all reasoning, are such, that Aristotle's logical writings will ever form a proud and imperishable trophy to his genius." Many have been the attempts to overthrow the throne of the Stagyrte in his domain, but we may safely say that no one has yet succeeded in fairly wresting the sceptre from his hand. Is not this because, whatever be the faults which Aristotle is guilty of in detail, the main principles on which his claim to the empire of logic rests are inviolable? Whatever answer may be given to this question, we are quite willing to lend a candid ear to any kind of speculations on the subject, prepared as we are to anticipate that they will turn out to be really proposals of emendation in detail, rather than what we must be compelled to admit as fundamentally and essentially distinct principles.

The neglect of logical studies in this country, till a recent period, was very much owing, we think, to the influence of a few great names, among whom may be placed that of Locke. His prejudice against logic was hardly dealt with too severely by Leibnitz, when he said of a philosopher from whose psychological system, in general, he no doubt greatly differed, though he treated him in criticizing it with exemplary candour—*sprevit Logicam, non intellexit*. Murray's Logic at Dublin, Duncan's in Scotland and at Cambridge, and Aldrich's *Compendium* at

\* The Theory of Reasoning. By Samuel Bailey. Longman & Co. 1851.

Oxford, supplanting much better and more learned works, all testify the low ebb to which logical studies had sunk at the outset of the present century, in the main seats of learning in the three kingdoms. There is no question that the credit of having revived these studies is mainly due to Dr. Whately, the present Archbishop of Dublin, whose "Elements of Logic" decidedly form an epoch in the history of this science, though his work is by no means on a level, for learning and fundamental research into the laws of thought, with the German, or even the scholastic writers on the subject. It is a popular work, well-calculated to draw general attention to logic; for an easier book on science no boy in his teens need ever wish to open: but neither historically nor scientifically, is it so satisfactory as to promise anything like a very lengthened reign. The truly masterly, surpassingly learned, and wonderfully acute and elaborate criticism (with which the public are now familiar) of Whately's book, from the hand of Sir W. Hamilton, may almost make the reader tremble for any one who enters anew, as an author, on the high field of logic. Here, however, Mr. Bailey has ventured; and the attention which he has already paid to *metaphysical* subjects, induces us to follow him into this arduous arena with somewhat less apprehension than we should have felt for any man who should now come forward with a new theory of reasoning. For really we are having so many "logics," containing so many different views, that it is not very easy to suppose any fundamentally new principle, whatever modifications of old ones may be possible. Mr. Bailey, however, is not a mere novice. He is already a psychologist. No man ought to write on logic who has not studied a good deal in this direction, generally. We say "metaphysical subjects," because we hold logic to be fundamentally metaphysical. The Germans have done right in regarding psychology as divisible into "experimental" and "metaphysical." Of the former we have an example in the laws of association, which we only know in their details, by experience. Of the latter we have instances in all those forms of thought which are primary, and incapable of analysis—forms of thought by which we cannot help being ruled, though we cannot prove their validity either by demonstration or by experience. In fact, they are neither deductive nor inductive. Thus, for instance, that every change in the universe around us must have its cause, is a principle felt to be as certain, or thereabouts, as our own individual existence; but no man can prove it, in any way. We believe it, even from early childhood, because we cannot help believing it, and we stake everything on it. It is a "metaphysical" truth; and on such truths does logic itself rest. But we must now address ourselves to Mr. Bailey. We are glad to perceive, at all events, that he does not set out with the extraordinary

and unheard of heresy of Professor Blakey—that of cashiering all demonstrative reasoning from the domain of logic, (of which it is the most perfect example,) and limiting the dialectic art and science wholly to moral subjects!

Mr. Bailey, in this work, proposes to himself to give a connected and consistent view of the theory of reasoning, and of the relation in which the several parts of it stand to each other. He states that his views differ as a whole, and in some of their details, from any theory hitherto promulgated; but he adds, very properly, that “there can be no merit in any difference from former works, unless that difference is founded in truth.” He informs us that he “designed at first to make the treatise wholly expository; but the number of unsettled questions on which he had to touch, forced him more extensively into criticism and controversy than he had originally contemplated entering. In such a work it was especially impossible not to advert to the scholastic logic; and as his theory is at variance with some of its fundamental principles, he has had occasion to comment upon it at considerable length.”

We have no desire to enter very critically into those preliminary or adjunct remarks which are rather incidental to the work than essential parts of the author's views of argument or syllogism. Nevertheless, accuracy of statement, and consistency of nomenclature, are of the utmost moment in all subjects connected with psychology, including, of course, those important branches of it, logic and ethics. We are not aware of any standard author on mental philosophy who would identify “recollection” and “mere conception,” as Mr. Bailey evidently does in his first chapter. A man may form a *conception* of an object never before known to him even in thought; while recollection is evidently a distinct case of remembrance, attended with volition, and involves a similar previous state of consciousness. But let this pass. Our author defines reasoning to be the “determination of the mind to the belief of something beyond its actual perception or knowledge;” or, at all events, he says, “this determination is obviously what is termed reasoning.” We should offer some remarks on this passage, if we were not desirous of suspending our criticism in order to allow the author to speak more fully for himself. He goes on to say, “There is, however, another mental operation to be noted, which consists, not in our being led to believe, or in our inferring from what we perceive and know, something else neither perceived nor known; but in our being led to discern some fact, not directly manifest, through the medium of some other fact or facts in which it is implied.” In illustration of the above, the fifteenth proposition of Euclid's first book is referred to, proving the equality of the vertical angles, where two straight lines intersect, by the

construction necessarily involving a common supplement to these angles. "Here we do not infer the existence or the happening of something past, or future, or absent; but we are led to discern something not directly obvious, by an arrangement of propositions expressive of facts, each of which implies its successor." Waiving all discussion as to the propriety of the terms which Mr. Bailey employs in designating these two modes of reasoning, and especially the use of the term *fact* in regard to demonstration, in which the construction is merely an example of an infinite number of cases, which are all concluded *à priori*, it is evident that he here points out the old distinction between that kind of reasoning which is only probable, however it may approach to moral certainty, and that which is strictly necessary as being based on demonstration. Our author, however, prefers designating the former kind of reasoning by the appellation *contingent*.

Next follows a more particular inquiry into the nature of "contingent" reasoning. "We have observed that the tide, in ebbing, has left the sea-weed high on the beach. I recollect this fact; and on seeing the sea-weed left high on the sea-beach, I now conclude that the tide has washed it there." In the same manner we infer that the "gay people walking on the beach will, sooner or later, die. In the first example, a past event is inferred from other past facts; in the second, future events are inferred from past events." Our author justly adds, that it is the resemblance in the cases which leads us to infer that unobserved events have happened, are happening, or will happen." Sometimes one case is enough to produce the inference; at other times a collection and comparison of various instances is necessary, before we can conclude. A good example follows:—"From what may be conveniently termed the collective fact, that men have hitherto been fallible as far as observation has extended, I may deduce the particular conclusion, that an unknown and untried individual named Peter is fallible, and I may equally deduce the universal conclusion that all men are fallible."

There can be no doubt, we apprehend, of the general soundness of the above remarks: they present, in fact, examples of induction—not indeed of Aristotle's induction (*ἐπαγωγή*) or syllogism by induction, in which there is a professed enumeration of all the particulars; for he concludes, oddly enough, that "the whole class of animals wanting bile are long-lived;" but this only by enumerating, as he supposed, all the species of animals of that class. It is obvious that it is in this way alone, theoretically, that induction can be absolute, and have precisely the same kind of force which is due to the ordinary deductive syllogism. In the latter case we deduce the new particular from the general, which is asserted to include all the particulars; in the case of perfect induc-

tion, we build up the general out of all the particulars which are included under it. But we can only do this in strictness when we really know all the particulars; which we very seldom do. Our induction therefore is, for the most part, imperfect—that is, it is not apodictical or demonstratively absolute. Hence the inductions of science only amount to probabilities, however high. In Mr. Bailey's language, they are contingent. Thus, though all naturalists believe that "all horned animals have cloven feet," because no living or fossil animal has been found to exhibit a different law; still, it would not be absurd to suppose that an animal *might* possibly be found without a combination of these conditions. In the same manner we believe that every individual now alive will die; but, so far as this conclusion is matter of human reason, we believe it, not on demonstrative principles, but on the ground of probable ("contingent") evidence, amounting, no doubt, practically, to moral certainty. It should, however, be remembered that although the general conclusion which we build up from particular instances cannot have the force of positive demonstration, unless all the particulars are enumerated; nevertheless, when once we have admitted the general principle as a major premiss, and have referred any class of objects to this premiss as a minor, we are entitled to pronounce the universal law or attribute predicated in the major premiss, to belong as matter of necessity to any given particular included under the minor premiss. If you assert that all men are mortal beings, and if you further assert that a certain class of beings are partakers of human nature, you are compelled by the laws of thought to assert that any individual, however unknown to you, who belongs to that class, is of necessity mortal. If there be in the conclusion any want of absolute certainty, such as mathematical demonstration involves, this defect lies, not in the connexion between the premises and the conclusion, but in the principle or universal major premiss which you have admitted into the reasoning; or, in other cases, the other premiss may be at fault.

We must hear what our author says on this subject. He denominates the proposition, "*all men, as far as observation has extended, have been found fallible*," "the collective fact." The "universal law" inferred is, "therefore all men are fallible;" and the assertion, "*therefore the man Peter is fallible*," is termed "the particular inference." He proceeds:

"Both these conclusions are deduced from the same fact or collection of facts: they are co-ordinate; one is not or needs not be logically subsequent to the other; both are probably inferences, for which the real evidence is the same. The mental process, too, is alike; it does not consist in the mind's discerning one thing to be implied in another;

but in its being determined by known facts to believe unknown facts."

If by this be meant, that a certain collection of facts frequently causes the mind to form a general principle which includes all particular cases, we can have no hesitation in admitting it. But if this language mean, as it seems to do to us, that the psychological process by which we obtain the general principle, is precisely similar to that by which we assert a particular case, we should demur to it. No doubt, logically, the particular is contained in the general; but the question is—how does this appear? What is the process of which we are conscious? The examples of horned animals having cloven feet are very numerous. They have occurred under a great variety of circumstances. We assert that all horned animals have cloven feet. We are prepared to expect that whenever we see an animal with horns, it will also have cloven feet. But we may be unacquainted with many kinds of animals of this class. We do not profess to have included all in our actual examination; if we did, our induction would be a perfect one; it would be demonstrative, and not contingent. As it is, we have, after obtaining a number of instances, advanced *per saltum* to a universal proposition; and we are now, and not till now, in a condition to say that all future instances may at once be disposed of by being brought under this proposition. It is very true, that in an example of perfect induction we do obtain an identical proposition, corresponding in its place to the minor of a deductive syllogism; for instead of the form all As are Bs, all Cs are As, therefore all Cs are Bs; we have the following:  $x, y, z$  are D,  $x, y, z$  are (whole) E; therefore E is D; but we do not see that any right exists to pronounce on any particular example (where we have not enumerated all) until we have become convinced of the general principle; for, until we feel ourselves justified, by some means, in waiving all further induction, and neglecting what remains of the series of examples, we do not feel assured that the very next instance may not stop us in our career, and prove that our embryo principle is wrong. Notable instances of this kind have actually occurred, even in the more exact branches of science, where general proofs were either not discovered or unattainable; of which an example occurs in Euler's "Memoirs of Berlin." We would suggest that a distinction between the logical and the psychological would often help us where there may appear a conflict of seeming truths. Thus the *infinite* logically contains the *finite*, but can it be doubted that psychologically and in point of fact we acquire a knowledge first of the finite, and by this are led on to form some notion of the infinite? So, also, it is certain that a universal proposition logically contains all the particulars which may turn out to belong to it; but this does not prove that we do not arrive

at particulars never before known, through the previous admission of the universal, gained by ordinary induction—indeed, here, we need not restrict the theory to induction, for the principle is equally true of the demonstration of particular cases when they are brought under general and *a priori* truths. That “every act of reasoning proceeds on some general principle” must be granted; but when our author states, that the reasoning by which we conclude that “all the persons walking on the beach must sooner or later die,” may be thus expressed: “All human beings formerly living have died before attaining a certain age; therefore these human beings will die before attaining that age”—the conclusion, though it is no doubt connected with the understanding that like effects proceed from like causes, is, we would suggest, only so connected through the medium of the general principle. We believe that A, B, C, now “walking on the beach,” will die, not merely because an innumerable multitude of human beings have died; but because we cannot but suppose that those who have died sufficiently represent all mankind, among whom all future individuals must be classed. Our particular conclusions all virtually pass through the general principle.

Our author next inquires, how the cogency of this “contingent” reasoning—for “it is confessedly not demonstrative”—is to be proved. We agree with him that there can here be no demonstrative proof. If there could, the reasoning would no longer be based on general induction; it would either exhibit one of the few cases of perfect induction, or it would be at once deductive in the strictly demonstrative sense. When we say this, we do not forget what we have before said, or at least fully implied—namely, that when once we have assumed that our general principle may be taken as though absolutely universal, there is no distinction in the mode of inference. If any one asserts that all magnets attract iron-filings, he is as much obliged, by the laws of thought, to admit that this, that, or the other magnet will attract iron-filings, as he is obliged to admit that any possible plane-triangle that can be drawn will have its angles together equal to two right angles, after having once admitted that this is true of the general scheme or form *triangle*. But it must still be granted, that whatever absence of apodictical certainty may attach to the general principle, must attach to every particular case under it. Our author is, we think, quite right in referring to some principle of our nature, of a character which might be almost called “instinctive,” the tendency we have to believe that what has happened will, in like circumstances, happen again. It is a fact that animals act on this principle. The dog which has repeatedly been thrown into the water, may be observed to give evident indications of apprehension on approaching a river. We confess we should be inclined to make a distinction between this case—as



related to the operation of the tacit principle, "like causes produce like effects"—and the case of children, after reason and reflection have been developed. Animals, we apprehend, are influenced in these instances by association; but in man, this principle being blended with reflection, the result is not a blind impulse, but an inference guided and modified by intelligence. I have experienced many times the fact, that a stone thrown up into the air falls to the ground; and I learn that the same fact has been observed from time immemorial. Many more stones will be thrown up—what will be the result? always they will fall. Hence the general law will operate in any particular instance you can name. Had association alone been adequate to solve the psychological fact of my thus concluding, there would have been no place for a general principle; but reflection and inquiry show so many uniform cases, that the uniformity is predicted to be continuous, and we may therefore bring any particular case under it. No rule can be given, we must admit, for the point at which the collection of facts shall stop, and be pronounced adequate as a basis for the general law. Different experimental sciences demand different precautions and tests; but there is always a point beyond which we should feel all further experiment or inquiry to be superfluous; and, at this point, the principle is seized and held with a tenacity which we are very well content to term the result of a law of our mental constitution—call it a sort of intellectual "instinct"—call it a species of intuition, if you please. We are also well satisfied with Mr. Bailey's summation of his doctrine, in the brief form, that "when our minds are determined by present facts, conjoined with experience or knowledge, to believe some fact past, absent or future, we reason;" but we would repeat, that we distinguish this reasoning from mere *unreasoning* association. The child who has been once burnt "dreads the fire;" the man who knows by long experience the properties of fire, is certain that he will be burnt if he thrusts his fingers among live coals, because he has learned that fire always severely punishes those who trifle with it—he believes in a general law.

Mr. Bailey's third chapter treats of Demonstrative Reasoning. The instance given is, in fact, Euclid's axiom respecting the equality of things respectively equal to the same thing; or, at least, it is an example of this axiom.

"The mind, observing successively the equality of A to C, and that of B to C, is thence led to discern the mutual equality of A to B, which is not self-evident, or immediately discernible from the inspection of A and B alone. It is plain that in reasoning of this second species, which is with great propriety termed demonstrative, we intuitively discern, at each step, that one fact implies another, and discern, too, that a denial of the implied fact involves a contradiction."

Now here, we should say that either too little is stated, or too much. If the author intends that Euclid's "axiom" is an example of demonstrative reasoning, we should deny this altogether. This would certainly be asserting too much. If it be meant that, in any particular previously unexamined case, such as that of some one A, B, and C, the assertion is true—we ask why? The reply must be, surely, because it is impossible we should think otherwise. Is it again asked—*Why so?* what other reply can be given than that it must be so in *all cases*, of which this is one. In fact, we hold the axiom, as a general principle, to be like all other *real* axioms, whether geometrical or other, to be not only self-evident, but, at the same time, incapable of proof. Now surely no one has ever demonstrated the axiom that things equal to one and the same thing are equal to each other. Every mind which once comprehends the terms in which this proposition is couched, instantly feels it to be true, and, on a little reflection, also feels that no proof of it is possible. It is a truth which is on a par with many others, which we believe only just because we cannot help it. Such a truth is that of our own personal consciousness and existence; or that of the necessity of causation for every change. But when we say A is equal to C, and B is equal to C, therefore A and B are equal, we are doing nothing more nor less than giving an example of a principle on which, from early childhood, we tacitly act every day. This is evident when we consider that if any one should question our conclusion, we instantly justify it by saying, Why, must not things respectively equal to the same be equal to each other? We suggest, therefore, that our author has only given a partial statement, in the passage before us, of a case of demonstrative reasoning. His example is a case of demonstration *only*, because there is a tacit understanding of the general principle—the *à priori* truth that equals to equals are equal—a truth which would never have entered the mind but for some particular example, but which, on occasion of some such example, instantly flashed upon the understanding as universal and necessary. The reasoning, therefore, we hold to be as follows:—A and B are equal to each other, if severally equal to C, *because* it is impossible that any case can arise in which equals to the same are unequal.

The above example is not exclusively geometrical, the only two distinctly geometrical axioms being, "two straight lines cannot enclose a space," and "only one parallel to a line can be drawn through a point outside it;" and we agree with Mr. Bailey, that "demonstrative reasoning is not confined to the science of quantity." By demonstrative reasoning, we imagine, from the context, that he would mean that which is, throughout, absolute and necessary in its conclusion, not only from the conclusion being drawn, strictly, from the admitted premises, but from

the premises themselves being also incapable of being doubted. One example, however, is given, which does not fulfil this condition, and which ought rather, on Mr. Bailey's own principles, to have been regarded as a case of "contingent reasoning." The example we refer to is: "All horned animals are ruminant;" therefore "this horned animal is ruminant." No doubt the conclusion, here, follows necessarily from the premises; but so also does the conclusion, "The man Peter is fallible," follow necessarily from the expressed premises that "all men are fallible," and the implied premises expressed with the conclusion, that Peter is a human being. Peter's fallibility as necessarily follows from that of all mankind, as the rumination of any one horned animal that has, does, or shall exist, follows from the assertion that all horned animals ruminate. The difference, therefore, between the two cases would naturally be sought by the reader in the character of the major proposition. But it is evident that in both cases this proposition is not an *à priori* truth; it is, as Mr. Bailey calls it in the former case, a "collective fact," and it is equally so in the latter. We should hardly, therefore, have expected that the general truth, "all horned animals are ruminant," would have been classed with the general truth, "the three angles of every triangle are together equal to two right angles." The one is no doubt a contingent fact, that is, a fact of induction; the other is demonstrable *à priori*.

We are glad to find, notwithstanding certain modes of statement in this work, in which, as our readers have already seen, we are not entirely at one with Mr. Bailey, that he vindicates the syllogism in demonstrative reasoning from some of the charges brought against it by some writers of note, who appear to have mistaken its pretensions, and to have taken a wrong view of it in relation to the psychological process which it exhibits. We quote the following passage:—

"The objection is that the major premiss not merely implies but contains the conclusion; that the conclusion is in reality a constituent or integrant part of the major premiss, without which the latter would not be completely true. This allegation, it must be confessed, cannot be contradicted. The force of the reasoning in a demonstrative syllogism, or an enthymeme with a major premiss, depends altogether on the fact expressed in the conclusion, forming an integrant part of the general fact expressed in the major proposition, and consequently no new or unknown fact can ever appear as the inference. The essence of the conclusion, in such cases, consists in asserting that the subject of it *does* form an integrant part of the major premiss. But although the allegation must be admitted, it does not by any means prove that such reasoning is nugatory or useless. It may obviously be of service to be reminded, or to remind others, or to have distinctly brought into view, that a given individual of a class possesses a certain

attribute, when there is at the moment no other evidence to prove it, by citing the known or admitted fact, that all the members of the class possess it. As an illustration of this part, suppose I am engaged in the demonstration of a geometrical theorem: there is before me a complicated diagram containing, amongst several figures, a triangle, which I have to compare with other figures, and, as a step in the reasoning, I have to show that the angles of the triangle in question are together equal to two right angles. I have not gone through the proofs with this particular triangle, but I call to mind that I have seen the proposition demonstrated of all triangles whatsoever; and from it, as an established truth, the conclusion that the angles of the triangle in the diagram, though not expressly investigated, are together equal to two right angles, irresistibly follows. It is simply thinking or saying: 'in all triangles, the three angles are equal to two right angles, and of course, the particular triangle before us is included in the general fact.'—pp. 39, 40.

The above we hold to be good orthodox doctrine; but we must demur to a subsequent statement, that "all instances of the conversion of propositions are really instances of demonstrative reasoning." We should rather say, that if all As are Bs, it intuitively follows that some Bs must be As, without the intervention of any additional proposition expressed or implied. When we say "all men are mortal beings," we say that there are beings which have the two marks, *human nature* and *mortality*; but we do not say that wherever either of the marks exists, the other is also found. We simply shut up men within the sphere of mortal beings: we do not say, in stating this proposition, whether the sphere of men is coincident with that of mortal beings or not. On the contrary, when we say "no man is an infallible being," we are entitled to say "no infallible being is a man," simply or sufficiently because the terms mutually exclude each other by the very form of the expression—we deny all intercommunion between them. When we have said no As are Bs, we have said, in fact, that no Bs are As, and *vice versa*.

We should also equally except, again, to Mr. Bailey's mode of getting rid of premises, in some cases, where he alleges that their introduction "masks the real nature of the evidence for the conclusion." He objects to the syllogism, *all horned quadrupeds are ruminant, and therefore this animal, being horned, will also be found ruminant*, his objection being founded on the above reason; and he states that the real argument is—"All *other* horned quadrupeds have been found ruminant, therefore this horned quadruped is ruminant." Now we think the major premiss, here, is hardly stated fairly. Taken literally, it means, first, that we have had actual experience of all horned animals *but one*, and have found them ruminant; and therefore, having now

found the last horned animal, we conclude that it also is ruminant. This induction would be almost a perfect one, the collective fact having a force approximating by so much nearer to absolute certainty as the known cases are more numerous, or have fewer unexamined cases. But *is* this the real major premiss? or does it express the real collective fact? We think not. The real fact is, not that all other horned animals (this one excepted, as being yet unknown,) have been found—and have been found *ruminant*; but that all which have hitherto been found have been ruminant. Hence the mind, by some process natural to it, but not capable of much analysis, flies to the general principle, that horned animals always will be found to ruminate; that this, in short, is a law in natural history, and hence the conclusion, be the particular case what it will; and although it be admitted that not a millionth part of all the horned animals in creation have been, or ever will be, examined by man.

We have already admitted that the conclusion, in the case of ordinary inductive or “contingent” reasoning, must partake of precisely the same degree of probability as the “collective fact” laid down as the major premiss, though this conclusion as *necessarily* follows from the premises as any conclusion deduced from an absolutely universal major premiss. Whether this reasoning is to be called “demonstrative” or not, is a question of terminology. The brief dialogue which is introduced in the fifty-second page by way of illustration, would evidently be as applicable to any reasoning that we could call demonstrative, as to the contingent example there adduced; and we might parallel that example by one taken from the chapter on “Demonstrative Reasoning,” and say, the three angles of every triangle, including the triangle A, B, C, are together equal to two right angles; therefore the triangle A, B, C, is equal to two right angles. But this would not, we imagine, be a fair representation of the true psychological analysis of the syllogism. We want to develop a process, step by step, which is for the most part hurried over practically, so as seemingly to contain merely two propositions, to the latter of which the mind is necessarily determined by the former. But a little reflection will show, that when we have got a major premiss, it may be still often necessary, for the sake of clearness, to state a minor, or, in other words, to announce that a certain individual or class actually does belong to the class of which something is predicated in the major premiss.

We do not think that our author has quite done justice to the subject of *axioms*, though he has fortified himself with the names of Locke and D'Alembert. Locke, in terms, denied innate truths or principles, though he admitted them in practice, and was in so doing notoriously inconsistent with himself; as every tyro knows who has

carefully read his Essay. If it be true to say, with D'Alembert, that there is "no necessity to enunciate axioms," certain it is that we cannot get on a step without proceeding on the principle that there are axioms. They are always tacitly presupposed, and if we are to have anything like a full analysis put down on paper of the process of the mind in reasoning, it is necessary, in some cases especially, to state axioms at length. Mr. Bailey says that maxims or axioms are "only generalizations of the particular arguments, or of the particular instances of implication, and the self-evidence of both maxims and arguments is on a level, although the priority in respect of origin is with the latter." There may be some ambiguity, perhaps, in the meaning of this language; but if it mean that it is only after a certain number of arguments have been felt to be conclusive that we form out of them a maxim or axiom, we should say that this is only true of ordinary induction, in which the term axiom would not be rightly used; for an axiom, as already remarked, is properly a proposition which is both self-evident and incapable of proof. It carries its own conviction with it, and it admits of no corroboration. Let us take the former axiom, "things equal to the same thing are equal to each other," which is adduced by our author as an example of his view that axioms are only "generalizations of particular arguments." If by "priority of origin" it is intended to say that some example of the comparison of equal things with a third must arise, before the mind frames the axiom to itself in distinct consciousness, we admit it. But is it not true that the very first time that an intelligent child has such an example distinctly brought to his attention, he would admit the truth just because he feels, or, if you please, discerns at once by the eye of reason, that it cannot be otherwise—that is, that if A and B are each equal to C, they must equal each other—let A, B, and C represent what they may—that is, no case is conceivable, whatever be the equal things, or the nature of the equality, in which they must not both be equal or both unequal to the same third thing. If this be a mere "generalization of the particular arguments, or of the particular instances of implication," we would take the liberty of asking one question, and when it is answered we shall know whether or not we ought to give up our opinion of the nature of real *axioms*. The question is this: How comes it to pass, that, quite "irrespective of the mere number of the instances, the generalization of the particular arguments" is, in some cases, felt to lead only to probability, however high, while no absurdity seems to attach to the idea of an instance occurring in which the principle shall fail—whereas, in other cases, it is at once felt to be absurd to imagine the possibility that any instance should ever occur in which the principle is not true. It involves no

absurdity to imagine that a horned animal were found without hoofs, but what should we say of any one who gravely maintained that a change might take place without a cause, or that an instance was possible of two things, each equal to a third thing, in the same respect, while the two things are, in that respect, unequal to each other. The fact is (or at least so it appears to us) that in the former case the general principle has grown out of a great number of instances, each of which has added to its probable truth; while in the latter case the general principle was felt to fasten on the mind (on the first particular example occurring) with all the force of universality and necessity. In one sense it is true that "maxims (axioms) have no probative force, they add no cogency to any argument;" for the argument, in fact, already presupposes their tacit admission: but if they do not add force, they point out where the force lies. The ground we tread on adds no vigour to our muscles in walking, not previously inherent in them; but it renders walking possible; in other words. (though it is so obvious as to be readily overlooked,) the very idea of walking presupposes or involves that there is always something to walk on. Archimedes not only wanted machinery, but also the *πῶν στῶν*.

That Aristotle's *dictum* is a "self-evident and indisputable truth," we readily admit; and we would go further, and say, that it may be reduced to the assertion—call it definition, or axiom, or what not—that every whole includes all its parts. All we have to do is to determine, and if needful to assert, that a certain individual *is* a part of the given whole, and the conclusion. We may laugh at the simplicity of this doctrine, if we please, and say that no ghost was needed to tell us that. Well and good: but the only question is, whether this is not the true psychological analysis of reasoning. No doubt, as Mr. Bailey says, "When I affirm that a man could not commit a crime at a specified time in London, because he was at that precise moment in Edinburgh, I reason just as much as I do when I affirm—that the three angles of the triangle before me are together equal to two right angles, because the three angles of every triangle are equal to two right angles." Yes, certainly, I reason as much in the former as in the latter case: but what is the principle of my reasoning—or has it any principle? Imagine a person to be asked why a crime could not be committed in London under the above circumstances, and what is tacitly proceeded on, as the ground of conviction in the particular instance, would at once be stated in words—namely, that it is impossible for any person to be in two places at the same moment. Would not this show the granted or understood general principle on which each particular case was based?

No logician will be prepared to deny that maxims or principles may be drawn out briefly expressing the precise character of the syllogisms in the imperfect moods, as has been done in the *Organon* of Lambert, a German logician of merit. Mr. Bailey has done the same; but the question is not so much, how we may describe certain arguments, but whether there be any way in which all may be described. It would be impossible to reduce all kinds of categorical arguments to any of the four maxims proposed by our author; but by certain legitimate and obvious transpositions of premises, and conversions of propositions, in the process of which not an iota is uttered, or denied, which was not uttered or denied in the original state of the arguments, all are reduced to the simple form of the dictum; and many are, by this means, made much clearer, and more intelligible to the ear and mind.

Let us take the following argument in the fourth figure; which figure, by the way, is not Aristotelian, being traditionally ascribed to Galen:—All the planets are opaque bodies: no opaque bodies are capable of transmitting light in any other way than by reflexion; therefore bodies capable of transmitting light in any other way than by reflexion are not planets. Now, it cannot be doubted that the immediate principle on which this syllogism is constructed may be expressed, as in the *Artis Logicae Rudimenta* (Oxon), thus: "If one class be universally comprehended under another, from which a third is wholly excluded, this third is wholly excluded from the first." But who would dispute the superior clearness of the argument in the following form, in which the same things are laid conformably with the *dictum*? No opaque bodies are capable of transmitting light in any other way than by reflexion. All the planets are opaque bodies; therefore the planets are not bodies capable of transmitting light in any other way than by reflexion—a conclusion logically identical with the former, as the terms mutually exclude each other. The dictum is truly not the sole principle which may be applied to legitimate arguments; but the dictum expressed in some way or other, so as to point to classes or attributes, has never, so far as we know, been fairly disproved to be a principle to which all syllogistic reasoning may be reduced, when put in its most analytical and elementary form.

We regret that our space forbids us to pursue further the analysis of the volume before us in detail. This, however, is of much less consequence than it might be, if the views which we have already examined did not frequently reappear, in the subsequent pages, by way of their further application. Our remaining observations must be concise, and almost aphoristic. Mr. Bailey remarks that, in this argument, "the planets are opaque bodies; therefore they must shine by light derived from an external source;"—it is obvious that a "proposition affirming



that all opaque bodies shine by light derived from external sources, would be merely generalizing an argument sufficiently conclusive, and would not add to it a particle of cogency." Now, we must say that we deem this observation quite beside the mark. There has probably been many a student who, on first reading Newton's *Principia*, (if he studied the original text,) would have been glad if its illustrious author had been a little more detailed in his analysis; but no one who has read Euclid would suppose that even the minutest detail of steps would have added a particle of cogency to Newton's conclusions. The addition of a major premiss to the above truncated syllogism (which the moderns call an enthymeme, though it differs widely from the enthymeme of Aristotle) would certainly add no cogency to the argument, but is as certainly implied in the argument as such; for it is evident, that when we merely say that planets, as being opaque bodies, must shine by a light not their own, we imply that the planets are no exception to the general law of opaque bodies. We do not here stay to quarrel with the matter of this particular example; but we believe that the best dictionaries, and scientific usage, would warrant the application of the term "opaque" (not diaphanous) to the sun itself. The example we have just given, in the fourth figure, is evidently different; for an opaque body cannot transmit light *through* it.

In regard to our author's example: "Solon was a wise legislator, because he adapted his laws to the genius of the people"—what earthly connexion, we would ask, can there be between these two assertions, which does not imply that the conduct ascribed to Solon was a *mark of wisdom*, and would have been such *in any legislator*? Here then, surely, is an implied *principle*; which you may express if you please, but which you *must* tacitly admit, if your conclusion is to have any real connexion with the reason given for it. Our author, however, purposes, by way of "strengthening the reasoning," to add to it such a proposition as the following: "For when laws are adapted to the genius of the people, they are cheerfully obeyed." Now, this addition may be very good; but then it is evident that it will not answer the purpose wanted: for we shall now have two arguments instead of one; the first proving that Solon was wise because he adapted his laws to the genius of the people—the second proving wherein this wisdom consisted—namely, in taking the readiest road to have the laws obeyed. The question is simply whether it is worth while or not to have an exact psychological analysis of a process of argument, understanding by an "argument" a case in which some one proposition is made to follow from what preceded? It would be pedantic enough, no doubt, and very tedious, to supply all the enthymemes in which we talk, with the omitted premises; but this proves nothing against the *dictum* as a

register of the actual or virtual psychological process. It would be just as bad to parse every word in our conversation; nevertheless grammatical analysis is not without its use, and philology is an important science.

Our author concludes his discussion of the "forms of reasoning" with the remark that—"in numerous cases of demonstrative reasoning, one premiss is alone sufficient for the inference; although it may be granted that, even in those cases, it is possible to form a complete syllogism, by thrusting in a fruitless and redundant proposition." We grant that there are cases in which it may be much more important, for the sake of clearness, to state an omitted premiss than in others: we go further, and admit that many logical examples appear frivolous, and almost ridiculous, when stated at full length, chiefly because the thing to be proved and the premises which may be stated in connexion with it happen to be *so very familiar*. Every body knows that "all men are mortal;" and every body who knows "Peter" knows that he "is a man," and not an angel; and every body knows that "Peter is mortal:" but will any body deny that the statement of Peter's mortality is true, *because* Peter is a member of the human family, and so comes under the general law to which, from the beginning, it has been observed that mankind have been subject? Now the syllogism merely says this in all the minutiae of detail. The same remark, of course, applies to reasoning in which the major premiss is an absolutely certain or *a priori* truth.

To Mr. Bailey's conclusion, that "the syllogism is not an analysis of the process of all demonstrative reasoning;" and "that a single fact or combination of facts capable of being expressed in one proposition, frequently determines the mind to a conclusion without reference to anything else;" and that this is the whole of which the mind is "conscious, or which can be discerned as having taken place on reflection"—to this, we need not add, we decidedly demur. It may include a description, perhaps, of what takes place in cases of mere association, which often misleads—witness Bacon's four "idols;" but it is surely a very inadequate, we may say incorrect, account of what takes place in reasoning proper, and more especially in that which is demonstrative. In fact, it wholly overlooks the sense, tacit or expressed, of a *general law*.

We would willingly have pursued our analysis of the author's volume throughout, because his book is really a good one of the school to which it belongs; but we must forbear. In the chapter on "Primary or Original Premises," he fortifies himself with references to Locke, Dugald Stewart, Smart, and John Mill. With the latter work he shows that he is familiar, and to its views some of his own will be

thought by the reader to bear considerable resemblance. We were glad to find him, in his chapter on the "Relation between Reasoning and Language," controverting Whately's statement, that "logic is solely conversant about language"—a statement not in harmony certainly with Aristotle's doctrine of the syllogism; and, what is much more important, not in harmony with consciousness, as Hobbes, Brown, and perhaps Dugald Stewart, in some measure, were aware. In the tenth chapter are some valuable remarks on the "Relation of Observation, Experiment, and Induction, to Reasoning and to each Other." The eleventh chapter is practical, containing "Rules for Guiding the Operation of Reasoning." It was to be expected that here our author would hardly be prepared to do justice to the scholastic logicians, who, with all their faults, were not without great merit—witness the "*Manuductio ad Logicam*" of Du Trieu. The volume closes with some useful popular remarks on the "sources of erroneous conclusions;" but the author does not go into a minute exposition of sophisms. An Appendix follows, containing some analyses of trains of reasoning; in which, after all the criticism which the *dictum de omni et nullo*, and the syllogism have undergone—enough surely to lay these ghosts for ninety-nine years—they nevertheless reappear, and are allowed to possess a vehicle of corporeity; for they are both referred to as substantial elements of reasoning, and especially the former, though it is evident that they must stand or fall together.

We will only add, that we apprehend much of the controversy which has taken place on the fundamental principles of logic has been occasioned by the contending parties not fully comprehending each others drift and aim. Moreover, the psychological aspect of a process of consciousness, and its logical content, though they can never really clash, not unfrequently present apparent discrepancies, and require to be harmonized, as they often easily may. The distinction has been well marked in the modern Eclectic school of France. The use of terms, again, is constant *crux* of logicians, as well as of divines, moralists, and metaphysicians. These circumstances have all tended to augment the difference subsisting between those who are more inclined to Aristotelian views of logic, and those who would like to banish the Stagyrte wholly from his throne.

## ART. III.—LUNATIC ASYLUMS IN IRELAND.

WE have before us the fifth general report of the *District, Criminal, and Private Lunatic Asylums in Ireland*, signed by Francis White and John Nugent, Esqrs., the official inspectors of lunatics. It is an elaborate and important document, and appears to be drawn up with great care and ability. The last report was presented at the close of the session of 1849. The additional asylums ordered by the Lord-Lieutenant to be erected for the accommodation of the insane poor, subsequent to the presentation of the parliamentary return of 1849, are not, it appears, yet fit for the habitation of the patients. Towards the close of the year, it is hoped that the Cork, Kilkenny, Omagh, and Killarney Institutions, adapted for 1100 patients, inclusive of the asylums building at Sligo and Mullingar for 520, will be finally completed.

The Richmond or Metropolitan Institution has undergone an enlargement within the last twelve months for the reception of 140 patients, with the addition of a spacious kitchen, laundry, and range of out-offices, at the same time that thirty acres adjoining the former grounds have been purchased, on which a new hospital, furnished with 160 beds, and especially appropriated to the treatment of mental disease in its early stages, is about to be erected.

The district asylum at Ballinasloe, for the province of Connaught, has been materially increased by the extension of two wings for ninety additional patients, with commodious day-rooms and workshops, as also by the erection of an infirmary, kitchen, wash-house, and out-offices. The farm, increased by a late purchase of twenty, now contains fifty statute acres; whilst the airing yards, in consequence of the removal of gloomy enclosures which had before materially interfered with light and ventilation, are rendered more open and ventilated. This, with the asylum at Sligo for 250 patients when finished, is calculated to meet the existing necessities of Connaught, with regard to its destitute insane.

The Belfast institution is at present not only amply supplied with land for farming purposes, but secure from the too close approach of factories or private dwellings, by the possession and enclosure last year of certain fields containing fourteen acres, which lay between it and the town.

Considerable ameliorations have been further effected in the Clonmel district asylum, for the east and west riding of Tipperary, by the addition of an infirmary, bath-room, lavatories, &c. &c. The resident physician and superintendent, Dr. Flynn, is desirous of an extension of land, finding that the present quantity is not sufficient to afford occu-

pation to the inmates, who belong altogether to the agricultural community. The inspectors having been long of this opinion, have recommended to the governors the utility and economy of Dr. Flynn's proposition, and arrangements are being made with a view of carrying it into immediate effect.

The Limerick asylum is now surrounded by a well-enclosed farm of 36 acres, which affords a full opportunity for remunerative out-door employment. The acquisition of the ground, not only at its western or city side and contiguous to the gaol, but of that adjoining the railroad, protects the institution, as at Belfast, from being interfered with by private buildings.

In speaking of the general management of these asylums, we are gratified to hear the inspectors observe—

“We have reason to express satisfaction at the general arrangements and domestic economy of these institutions. Constant in our visitations of them, we invariably observe the utmost kindness of manner and considerate attention on the part of the physicians and superior officers to the various inmates, while the attachment of the lunatics themselves to their immediate attendants, affords a satisfactory proof that the latter fulfil their duties with humanity, good temper, and forbearance—moral powers, for which mechanical coercion will be ever found from experience both a harsh and inefficient substitute. This social condition of our public asylums, coupled with the attention bestowed on them by the governors, who are appointed for the most part from amongst the principal proprietors in the respective districts, for fiscal and general purposes, cannot fail to place them ultimately on a rank with the first establishments of the kind in any country.”

The following quotation will convey to our readers a correct idea of the present amount of insanity existing in Ireland:—

1. In public and local asylums . . . . .	2913
2. In gaols, committed as dangerous, 1 Vic., cap. 27 . . . . .	280
3. In central asylum, Dundrum, 8 and 9 Vic., cap. 57 . . . . .	91
4. In poor-houses . . . . .	2393
5. In private asylums, 5 and 6 Vic., cap. 123 . . . . .	436
6. Abroad, unprovided for in public institutions, but some supported by their friends . . . . .	8985

The subjoined tables refer to the “unaccommodated insane”:—

Idiots.	Epileptic Imbeciles.	Lunatics.
Male . . . 1990	Male . . . 1644	Male . . . . 452
Female . . . 1684	Female . . . 2736	Female . . . . 479
Total . . . 3674	Total . . . 4380	Total . . . . 931

“A total as above stated of 8985, consisting of 4086 males and 4899 females.

Adopting the same classification for the 2393 deranged inmates of unions and auxiliary workhouses, we find them thus circumstanced:—

Idiots.		Epileptic Imbeciles.		Lunatics.	
Male . . .	471	Male . . .	350	Male . . .	77
Female. . .	645	Female . . .	739	Female . . .	111
Total . .	1116	Total . .	1089	Total . .	188

Or, 898 males and 1495 females.

Three-fourths of the inmates at present in the Irish district establishments—and we believe the same observation applies to many in England—are the accumulation of chronic disease, with little or no prospect of recovery. As illustrative of this position, we may instance the asylum at Clonmel, with the duration of residence of the 128 patients it contains, 71 of whom are there over five years:—

Over 15 years.		Over 10 and under 15 years.		Over 5 and under 10 years.		Over 1 and under 5 years.		One year and under.	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
12	6	10	12	12	19	19	20	11	7
18		22		31		39		18	

It would be an injustice akin to cruelty to discharge unhappy beings circumstanced as the great majority of the above are, without first providing an abode where means of employment and every reasonable comfort, adapted to their mental condition, would be afforded them. At the same time it is quite evident that the public are wronged by the appropriation of institutions, constructed and upheld at great expense, to purposes different from those for which they were intended—namely, as curative hospitals; and that the insane themselves not only suffer from the want of early treatment, but in numerous instances are thereby rendered perpetual burdens on the country, as exemplified at Clonmel, where, under existing circumstances, the recoveries do not exceed 20 per cent. per annum, on the aggregate number of patients, leaving thus a difference of 40 between the common average of cures, when admission is obtained in the first stages of disease.

If the sole difficulty with regard to future arrangements depended on the removal from asylums of cases when they became chronic, and on their subsequent disposal, it might be easily dealt with; but independent of incurables who crowd the Irish district institutions, and

the lunatics committed to gaols, there is a mass of insanity, in all varieties of form, to be found in poor-houses, as well as amongst the "unprovided for abroad," consisting principally of idiots, imbeciles, epileptics, and individuals bordering on fatuity, for the vast proportion of whom the cost of building and maintaining regularly constructed asylums, such as at present exist, would be an utter waste of expenditure. At the same time we are fully satisfied that, at no distant period, accommodation must be prepared for the unhappy classes just referred to.

The poor-houses of Ireland contain 2393 insane persons of every degree and denomination, each house averaging about 20 inmates. In speaking of the cost of maintenance of lunatics, the inspectors observe—

"The total cost of maintenance to the country of the destitute insane, as liquidated by grand jury presentments, and repaid to the treasury for quarterly advances, 1st & 2nd Geo. IV. c. 33, has progressively declined for the last four years. In 1847 it amounted to 46,736*l.* 16*s.* 11*d.*; in 1848, 42,491*l.* 12*s.* 8*d.*; in 1849, 40,956*l.* 17*s.*; and in 1850, to 37,252*l.* 11*s.*; the average number of patients being the same—about 2730. This decrease of expense has not, however, been alike in all asylums; in some it is more marked than in others, a circumstance depending on the relative cost of provisions, and a difference of dietary. As this variation of dietary is not desirable, we purpose submitting to the different boards of governors a uniform scale, which we trust will meet their approbation; for on all occasions we have found them the willing and liberal supporters of any proposition tending to the comforts of the insane; and it affords us much gratification to state that the utmost cordiality exists, not only between them and the inspectors, but also the various officers connected with these great public institutions."

It is gratifying to find by the report before us, that, in a curative point of view, the Irish district asylums offer a favourable contrast to similar establishments in other countries; the proportion of recoveries on recent admissions, if it does not surpass, fully equals the average elsewhere—a result materially accruing from good air, exercise, and outdoor employment, while from similar causes, and judicious medical treatment, notwithstanding the prevalence of epidemics, and the accumulation of aged and chronic cases, the mortality of the last two years has been sensibly diminished.

We direct attention to the following tabular statement:—

"RETURN of the Number of ADMISSIONS, DISCHARGES, and DEATHS in *Dublin Lunatic Asylums* during the Years ending 31st March, 1850, and 31st March, 1851.

	Year ending 31st March, 1850.			Year ending 31st March, 1851.		
	Males.	Females	Total.	Males.	Females	Total.
Admitted . . . . .	451	438	889	443	457	900
Discharged during the year—Cured .	227	211	438	206	228	434
"    "    Improved .	36	56	92	41	61	102
"    "    Not cured .	17	10	27	35	21	56
"    "    Incurable .	22	21	43	18	29	47
Total Discharged . . . . .	302	298	600	300	339	639
Died during the year . . . . .	173	150	323	159	106	265
Number of Inmates on 31st March .	1382	1329	2711	1386	1362	2748
This Return includes the patients in Island-bridge, belonging to the Metropolitan District.						

"The preceding table shows an increase of 73 cures over the two corresponding years of our last report, and a diminution of 140 deaths, the admissions being respectively within the same periods 1861 and 1789."

Only ONE case of suicide is recorded in the Report—and, strange to observe, it is the only instance that occurred in the public asylums of Ireland for many years! In referring to the mortality from cholera, the inspectors observe :—

"Although cholera was very prevalent and fatal throughout the kingdom during the summer and autumn of '49, with the exception of twenty-four deaths at the Limerick asylum, in the course of a week, and two cases elsewhere, we have to record no mortality from that disease. Its appearance was equally sudden and inexplicable at Limerick, attacking six-and-twenty patients within a few hours—the corridors in which it broke out, and to which it was principally confined, being as well-ventilated and orderly as any in the establishment, and the victims themselves of various ages, previously in good health. We received reports at the time from the Carlow and other asylums, that some of the inmates had been affected with the usual premonitory symptoms; but by an immediate alteration of dietary, so as to increase their physical comforts, no ill consequences resulted."

It appears that the fund resulting from the employment of the patients amounted to 2860*l*. In referring to the influence of religion on the insane, the report, we are pleased to say, confirms our own



opinion of its salutary influence on those afflicted with derangement of mind. It is observed—

“That the regular attendance of chaplains produces a salutary influence on the insane. No doubt the introduction of devotional subjects, where a pre-disposition to excitement on such topics is observable, would be ill-timed and erroneous, but in all other cases we are of opinion religious conversation and observances tend both to control and soothe.”

The inspectors advocate the adoption of the continental system, and observe, that, had the proposition of the Chancellor of the Exchequer with reference to the support of lunatic poor from the consolidated fund been adopted, much difficulty would be obviated on this head, and a uniform system could with the utmost facility be established in detail, for the maintenance and management of hospitals for the insane, as, under existing circumstances, the governors, however liberally disposed in the discharge of their trust as guardians of the public purse, are naturally cautious of innovations, no matter how advisable, when a direct and increased expenditure is involved. We believe were the government of this country to adopt a system prevalent abroad, and place institutions for the cure and treatment of lunatics (whose safeguard is of such importance to the general well-being of society), if not entirely, in part, at least, on state support, the result would be found satisfactory and economical in the end; whilst the sum thus saved to the community from the previous maintenance of asylums would become available for general medical charities. As a case in point, we shall instance the city of Dublin, which averages to the Richmond district asylum 3400*l.* a year, a sum which, if withdrawn from that establishment, would admit its equivalent of taxation for the benefit of the common hospitals of the metropolis.

We now approach the consideration of that part of the official document relating to the condition of criminal lunatics, from which we purpose borrowing largely.

The establishment of a central asylum for the reception and custody of lunatics charged with offences in Ireland, was provided by a special Act, 8 and 9 Vic., cap. 107, and at the same time a parliamentary grant of 6000*l.* was voted for the objects; immediately after which a site, possessing a cheerful, open, and healthy aspect, was selected near Dundrum, in the county of Dublin, about three miles from the city at its southern side. The purchase of fourteen statute acres was effected by the Commissioners of Public Works, at a cost of 2300*l.*, and the buildings, commenced in 1846, were finally terminated in July, 1850, when the establishment, with an accommodation for eighty male and forty female lunatics, was placed under the control of the inspectors, who were

directed to draw up a code of rules and regulations for its maintenance and management. Prior to the admission of any patients, a list of all the criminal lunatics then in confinement was made out, whether in gaols or district asylums, the total aggregate of whom amounted to 178 : from this number the inspectors selected, with a detailed history of their offences, eighty-four individuals, who, *in limine*, seemed peculiarly proper objects to come within the spirit of the Act. It would have been impossible, from the disparity of the cases that could be accommodated, with the total above named, to embrace all the criminal lunatics ; the inspectors confined themselves to lunatics charged with offences which, if committed by sane persons, would involve a punishment either by death, transportation, or an imprisonment for two years. Culprits guilty of minor offences, such as petty larcenies, attempted assaults, the use of threatening language, and who, generally speaking, for want of bail, were originally committed to prison, were not looked upon as suitable cases for transmission to the central asylum ; at the same time exceptions were made of certain parties, though barely coming within the term criminal, in consequence of their dangerous and uncontrollable propensities ; such individuals being, with the sanction of the lord-lieutenant, and by warrant, duly transferred to Dundrum. As might have been expected on a revision of the criminal lunatics, there were some charged with serious offences, who, under treatment, had perfectly recovered. These cases were submitted to the lord-lieutenant's benevolent consideration, and at the inspectors' recommendation, he was pleased, under certain restrictions, to restore the parties to liberty : the first was one of infanticide, perpetrated about fifteen years before by a married woman, whilst labouring under puerperal mania, on her own child. She had been similarly affected on two previous occasions, but fortunately without any bad results ; for the last twelve years of her residence in the Belfast Asylum, she was perfectly sane, conducting herself in an exemplary manner. As the cause of her malady was clearly physical, and her then period of life protected her against its recurrence, his excellency afforded this female an immediate pardon, and directed she should be placed under the protection of her family. The next instance was that of a man, who killed his companion in a paroxysm of maniacal excitement in the year 1831 : he was tried and acquitted on the plea of insanity, and soon after removed to the Carlow Asylum. Subsequent to his recovery, which took place in the course of a year, he employed himself as steward on the grounds, and in aiding the attendants in their various charges ; on the erection of the Dundrum Asylum, he memorialized to be allowed to remain in Carlow, ' where all his associations were centered,' or to emigrate. As the former request could not be legally acceded to, his excellency being satisfied as to the

character of the man, and the securities entered into that he would not return to this country, gave him permission to leave. He sailed from Liverpool for New York, about a fortnight after was shipwrecked on the north-west coast of Ireland, lost whatever property he possessed, and, narrowly escaping with his life, came up to Dublin and placed himself under the control of the inspectors, and is now awaiting further arrangements. There were two other cases of homicide, the lunatics being for a series of years perfectly restored to reason, useful, and well-behaved, whom his excellency has liberated; the individuals, one binding himself under heavy recognizance, to dwell no longer in the locality where the offence was committed; and the other to leave the kingdom altogether, and emigrate with his family.

In the prudent benevolence of the lord-lieutenant's decision, the inspectors most respectfully and cordially concurred. They do so the more from the strong feelings they entertain with regard to the plea of lunacy on capital indictments; for, on the one hand, as nothing appears to them so utterly injurious to the cause of justice and humanity as an excuse for crime under the garb of insanity, when insanity is not distinctly proved to exist; so, on the other, they think that mercy may make some allowance for the act of the unhappy maniac, however lamentable it may have been, and dis sever it when he is permanently restored to reason from its expiation by a perpetual confinement, provided such can be done with safety to the community at large, and without offending the reasonable prejudices of the public.

The Report observes, as the result of a minute examination into the many real or simulated cases of criminal insanity that have come under the notice of the authorities, that ultimately no greater damage can be engendered to the very object it would desire to serve, than an over-stretched morbid disposition to render lunacy the protector, as it were, of crime, and thereby to acquit prisoners in the dock without a rigid inquiry, and the clearest evidence of the correctness of the plea; if there are extenuating circumstances connected with the psychological condition of the accused, they are legitimate subjects to be considered in meting out the after-punishment, but certainly not in the first instance for an unqualified acquittal.

Several cases of feigned insanity to defeat the ends of justice came under the official cognizance of the inspectors. The first is that in which a young woman murdered her husband, and who from the time of her committal to that of her arraignment, a period of about three months, simulated insanity, with occasional lucid intervals, but of very short duration—she was tried, convicted, and executed. The determination and fixity of purpose displayed by her was extraordinary; she seemed proof against experiment; and though secretly watched for

weeks, never, even in private, deviated from a line of deception; she frequently lay on the floor from night to morning, without the slightest change of attitude. Her demeanour and language all through were the most incoherent; still there was about her an incongruity of symptoms which impressed Dr. Jacob, physician to the gaol, as well as the inspectors at their several visitations, that she was feigning. Subsequent to condemnation she became quite resigned to her fate, and acknowledged the crime of which she had been accused, as well as her attempts at deception. The chief difficulty which presented itself in the investigation of the case, arose from the circumstance that a near relative of the unfortunate woman died in a lunatic asylum. With the history of the next case his excellency took a deep interest. We believe that the moral influence of the law was fully vindicated in this instance; the individual not escaping capital punishment on the simple plea of insanity, but subsequent to sentence from circumstances which his excellency considered a sufficient warrant to commute the extreme penalty to transportation for life. We refer to the case of William Quinlan, whose abandonment of self-control and recklessness of conduct led to his discharge from the regiment he served in abroad, and to his transference, for a few months, to the Military Asylum at Fortpitt, on leaving which he returned to his native county, Tipperary, where, for years, his sanity was never questioned. Notoriously a profligate and vicious character, he, with two accomplices, was bribed to the preconcerted murder of four bailiffs—a plea of lunacy was attempted. In the dock he assumed a mixed air of levity and folly, and after condemnation, of such maniacal excitement, that the clergy of his persuasion refused to attend him. A memorial was consequently forwarded on his behalf, and officers under whom he had served expressed personally, and by letter, to his excellency, their belief that the convict was not of sound mind. On mature consideration of the antecedents of this man's history, his sentence was commuted to transportation. During his sojourn in the gaol of Clonmel, and up to the period when he was informed his life would be spared, his demeanour was that of a violent lunatic; subsequently he became amenable and tranquil.

If, on the one hand, the severest penalty of the law could not consistently be inflicted on this convict, on the other, it is equally evident he was not a fit subject for a lunatic asylum, for had he not committed the serious crime which brought him to trial, he might to the present moment be leading his usual life of reckless dissipation, as no authority could interfere with his civil liberty on the score of insanity, and in our opinion the moral result would be alike unfavourable were he in the first instance acquitted on the plea of lunacy, or, subsequent to conviction, made the inmate of an asylum; in any locality he must prove a

difficult subject to control. The third and last case is that of John Grady, under sentence of transportation, and confined for the last year at Spike Island depôt; this man, formerly a respectable landholder in the county of Limerick, murdered his wife and servant in February, 1847. Subsequent to his committal to prison, which took place shortly afterwards, he appeared quite insane, and attempted suicide. When called on to plead at the ensuing spring assizes, as two medical gentlemen expressed their belief that he was of unsound mind, the order usual on such occasions was made by the bench, and in due course he was transferred to the district asylum, where the inspectors frequently visited him, always, however, under the impression that his madness was simulated. By degrees he came to himself, and on testing his recovery, if such it might be termed, by a residence of over sixteen months in the institution, the inspectors submitted the case to Sir Thomas Redington, by whose directions he was recommitted, in December, 1849, to gaol, and arraigned at the next assizes. After an imposing trial, which lasted over fourteen hours, and at which, though the medical testimony varied materially in regard to the mental condition of the prisoner, not a doubt existed as to his perpetration of the crime under the most appalling circumstances; he was found guilty, and left for execution; a sentence which was commuted, the ends of justice having been fully attained by the conviction of this unhappy man.

The criminal lunatics transferred to the Central Asylum at its opening amounted to eighty-four, of whom forty-three were homicides. At the last assizes three additional cases charged with murder were admitted; one of the parties is demented, the other two, though at present sane, are not the less legitimate subjects for the institution; the offences of which they were accused being committed during the maniacal excitement which so often supervenes on epilepsy, and to which it appeared on evidence they were subject, though at distant intervals. As no species of insanity is more dangerous than that combined with the above disease, it at all times requires the most cautious supervision; and when a disposition to violence exists, even in the absence of a serious criminal offence, on no account would the neglect of a proper control be countenanced, by allowing such persons at large. The difference between the number of homicides, and the aggregate, ninety-one, at present confined in the institution, is composed of individuals charged with arson, aggravated assaults, and, as before observed, with minor offences, but who evince mischievous or malignant tendencies.

Amongst the many interesting cases in the asylum, there is one alone to which we shall refer; unparalleled, as it is, in the annals of criminal lunacy, not alone from the extent and frightful character of

the act itself, but, perhaps, still more from the infatuated credulity of the victims. It is that of Captain S., who, on his return from the West Indies, murdered seven of his crew at sea. It appeared in evidence, that on leaving Barbadoes he laboured under great mental depression, and a day or two afterwards accused his mate of exciting the sailors to mutiny.

The report of the case is as follows:—

“During the voyage he scarcely ever took rest, and for the last two nights lay on a sofa, with a brace of loaded pistols and cutlass by his side, apprehensive of being attacked. When in sight of the Cork coast, he threatened, on arriving in port, to prosecute the whole crew. The mate remonstrated, when Captain S. replied, ‘Show your obedience by allowing me to bind you down on deck.’ The man consented; he then called on the second mate, pointed out what had been done, and desired him to follow the example—he did so; in fact, seven of eight individuals permitted themselves to be fastened to the deck with ropes; when thus incapable of defence, he deliberately murdered them in various ways; the eighth escaped into the hold, and was wounded there by a pistol-shot. At the moment, a pilot-boat ran alongside; Captain S. jumped overboard, was saved, and brought into Cork harbour with his vessel. He is now a religious monomaniac, generally very tranquil and rational, subject however, at intervals, to maniacal paroxysms, the forerunner to which is an access of piety, with a recurrence to the phraseology of his former profession. He is still impressed with the belief that the crew meditated mutiny and his death.”

On the subject of private asylums, it is said—

“Independent of the duty imposed on us by the legislature, we feel more than an ordinary degree of interest in the well-being of these establishments, the more particularly as, previous to the passing of the above Act, there was no proper system of inquiry or that inspection which is so advisable to be maintained in all asylums appropriated to the reception and treatment of lunatics belonging to the better classes of society. We have consequently directed a particular attention to this branch of our department, with the hope of rendering it as perfect as possible, and we are happy at being enabled to state that our efforts for the improvement of private licensed houses, have, up to the present time, been attended with considerable success.

“In our last Report we made mention of structural alterations intended to afford lightsome and airy apartments, as well as of various domestic arrangements in keeping with the previous station in life, and tending to the social enjoyments of their several occupants. As these and other improvements have been in a great measure effected, we anticipate, with the assistance of the proprietors, who as a body evince a strong disposition to do all that is required of them, that, at no distant period, the private asylums of this country will be placed on a most satisfactory footing.

“On our several visitations to each of these institutions, we minutely addressed ourselves to the various inquiries directed by the Act, and, on

the whole, are justified in stating that its provisions have been strictly observed. Occasionally complaints are preferred by patients to us personally or in writing; the great majority of them, however, on investigation would appear to be altogether fanciful in their origin, arising principally from delusions connected with family feuds, conspiracies, and a supposed ill-usage consequent thereon. In some rare instances, we felt called on to interfere, and however disagreeable remonstrance with the parties might have been, we did not hesitate to require such a course as the peculiar circumstances of the cases may have pointed out.

"We have further examined into certain cases to which our attention was directed, and on which special reports were forwarded to your Excellency or the Lord Chancellor.

"With reference to the non-coercion system, our experience is strongly in its favour; for testing this mode of treatment as maintained in our private asylums, where, consistent with safety, an ample latitude of freedom is allowed, and restraint, if not altogether abolished, is reduced to the very lowest degree, and then so mild as not to irritate the patient, we cannot but arrive at the satisfactory conclusion that the more lunatics are treated and respected as sane persons, the more amenable they become, and the greater their chance of ultimate recovery. There is a type of mental disease, by no means uncommon in private asylums, and to which we would here refer, the persons affected by it enjoying healthy intervals of longer or shorter duration. Aware that however sane in act and conversation such patients may be within the precincts of the institution, the excitement of every-day life would tend to bring on a recurrence of the disorder, we do not consider it advisable to interfere, save in cases where a decided improvement, with long intermissions, has already manifested itself. Although our personal experience has not, up to the present, furnished us with any case involving difficulties, either as regards the social rights of individuals labouring under the particular affection to which we have just alluded, the disposition of their property—or an immunity from the responsibility attaching to crime—very grave considerations in a medico-legal point of view may nevertheless arise therefrom. To obviate as much as possible such contingencies, we feel satisfied that too much exactitude cannot be observed by the attendants at all times, and by the inspectors on their several visitations, in examining into and noting the condition and general conduct of such individuals.

"The mental and bodily health of the inmates of private licensed houses during the past two years, afford subject of much gratification, the former as exemplified by the percentage of cures, and the latter by a mortality considerably less than has occurred within a similar period since the passing of the Act. Occupations and means of amusement, if not quite to the extent we could desire, are still fairly provided for in them, whilst a distinct classification in some, and a partial only in others, is kept up, but, as we have formerly remarked to your excellency, the greatest inconvenience is felt in this respect, where such establishments have not been originally constructed for the reception of lunatics.

"We have unceasingly urged upon the various proprietors the importance of making a judicious selection of attendants, persons of good character and education; feeling satisfied that they contribute in no ordinary degree to the recovery, as well as the happiness, of those committed to their charge, and over whom they should exercise a well regulated moral influence. We are gratified to observe that the system of registry introduced by us in 1848, has operated most beneficially in these establishments.

"With regard to the dietary, we have had no reason to complain either of the quality or quantity of the food supplied, but we regret that in two or three licensed houses there is a want of neatness and comfort in the manner in which the meals are served. We trust, however, that through constant attention to this subject, and the inculcation of habits of order and cleanliness, a speedy reformation will take place. In our inquiries as to the supply of wearing apparel by the friends of patients, answers have been for the most part satisfactory; in this particular we have observed a decided improvement during the past year.

"Facilities of attendance at religious worship are afforded to the patients, who in some instances regularly visit on Sundays and other days of devotion their respective churches. Generally speaking, however, clergymen attend to officiate in the asylums.

"The fourteen houses licensed for the reception of lunatics in Ireland, and containing an aggregate of four hundred and forty-six inmates, are situated in the counties of Dublin, Armagh, the Queen's, Waterford, and Cork, and with three exceptions belong to medical proprietors.

"The following table presents a summary of the principal statistics connected with these establishments since the date of our last public Report:—

	Males.	Females.	Total.
In asylums 31st December, 1848 . . . . .	245	187	432
Admitted in 1849 and 1850 . . . . .	159	104	263
Discharged in 1849 and 1850:—			
Cured . . . . .	56	36	92
Improved . . . . .	57	36	92
Not cured . . . . .	14	15	20
Died . . . . .	26	15	41
In asylum, 1851 . . . . .	251	195	446
Social Condition of Patients admitted in 1849-50:—			
Married . . . . .			146
Unmarried . . . . .			217
Total admissions . . . . .			263
Army and Navy . . . . .			20
Clerical . . . . .			13
Legal . . . . .			7
Medical . . . . .			7
Merchants, or in Trade . . . . .			57
Clerks and Teachers . . . . .			21
Landholders . . . . .			20
No occupation . . . . .			118

We copy the following tabular statements from the Report before us, as they embody points of great interest to all connected with the management of asylums and the treatment of the insane:—



# DISTRICT LUNATIC ASYLUMS.

APPENDIX No. I.—Showing the Number of ADMISSIONS and DISCHARGES during the Year ended 31st March, 1850.

Asylums.	In Asylums on 31st March, 1849.			Admitted from 31st March, 1849, to 31st March, 1850.						Discharged during the Year.										Died during the Year.			In Asylum on 31st March, 1850.							
	M. F. Total.			M. F. Total.			M. F. Total.			Improved.			Not Cured.			Incurable.			Total Discharged.			M. F. Total.			M. F. Total.			M. F. Total.		
	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.
Armagh . .	67	63	132	21	24	45	4	9	13	5	5	10	2	2	4	—	—	—	11	16	27	4	11	15	73	62	135			
Belfast . .	150	114	264	57	63	120	24	28	52	11	10	21	—	—	—	—	—	—	35	38	73	25	18	43	147	268				
Londonderry .	117	106	223	27	49	76	13	17	30	1	4	5	—	—	—	—	—	—	14	21	35	16	29	45	114	219				
Richmond . .	137	150	287	69	49	118	33	17	50	2	4	6	2	1	3	21	20	41	58	43	101	10	11	21	138	283				
Carlisle . .	108	90	198	27	29	56	11	13	24	4	6	10	—	—	—	—	—	—	15	21	36	10	7	17	110	201				
Ballinasloe . .	159	141	300	44	37	81	13	15	28	1	—	—	1	2	3	—	—	—	15	18	33	28	6	36	160	312				
Limerick . .	151	160	311	80	41	121	54	24	78	5	3	8	10	—	10	—	—	69	27	96	7	5	12	155	324					
Limerick . .	94	99	197	28	26	54	20	17	37	—	—	—	—	—	—	—	—	—	20	17	37	9	10	19	97	188				
Maryborough .	64	69	133	19	11	30	11	13	24	—	—	—	—	—	—	—	—	—	12	14	26	7	2	9	64	128				
Clonmel . .	51	66	117	21	41	62	14	24	38	1	13	14	—	—	—	—	—	—	16	37	53	9	2	12	67	141				
Waterford . .	212	198	410	58	68	126	30	34	64	6	10	16	1	2	3	—	—	—	37	46	83	36	38	71	197	382				
Total . .	1314	1258	2572	451	438	889	227	211	438	36	56	92	17	10	27	22	31	43	302	298	600	161	139	300	1202	1259	2561			

APPENDIX No. II.—Showing the Number of ADMISSIONS and DISCHARGES during the Year ended 31st March, 1851.

Asylums.	In Asylums on 31st March, 1850.			Admitted from 31st March, 1850, to 31st March, 1851.			Discharged during the Year.										Died during the Year.			In Asylums on 31st March, 1851.							
							Cured.			Improved.			Not Cured.			Incurable.			Total Discharged.								
	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.
Armagh . .	73	62	135	26	28	54	6	14	20	6	3	9	10	4	14	—	—	—	22	21	43	10	5	15	67	64	131
Belfast . .	147	121	268	69	71	140	33	48	81	11	18	29	—	—	—	—	—	—	44	66	110	22	7	29	150	119	269
Londonderry .	114	105	219	53	50	103	31	31	62	5	2	7	4	3	7	—	1	1	40	37	77	11	11	22	116	107	223
Richmond . .	138	145	283	53	60	113	18	16	33	2	8	10	9	6	15	15	25	40	44	54	98	14	5	19	133	148	279
Carlisle . .	110	91	201	33	37	70	17	19	36	6	6	12	2	1	3	—	—	—	25	26	51	11	12	23	107	90	197
Ballinasloe . .	160	152	312	44	32	76	18	13	31	2	1	3	1	1	3	1	4	2	24	15	39	18	19	37	163	150	312
Limerick . .	155	169	324	59	36	95	29	22	51	3	3	6	5	3	1	4	2	2	35	27	62	11	6	17	168	179	340
Maryborough .	97	98	195	24	24	48	9	15	24	3	3	6	4	1	5	—	—	—	16	19	35	10	6	16	95	97	192
Clonmel . .	64	64	128	18	21	39	13	8	21	1	—	—	2	4	6	—	—	—	16	12	28	4	3	7	62	70	132
Waterford . .	47	67	114	17	25	42	9	8	17	1	13	14	—	—	—	—	—	—	10	21	31	7	3	10	47	8	115
Cork . .	197	185	382	47	73	120	23	30	53	1	6	7	—	—	—	—	—	—	24	41	65	26	17	43	194	200	394
Total . .	1302	1259	2561	443	457	900	206	228	434	41	61	102	35	21	56	18	29	47	300	339	639	144	94	238	1301	1283	2584

Asylums not returned incurable, are not announced in the above Return of Discharges.

The Cases transferred from the Richmond Asylum to Island Bridge as incurable, are not enumerated in the above Return of Discharges.

APPENDIX No. III.—RETURN showing the NAMES and SALARIES of the PRINCIPAL OFFICERS of the Several District Lunatic Asylums, March, 1851.

Asylums.	Visiting Physician.	Resident Physician and Superintendent* Manager.	Matron.	Protestant Chaplain.	Roman Catholic.	Apothecary.	Clerks and Store-keepers.
	Name and Salary.	Name and Salary.	Name and Salary.	Name and Salary.	Name and Salary.	Name and Salary.	Name and Salary.
Armagh . . .	£ T. Cumming, M.D. . 100	£ Thomas Jackson . 300	£ s. d. M. Jackson . 50 0 0	None.	None.	£ Vacant.	£ W. Renning . . 20
Belfast . . .	H. McCormack, M.D. 100.	R. Stewart, M.D.* 200	M. F. Stewart . 50 0 0	None.	None.	J. S. Mulholland . 25	Robert Lamont . 40
Londonderry	Francis Rogan, M.D. 100	David Cluff . . . 200	Eliza Cluff . 50 0 0	{ Rev. M. Wilson . 25 Rev. Dr. Denham, Pres. . . . . 25	{ Rev. H. Nugent 25	Charles Morton . 30	Robt. Hamerton . 30
Richmond	J. Mollan, M.D. 168 <i>l.</i> 9 <i>s.</i> 4 <i>d.</i> R. Tuohill, M.D., phy- sician extraordinary, acting without salary	Samuel Wrigley 250	C. Wrigley . 55 7 8	Rev. G. Black . . 50	Rev. J. Falkner 50	P. Beatty, 27 <i>l.</i> 13 <i>s.</i> 8 <i>d.</i>	J. Harley . . . 50
Carlow . . .	J. Hughes, surgeon . 50	M. E. White, M.D.* 200	L. Parsons . 100 0 0	Rev. F. F. Trench 25	Rev. D. McCarthy 25	H. Montgomery . 25	Timothy Brennan . 40
Ballinasloe . . .	Thos. O'Meara, M.D. 125	J. B. McKernan . 200	M. A. Callan . 60 0 0	Rev. H. Walker . . 40	Rev. L. Dillon . 40	J. Callan . . . 30	Thomas Callen . 55
Limerick . . .	Wm. Colahan, M.D. 125	R. Fitzgerald, M.D.* 310	A. M. Steeman 70 0 0	Rev. B. Jacob . . 50	Rev. J. Buntin . 50	T. & J. Bouchier . 30	Patrick McDonnell 60
Maryborough	D. O'Callaghan, M.D. 150	T. C. Hurton, M.D.* 250	Ellis Abbott . 85 0 0	Rev. T. Harpur . . 25	Rev. M. O'Connor 25	Thos. Pilkworth . 30	James Vanston . 40
Clonmel . . .	John Jacob, M.D. . 100	Jas. Flynn, M.D.* 200	Ellen Crofton . 70 0 0	Vacant.	Vacant.	Richard Graham . 30	Edward O'Neill . 55
Waterford	Wm. J. Sheill, M.D. 100	John Dobbs . . . 200	C. Ronayne . 70 0 0	Rev. Robert Bell . 25	Rev. P. Wall . . 25	John Mackey . . 30	Thomas Keary . 45
Cork . . .	Wm. Connolly, M.D. 100	Eugene O'Neill . 300	{ M. Merrick . 60 0 0 Martha Smith, asst. m. . 50 0 0	Rev. C. H. Clifford 50	Rev. M. O'Sulli- van . . . . . 50	{ W. T. Jones . . 25 W. Connell, clerk 25 R. Thorp, store- keeper . . . 35	{ W. Connell, clerk 25 R. Thorp, store- keeper . . . 35

RETURN of the NAMES and SALARIES of the OFFICERS of the Central Lunatic Asylum, Dundrum.

Visiting Physician.	Resident Physician and Governor.	Matron.		Protestant Chaplain.		Roman Catholic.		Clerk and Store-keeper.	
Salary.	Salary.	Salary.	Salary.	Salary.	Salary.	Salary.	Salary.	Salary.	Salary.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Robert Harrison, M.D. 150 0 0	W. Corbett, M.D. . . 340 0 0	Sarah McDonnell . . 80 0 0	Rev. Charles Stamford 30 0 0	Rev. Dr. Ennis . . 60 0 0	John Royle . . . 100 0 0				

We congratulate the Irish government, the Irish nation, and the friends of humanity, on the progress which, under a wise system of executive government, has been made in Ireland of late years in the establishment of a liberal and enlightened mode of treating the insane. The report of the official inspectors is an able state document. It is evidently drawn up with great care, and merits the patient attention and study of all interested in the advancement of psychological science.

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#### ART. IV.—BRITISH LUNATIC ASYLUMS.

WE have before us the Annual Reports of the principal lunatic asylums of Great Britain. They constitute, apart from the parliamentary returns of the Commissioners in Lunacy, our only accessible record of the actual condition of the large body of insane persons confined in the public or county asylums of this country. The Reports, speaking of them collectively, are drawn up with ability, and with great attention to statistical accuracy. Some of the documents are meagre—many of them, however, are full and elaborate, but all deserve praise for the kindly spirit in which they are written. It has been alleged by those ever ready to censure and condemn, that the Reports of the English asylums have only one redeeming quality—viz., their *brevity*. It should, however, be borne in mind, that if this be the fact, the medical officers are not always to be blamed for the paucity of information communicated in their official returns. In some instances the committee of management positively refuse to have any Report at all published, and, in other cases, they restrict the medical superintendent as to the length of their Reports. It is unnecessary for us to exclaim against this questionable exercise of the spirit of economy. Our national asylums, supported by the public purse, should constitute our great schools of mental pathology. How is this to be effected if the medical officers are inefficiently supported by those appointed to carry out the general objects of these important charities? To begrudge the trifling expense of printing an annual Report of the condition of a public lunatic asylum appears almost incredible, and yet such we are assured is the fact. We trust it will not be our duty to revert to this subject again. The medical staff of some of our public asylums is not only notoriously defective in strength, but is overworked and in some instances miserably underpaid.

Having made these few prefatory remarks, we proceed to analyze the

documents before us. The medical Report of the *Leicestershire and Rutland Asylum* communicates the following statistical data:—

Patients on the Books, December 31, 1849 . . . . .	206	
Admitted since . . . . .	101	
	<hr/>	307
Discharged—Cured . . . . .	49	
Relieved . . . . .	13	
	<hr/>	62
Died—Epilepsy . . . . .	2	
General Paralysis . . . . .	9	
Age and Debility . . . . .	2	
Maniacal Exhaustion . . . . .	6	
Other Causes . . . . .	7	
	<hr/>	26
Remaining—County Paupers . . . . .	163	
Out County Paupers . . . . .	8	
Subscribers . . . . .	33	
Independent . . . . .	15	
	<hr/>	219
	<hr/>	307
Total number admitted since the opening of the Institution .	1139	
Total number Cured, . . . . .	505	
Relieved . . . . .	98	
Removed . . . . .	105	
Died . . . . .	212	
Remaining . . . . .	219	
	<hr/>	1139

It appears that a reduction in the weekly rate of maintenance has taken place. "The rate of maintenance for the current year will be 7s. 3d. per week for pauper patients, that is 9d. a week less than the preceding year; this sum includes the expense of clothing, and it is believed that no lunatic asylum in the kingdom can afford to maintain their patients at a less rate. The amount is considerably below the sum charged for the maintenance of patients in the county lunatic asylums of Middlesex and Surrey."

The medical officers congratulate the visitors upon the satisfactory condition of the institution. We glean the subjoined statistics from the superintendent's Report of the *Littlemore Asylum*:—

"The number of patients on the 1st of January and on the 6th of December, 1850, were, respectively—

In January	Males	116		In December	Males	141
	Females	170			Females	199
	Total	286				340

"The total number of patients at present in this asylum from the two counties, including the city and boroughs in union, is nearly equal, though the numbers of the sexes differ—namely,

From Oxfordshire—Males	59	From Berks	77
Females	107		83
	<hr/>		<hr/>
Total	166		160

"Of the Oxfordshire patients, eleven females above 70 years of age, average 76 years; and of the Berkshire patients, three females above the same age, average 77 years. The greater mortality of the males, and the accumulation of aged females, is illustrated by a contrast with the Hanwe Asylum.

Hanwell	{ Males under 35 years of age,	99.	Females, 97
	{ " above 35 years of age,	310.	" 457
Littlemore	{ Males under 45 years of age,	105.	Females, 105
	{ " above 45 years of age,	70.	" 126

This comparison of the numbers at different ages in the two asylums suggests the propriety of giving also the different results, as regards recovery and death; Hanwell containing the greater number of aged, and the less of those recently attacked.

"Per centage on average number resident.

		Recoveries.	Deaths.
Hanwell.....	Total average of 18 years	6.20	9.87
	Average of the year 1840	3.43	7.18
Littlemore.....	Total average of 4 years	18.0	11.4
	Average of the year 1850	17.1	6.3

"Among the tables appended to this Report is one of the recoveries and deaths in this asylum; giving various averages and adding the average of seventeen county asylums, being, with one exception, all that I could make available from the printed Reports. It will be seen that the mortality being equal, the average of discharges is much in favour of the Littlemore Asylum; a result which is the consequence of the ready admission of patients into this asylum in the earlier stages of their insanity.

"Amongst the discharges of patients as cured, have been some of those who had been long resident in asylums. The accounts we hear of them are generally satisfactory as regards those who have returned to cottage life. In the union workhouses they have sometimes not found themselves situated as they had hoped to be; and it has been reported of some of them that they have been disappointed and have become not easily manageable.

"The average age of inmates on 1st January, 1850, was—

	Males.....	44 $\frac{2}{13}$
	Females.....	46
	Total average.....	45 $\frac{1}{13}$
Increase by Admissions .....	Males.....	40 $\frac{2}{12}$
	Females.....	40 $\frac{3}{12}$
	Total average.....	40 $\frac{5}{12}$
Decrease .....	Males.....	45 $\frac{2}{12}$
	Females.....	42 $\frac{4}{12}$
	Total average.....	44
Of which the deaths were.....	Males.....	47 $\frac{4}{11}$
	Females.....	45
	Total average.....	46 $\frac{2}{11}$ "

This Report is made up principally of carefully arranged and well digested tabular statements, reflecting much credit upon the medical officer of the establishment.

The thirteenth Annual Report of the *Suffolk Lunatic Asylum*, under the able management of the resident physician, Dr. J. Kirkman, next merits our attention. From this Report it appears that—

“There have been admitted in the year eighty-two patients,—forty-nine have been discharged cured, and twenty-nine have died, according to the table as made up to this day. There has been very little variation in numbers from last year's Report, there being only two more admissions, five more cures, and one death less. Of the admissions, nineteen have been first attacks, and within three months; nine within six months; seventeen from a year and upwards; and thirty-six repeated attacks. On the whole, thirteen suicidal, twenty-one dangerous, and nineteen both dangerous and suicidal. Three have been admitted in a very exhausted state, and survived their removal only a few days.

“The mortality has sensibly decreased for the last three years, which may be attributable in some measure to the improved condition in which the patients generally have been admitted, as well as to those sanitary alterations which we have gradually been enabled to make. The house has been very healthy throughout the whole year, and there has scarcely been an instance even of accidental injury. There are twenty-three epileptics, (who are always more or less liable to sudden and violent falls,) but amongst these there has been nothing to record in the medical journal beyond a trifle.

“The return of the house as to-day, December 17th, 1850, is as follows:—

	Males.	Females.	Total.
Patients in the House 31st December, 1849 . . .	119	134	253
Admitted since . . . . .	36	46	82
	155	180	335
	Males.	Females.	Total.
Discharged, Cured . . . . .	21	28	49
„ Relieved . . . . .	2	1	3
„ Removed . . . . .	2	0	2
„ Died . . . . .	17	12	29
	—	—	—
	42	41	83
In the House, THIS DAY . . . . .	113	130	252

We extract the following passages from the Report:—

“Two men were brought in under the most rigid restraint; one had been fastened to a board on his back for a day, as a pretended additional security; his ankles and wrists were very sadly hurt. The other was tied down in a cart with bands of no ordinary strength. In neither case was any kind of personal restraint apparently necessary; in both, temporary excitement was overcome, and entire quietude obtained, by kind and soothing care; they recovered, and remained well: one left in June last, after being under treatment a month; the other in July, after three months.

“The last of these cases was particularly impressive. The patient was a high-spirited man, of more than six feet two inches, with a fine open countenance, splendid contour, and commanding person; he was susceptible and amiable, and within a few weeks after his admission, was a regular cricketer in our uninclosed field. When he went away full of gratitude, one could not help the expression of sorrow that a man should have been brought to these gates so fettered and bound, who looked as he left them to belong to the genuine aristocracy of the earth.

"Though the cases of patients discharged cured, are, as the result of successful treatment, of more marked interest than others, it is not to such exclusively that attention is directed. We have to learn from the experience of every day, that unsuccessful cases and failures have their instructive lessons respecting the treatment of those who come under the arbitrary distinction of incurables. Many of these patients are most interesting characters, frequently under rough exteriors hiding very delicate minds. To hear their sorrowful descriptions, to be told the painful recollections of former years, and to mark the still high level of their sensibilities, though harassed by disquietudes and torn by alarms, would furnish a daily vocabulary for the book of experience, in which there should not only be daily entries, but to which daily reference should be made for guidance in future.

"The nominal distinction of 'incurable' should not lead to relaxation of effort, nor should it suppress the encouragement of hope. However increasingly unfavourable the continuance of the malady beyond a definite although variable period may be, favourable results do occasionally reward untiring efforts to obtain them. We have only just closed an interesting correspondence with a discharged patient who left perfectly well in 1847, and has continued so in different situations. She had spent nearly seventeen years in this house, and at times was very violent. It was thought by some friends that her removal was hazardous, and in their anxiety and fear they sought her readmission, though she was quietly and comfortably living with her mother. Their anticipated dread of relapse has not been realized. On the loss of her mother she has been noticed by some kind and philanthropic friends in London, and as she was on the point of sailing for America to keep her brother's house, she sent an affectionate farewell.

"Nothing can more fully repay the anxiety attendant on that class of patients where *suicidal* tendencies exist, than the knowledge that they do not only return home well, but that they remain well.

"A. B. had been a trusted and trustworthy servant in a family of some influence, who were very much interested in her welfare. She was a pale nervous person, *etat* 27, the subject of occasional hypochondriasis. About eight months before her admission into the asylum, she was noticed to be more reserved in her manner than usual: this apparent absence and uneasiness increased, till her case assuming more decidedly the character of suicidal melancholia, she was brought here on the 26th February, 1850. When about eleven years old she met with rather a singular accident; walking along the road, her clothes became entangled in the wheels of a passing van; it was heavily loaded, and she was dragged for several yards between the body and the wheels of the carriage: her thigh was broken, and one arm in two places: she recovered from these injuries, but was so constitutionally shaken as to be more or less subject to nervous agitations ever since. She never likes to refer to the accident, and when it is mentioned, seems melancholy and distressed, and under the influence of despondency, expresses a wish that she had been then killed. At the age of sixteen she had small-pox, a long and dangerous illness supervening; and she was left a good deal marked by the pustules. She complained on admission of ceaseless headache, want of sleep, and a 'weight of anxiety,' as she said, on the inability to fulfil her domestic duties. She was treated with the light diffusible stimuli and narcotics at night, the acetate of morphia, in  $\frac{1}{2}$  gr. doses, and put on a mild nutritious diet. There was no sensible improvement for some time: she was always endeavouring to be alone, and talked generally in a most desponding manner on religious subjects, and suffered greatly from the conviction that she had sinned beyond

mercy. She used the warm bath twice a week, and took the sesquicarbonate of ammonia with evident advantage. In April her health began to improve, and her morbid impressions gradually to subside; she walked a little occasionally in the garden, worked more collectedly at her needle, joined a female reading class, and became a very attached and affectionate patient; and continuing to improve, to enjoy her food, to be cheerful in the day, and to sleep well at night, she was discharged cured on the 17th May. She had a heavy disappointment on her return home, from not again being received into her former service; but she bore it well, and obtained another situation, from which she occasionally writes, to say that she remains very comfortable. This case was interesting and instructive. The patient was decidedly a pious girl; and these morbid impressions were evidently the result of an abnormal state of body, the healthy working of the spiritual gradually returning with that of the natural functions. 'There is little hope,' says the late Dr. Cheyne, 'in placing divine truth before a melancholic, or hypochondriacal patient, until the bodily disease with which the mental delusion is connected is cured or relieved.' It is here indeed that the great advantage of *domestic* religious instruction is felt, that as the process of bodily relief gradually goes on, by a watchful and judicious conveyance the mental progress may be as gradually promoted."

Dr. Kirkman is entitled to the warm thanks of all the friends of humanity for the untiring zeal, skill, and humanity with which he is carrying out the great work entrusted to him, in the institution over which he presides. It gratifies us to have an opportunity of thus expressing our opinion of his labours.

Through the obliging courtesy of Mr. F. W. Casson, the medical officer of the *Hull Borough Lunatic Asylum*, we are enabled to present to our readers the Report of this institution for 1851. It has been kindly forwarded to us in manuscript. It appears that—

"The condition of the asylum has been healthy, except during the months of August and September, 1849, when the town of Hull was so severely visited by cholera, four deaths then occurring from that intractable disease. Nine cases occurred in all, particulars of which have been given in a former Report, and do not require any further remarks. Two or three slight cases of erysipelas appeared in July, 1850, but beyond these no epidemic has shown itself.

	Males.	Females.	Total.
On the opening of the Asylum, July 1, 1849, there were, transferred from the Hull Refuge . . .	38	30	74
Admitted between July 1, 1849, and December 31, 1850 . . . . .	35	34	69
Total . . . . .	73	70	143
	Males.	Females.	Total.
Discharged—Recovered . . .	19	17	36
„ Relieved . . .	0	2	2
„ Not Improved . . .	2	2	4
Died . . . . .	9	7	16
	20	28	57
Remaining in the Asylum, Dec. 31st, 1850 . . .	44	42	86



"The ages of the transfers were as follow:—

	Males.	Females.	Total.
Under 20 years of age . . . . .	1	1	2
Between 20 and 30 years of age . . . . .	3	3	6
" 30 and 40 " . . . . .	8	11	19
" 40 and 50 " . . . . .	13	10	23
" 50 and 60 " . . . . .	8	7	15
" 60 and 70 " . . . . .	4	3	7
" 70 and 80 " . . . . .	1	1	2
Total . . . . .	38	36	74

"The ages of those admitted between July 1, 1849, and December 31, 1850, were as follow:—

	Males.	Females.	Total.
Under 20 years of age . . . . .	1	1	2
Between 20 and 30 years of age . . . . .	7	5	12
" 30 and 40 " . . . . .	7	11	18
" 40 and 50 " . . . . .	10	11	21
" 50 and 60 " . . . . .	3	3	6
" 60 and 70 " . . . . .	6	3	9
" 70 and 80 " . . . . .	1	0	1
Total . . . . .	35	34	69

"The forms of disease of the recoveries were—

	Males.	Females.	Total.
Mania . . . . .	5	6	11
Melancholia . . . . .	4	6	10
Monomania . . . . .	4	2	6
Dementia . . . . .	1	2	3
Dementia, with Epilepsy . . . . .	1	0	1
Surly, morose . . . . .	1	0	1
Surly, morose, with Epilepsy . . . . .	1	0	1
Irritable, and excitable, without delusions . . . . .	0	1	1
Delirium tremens . . . . .	1	0	1
Total . . . . .	18	17	35

"The recoveries, as above stated, have been 35, or 24·47 per cent. on the total number under treatment during the 18 months; and 50·72 per cent. on the number admitted subsequent to the 1st day of July, 1849. Of those discharged, recovered, two males have been readmitted; one formerly an epileptic, whose fits were removed some time prior to his discharge, and who returned to the asylum after a lapse of nearly five months, not, however, as an epileptic patient. The second case was one of maniacal excitement, who returned, after having remained at home about a year. Both these men remain in the asylum.

"The average residence of the patients who recovered was between three and four months.

"A considerable portion of the admissions since the 1st of July, 1849, may be considered recent cases. On particular inquiries, however, being made of the relatives and friends of the patients, it has been found that many were afflicted with insanity prior to admission, during much longer periods than the statements in the forms of admission indicate. This is much to be regretted, and it cannot be too strongly urged upon all connected with the insane, the great necessity of an early removal to some asylum, insanity being a disease which if attacked at its onset, generally proves as curable as most other maladies.

"This mode of treatment can be adopted in pauper cases without sinister motives being suspected, it therefore behoves all connected with

the insane poor to promote their recovery by this means, not only on account of the poor unfortunate individuals themselves, but also as producing beneficial results to their respective parishes in a pecuniary point of view.

"In addition to the recoveries, two females were discharged, relieved; two male criminal lunatics, not improved, and two females not mentally improved, were committed to the care of relatives, on their undertaking the necessary legal responsibilities.

"The seventy-four patients transferred, on the opening of the asylum, had for the most part been long afflicted with insanity, the great majority being incurably idiotic or demented, forty-three of whom had been resident in the Hull Refuge during periods varying from three to twenty-seven years.

"The forms of disease of the patients admitted between the opening of the asylum on the 1st of July, 1849, and the 31st of December, 1850, were as follow—viz.

	Males.	Females.	Total.
Mania . . . . .	7	6	13
Dementia . . . . .	8	10	18
Monomania . . . . .	5	5	10
Melancholia . . . . .	5	6	11
Dementia, with General Paralysis . . . . .	3	2	5
General Paralysis . . . . .	1	0	1
Idiots . . . . .	2	1	3
Rambling, incoherent conversation . . . . .	1	2	3
Irritable and excitable, without delusion . . . . .	0	2	2
Sultry, morose, with Epilepsy . . . . .	1	0	1
Dementia, with Epilepsy . . . . .	1	0	1
Delirium tremens . . . . .	1	0	1
Total . . . . .	35	34	69

"The causes of insanity in the above being—

	Males.	Females.	Total.
Loss of property . . . . .	2	2	4
Loss of employment . . . . .	3	0	3
Intemperance . . . . .	4	0	4
Disappointment . . . . .	2	1	3
Puerperal . . . . .	0	5	5
Religious study . . . . .	3	0	3
Hearing of many deaths from cholera . . . . .	0	2	2
Over-exertion . . . . .	0	2	2
Injury from fall . . . . .	3	0	3
Diarrhœa . . . . .	1	0	1
Constipation . . . . .	0	1	1
Weak physical condition . . . . .	0	1	1
Highly nervous constitution . . . . .	0	1	1
Anxiety . . . . .	0	1	1
Husband's long illness . . . . .	0	1	1
Drunken husband . . . . .	0	1	1
Wife's misconduct . . . . .	2	0	2
Insufficient food . . . . .	1	0	1
Cessation of Epilepsy . . . . .	1	0	1
Long Chancery suit . . . . .	1	0	1
Brain fever . . . . .	1	0	1
Deficient development of brain . . . . .	2	0	2
Unknown . . . . .	8	13	21
Total . . . . .	35	34	69

"The treatment adopted in each case cannot be given in a limited Report. General bleeding, as a curative means of insanity, has been

adopted in one case only, that of a strong, powerful man, subject to outbreaks of great violence. Large doses of opiates, combined with alteratives, tonics, (especially quinine,) purgatives, counter-irritants, &c., and generous diet, have been employed in most of the cases of mania. The great utility of the last—viz., good diet, was remarkably shown in the case of a poor emaciated old woman, who came in a state of raving madness, which, to all appearance, threatened soon to terminate her sufferings in death. Immediately after her admission she was ordered porter and plenty of nutritious food, by which means alone she was perfectly restored to a state of sanity, and enabled to return home thirty-three days after her arrival at the asylum. The treatment of other cases has been varied according to symptoms. Two epileptics have been cured by the application of a seton in the nape of the neck. Although one has been re-admitted as a surly, morose lunatic, yet he has not had any return of the fits for a period of eleven months. The second has been free from fits during a longer period than this, although for many years prior to his admittance into the asylum, he had been attacked with them almost daily.

"The melancholics have been most benefited by regular employment; and here I may remark upon the great utility of this as a remedial means, in nearly all forms of insanity. Hitherto we have not had a sufficiency of work; more, however, is being gradually introduced, and it is hoped, ere long, that the whole of the inmates, with few exceptions, will be industrially employed. A willingness should be shown, also, on the part of the attendants, to use all the means in their power to induce the patients to work, which may prove, perhaps, a little difficult to accomplish at first, but which afterwards brings its reward in the greater quietude, order, and contentment that is sure to ensue.

"No accurate account of the quantity or value of the work accomplished by the males has been kept. The appended statement, drawn up by the matron, shows the amount of work that has been done by the females.

"The number of male patients pretty constantly employed, and in what manner, was as below:—

In garden . . . . .	14
Assisting attendants, bed-making, scouring, &c. &c. . . . .	8
Painting, glazing, &c. . . . .	1
In wash-house . . . . .	2
In dry-house . . . . .	1
In laundry . . . . .	1
Repairing clothes . . . . .	1
Pumping . . . . .	1
Cooking . . . . .	1
	<hr/>
	30

"The mode of employment amongst the females was as follows:—

Sewing and knitting . . . . .	16
In wash-house . . . . .	5
In kitchen . . . . .	1
Nurses' assistants . . . . .	5
	<hr/>
	27

"Mechanical restraint has been sparingly employed; it has not, however, been altogether dispensed with, nor am I an advocate for its total disuse, having witnessed its beneficial effects. In one instance it has been wished for by a patient. One case only proved obstinate, and required any lengthened restraint—viz., that of a man who ate his clothing, &c. &c.,

indeed, anything he could procure, no matter of how filthy a description. He was merely placed in a dress which gave all his limbs liberty except his arms. It is singular that this man, when in bed, did not attempt either to eat or destroy anything. Happily he has now relinquished his revolting habit, and does not need any mechanical restraint whatever.

"The number of deaths during the year and half was 16, or 11·18 per cent. on the whole number resident: a large mortality, it must be acknowledged, yet deducting the four adventitious deaths from cholera the percentage, viz., 8·39, is probably about the average of other English asylums.

"The causes of death were as follow:—

	Males.	Females.	Total.
Cholera . . . . .	1 ...	3 ...	4
Natural decay . . . . .	2 ...	0 ...	2
General palsy . . . . .	3 ...	0 ...	3
Apoplexy . . . . .	0 ...	1 ...	1
Epilepsy . . . . .	1 ...	0 ...	1
Chronic disease of brain . . . . .	1 ...	0 ...	1
Congestion of brain . . . . .	0 ...	1 ...	1
Phthisis . . . . .	0 ...	1 ...	1
Shock, from a burn, on diseased nervous system . . . . .	0 ...	1 ...	1
Exhaustion from diarrhoea . . . . .	1 ...	0 ...	1
Total . . . . .	9 ...	7 ...	16

"The general health of the majority of the patients on admission was good; there have been some lamentable exceptions, however. One man, who came from a distance, had not been removed from his bed during a fortnight before his admission. When brought to the asylum he had bitten the first joint off his forefinger, and had an immense sloughing ulcer extending over a considerable part of the back; he had an incurable chronic affection of the lungs, and the lower limbs were paralyzed. Altogether his condition was completely helpless. He improved during the former part of his residence, but eventually died six weeks after admission. A second male was sent from a short distance, in a dying state. The whole of the limbs were completely paralyzed, and he was quite unconscious. The breathing was indicative of the well-known approach of speedy dissolution. He arrived on the afternoon of the 18th of August, 1849, and died early on the morning of the 21st.

"Such cases as the two above recorded help to swell the list of deaths.

"Both males and females assemble two or three times a week for an hour or two before bed-time, for the purpose of dancing, some of the patients playing the violin and flute. The attendants have remarked that this has produced a beneficial effect; some of the inmates who are often noisy and restless at night, being calm and quiet, and sleeping soundly after having exercised themselves in this manner.

"One suicidal attempt only has been contemplated in the asylum, although thirteen males and fourteen females were stated to be dangerous to themselves prior to admission. This solitary instance occurred in a poor melancholy woman, who broke a window-pane for the purpose of procuring some glass, a portion of which (being of a triangular shape, in length  $2\frac{1}{2}$  inches and in breadth  $1\frac{1}{4}$  inch), by means of a piece of stick, she forced down her throat as far as she could. My attempts to remove it by instruments were ineffectual; I succeeded, however, in gradually raising it higher by inserting my first and second fingers as far into the gullet as possible; these endeavours were assisted by attempts at vomiting, but so firmly was the glass embedded that it literally cut its way out. Happily, this poor creature perfectly recovered, and, I believe, remains well at the present time. She was one whose malady was produced in

consequence of the shock upon her nervous system, by hearing of the many deaths from cholera.

"It is very gratifying to hear of the continued welfare of those patients who have left the asylum recovered. Some visit us, others write. One female, formerly a most violent and destructive person, but who is now well and fulfilling some situation, frequently expresses herself as most thankful for her recovery.

"The drainage has been materially improved, and is, perhaps, now as efficient as it can be made on so flat a site.

"The weekly rate of charges is necessarily high for the maintenance &c. of paupers, in a new asylum, many expenses being unavoidable at first, which will not be incurred a second time. These charges, however, were 2s. lower the first quarter, and 1s. the five succeeding quarters, in this asylum, than those of the North and East Ridings' Asylum, during the first year and a half after it was opened, although it is at present carried on at a less cost per head than any similar institution. Although our expenses will decrease, yet it cannot be reasonably expected that the reduction will take place to such an extent as where a considerably larger number of inmates are received, as, of course, the greater the number, the less will be the cost per head, and more especially so, if the industrial plan is pursued, each individual by his work helping to reduce the amount of his cost."

The Twenty-first Report of the *Belfast District Asylum* (1851) is a very interesting and valuable document. The following statistical information merits attention:—

GENERAL STATEMENT of the Year's Admissions, &c.

	Males.	Females.	Total.	Males.	Females.	Total.
In Asylum, 1st April, 1850 . . . . .				147	121	268
Admitted since, new cases . . . . .	68	66	134			
" relapsed ditto . . . . .	1	5	6			
	—	—	—	69	71	140
Total under treatment during the year . . . . .				216	192	408
Discharged recovered, during the year . . . . .	33	48	81			
" relieved . . . . .	11	18	29			
Died, during the year . . . . .	22	7	29			
	—	—	—	66	73	139
Remaining under treatment, 31st March, 1851 . . . . .				150	119	269
Admissions this year more than last year . . . . .				12	8	20
Daily average number of patients during the year . . . . .						271.12
Do. for the year ending 31st March, 1850 . . . . .						267.50
Average annual expense of each patient this year, including every charge . . . . .						£11 18 5
Do. for the year ending 31st March, 1850 . . . . .						12 17 3
Being a decrease on each patient this year of . . . . .						0 18 10
Total expenditure for the year ending 31st March, 1851 . . . . .						£3232 2 0
	Males.	Females.	Total.			
"Dangerous Lunatics" admitted during the year, viz., from Antrim Gaol, 1 male, 1 female; from Down Gaol, 11 males, 3 females . . . . .	12	4	16			
"Dangerous Lunatics" in the house 31st March, 1851—viz., from Antrim Gaol, 1 female; from Down Gaol, 6 males . . . . .	6	1	7			
"Criminal Lunatics" in the house 31st March, 1851 . . . . .	3	2	5			

The medical officers (Drs. R. Stewart, H. Mc Cormac, J. S. Mul-

holland) speak highly of the Central Asylum at Dundrum, near Dublin, for criminal lunatics. It is observed in the Report,

"It cannot be over-estimated the importance it is to these institutions to be relieved from the ungracious charge of criminal inmates, and to effect which, the governors of this asylum were the first to take up the question, and unceasingly to keep it before the authorities, until ultimately an act of the legislature was obtained, in 1845, empowering government to establish an asylum exclusively for their due restraint and treatment, and which, being now in operation, will, amongst other good effects, remove the prison-like character which the district asylums sustained, by being converted into places of incarceration for their confinement. And, now that a precedent has been made by the founding of a criminal asylum in Ireland, a general demand is making for one, also, in Great Britain, which, for the welfare of such important institutions as the public hospitals for the insane, will, it is hoped, be soon answered by placing them on an equal footing, in this respect, with those in this country."

In these observations we fully concur. The following is satisfactory, as showing the per centages of discharges and deaths, and the average per centage, calculated on the average number of patients, for thirteen years, ending 31st March, 1851:—

Years, ending 31st March.	Yearly average Number.	RECOVERED.		RELIEVED.		DIED.	
		No. of Cases.	Rate Per Cent.	No. of Cases.	Rate Per Cent.	No. of Cases.	Rate Per Cent.
1839	194.13	58	29.87	7	3.60	16	8.24
1840	217.35	55	25.30	5	2.30	28	12.88
1841	244.67	64	26.15	9	3.67	24	9.80
1842	246.80	72	29.17	11	4.45	27	10.94
1843	249.44	90	36.08	13	5.21	18	7.21
1844	253.15	69	27.25	13	5.13	21	8.29
1845	258.83	68	26.36	21	8.14	40	15.50
1846	252.18	61	24.19	14	5.55	24	9.51
1847	254.96	60	23.53	22	8.62	27	10.58
1848	262.56	81	30.85	15	5.71	47	17.90
1849	271.32	69	25.43	14	5.16	30	11.05
1850	267.51	50	18.68	22	8.22	43	16.07
1851	271.12	81	29.87	29	10.69	29	10.69

Dr. Stewart is entitled to much commendation for his ably drawn up Annual Report.

The Report of the *West Riding of York Asylum* for 1851 is before us; and when we observe that it proceeds from the pen of *Dr. Corsellis*, it will be sufficient to entitle it to every attention. The statistics of the asylum are as follow:—

	Males.	Females.	Total.
In the Asylum on the 1st of January, 1850 . . . . .	225	267	492
Admitted since . . . . .	149	136	285
	374	403	777
Discharged . . . . .	59	62	121
Dead . . . . .	46	35	81
Remaining in the Asylum on the 31st of Decem- ber, 1850 . . . . .	269	300	575

## ADMITTED.

Cases not exceeding three months' duration, and first attack . . . . .	103
Cases not exceeding twelve months' duration, and first attack . . . . .	43
Cases not exceeding two years' duration, and first attack . . . . .	11
Cases of more than two years' duration . . . . .	50
Cases of those who have had previous attacks . . . . .	78

## DISCHARGED.

Cases not having been insane more than three months before admission, and discharged within six months . . . . .	30
Cases not having been insane more than twelve months before admission, and discharged within two years . . . . .	27
Cases not having been insane more than ten years before admission, and discharged within three years . . . . .	8
Cases having had previous attacks . . . . .	47
Cases not cured discharged by desire of their friends, and by order of the magistrates . . . . .	9

	Males.	Females.	Total.
Admitted since the Asylum opened . . . . .	2259	2348	4607
Discharged . . . . .	1002	1331	2393
Dead . . . . .	928	711	1639
	1090	2042	4032
Remaining . . . . .	269	306	575

	Males.	Females.	Total.
Number of Patients discharged cured . . . . .	878	1061	1939
" relieved . . . . .	184	270	454

Average number of Patients during the Year, 554.

When speaking of the importance of *continuous* treatment, and the folly often exhibited by relations in prematurely removing patients from the control of asylums, merely because they appear calm, rational, and are capable of work, Dr. Corsellis makes some sensible remarks. He asks—

"How is it that society reason less correctly on insanity than on other diseases?"

"The cerebral system is amenable to the same natural laws as other parts of the human frame; and if, in other physical diseases, the moral treatment forms a part, and no inconsiderable one, how much more important is the careful and persevering use of curative means in that class of maladies, in which the organ of thought itself becomes the principal seat of disease.

"Instances, not a few, might be adduced of relapses, in which the patient has been brought back to the asylum, sunk in despondency and self-renouncement, after having presented the most encouraging proofs of convalescence, which might have been matured, had sufficient time been allowed before old associations and former exciting causes had been again encountered.

"To consider no case as hopeless, and to act with the best anticipations in view for all, is as salutary a rule in assisting the ministrations and labours of such as have charge of the insane, as it is difficult uniformly and practically to carry out.

"Symptoms by which the disease is characterized are often so delusory and capricious, their forms so changeful and indefinite, expectations are so long unrealized, and efforts so tardily seen to produce any desirable effect,

that the most practised observer may be at fault. In corroboration of these remarks, a few cases, discharged in the past year, will not be uselessly quoted, whilst they afford encouragement for future exertions, and samples of a class of cases which might be more properly multiplied in another form of work, than in this annual report of a public institution."

On the subject of *suicide* it is said—

"The two past years contain the record of no less than 133 patients admitted with suicidal propensity, suggesting the probability of epidemic influence in this phase of mental disorder. From the month of June last, seven females have been received, whose propensity to self-destruction has been particularly declared in a determined resistance of food. With a single exception, all were fed for a longer or shorter period, by the œsophageal tube; the resistance has given way, and, with the above exception, they are progressing favourably."

When speaking of criminal lunatics, the following appropriate remarks are made—

"Whilst the enactments of a wise legislature have been directed to the improved regulation of our system of prison discipline, so as to secure for the culprit the best means of reformation, and for society the best guarantee for protection; and whilst the lunatic, be he rich or poor, is made the care of the State; it would seem inexplicable that a charge so grave as that of criminal lunatics, one so irreconcilable with the harsher features of prison appointments and with the mild governance and insecure construction of asylums for the insane, should have been hitherto so insufficiently provided for. The aggregate number of insane criminals in the United Kingdom would surely warrant the construction of a suitable separate building, in some remote part of the country, and the maintenance of a duly qualified executive staff."

The following account of a Christmas gathering will be read with interest:—

"Those of our unfortunate fellow-beings who labour under the most severe affliction to which human nature is subject—the poor inmates of the West Riding Lunatic Asylum,—have not been forgotten amid the festivities of this joyous season. We believe it has been for years past customary, twice during the twelvemonth, to afford the harmless and recovering patients, in this establishment, the means of exhilarating, and, as far as they can appreciate it, rational, recreation. In the summer season, when nature blooms forth in all loveliness and gaiety, they are permitted and even encouraged to look forward with anxious expectation for the day annually set apart for them to participate in the enjoyment of healthful, out-door amusements. At Christmas, too, though necessarily confined to a commodious apartment in the interior of the establishment, a similar treat—so acceptable to these much-to-be-pitied mortals,—is granted to them by the gentlemen who superintend the management of the asylum. On both these occasions, one of the most interesting, though at the same time, heart-depressing sights, is presented to the view of the observant spectator. It is no less striking a scene than the assembling and mixing together in orderly demeanour and quietness of conduct, of more than two hundred fellow-creatures, cut off altogether as it were from society, and exhibiting, more or less strongly, the varied and to us innumerable forms which insanity assumes.—The concluding week of 1850 was not allowed to pass over, without these poor people being



cared for as usual. The room in which they were regaled (if such an expression be allowable,) at our Riding Asylum, on Friday last, was spacious and in every way suited to the purpose to which it was applied. The spotless white walls were decorated tastefully with laurels and evergreens, displaying various devices; amongst which were most conspicuous a representation of the Crown, with the letters V. A. on either side,—the initials of the title of this excellent institution, W. R. L. A., under a wreath of evergreens forming the words 'God save the Queen,'—and the three letters—C. C. C. The poor inmates were supplied during the day with such provisions as their malady permitted; and in the evening partook of tea. The men, by far the smaller number of those present, with the boys, were seated at one table, and the females at others; and they sipped their refreshing beverage with the utmost order and discipline,—those whose intellects were the least affected evincing deep attention to the Grace sung before and after tea, as well as to the general proprieties of the table. Seated here and there amongst this motley group, might be selected many visitors who had experienced the benefits afforded by this institution; and who, long after their recovery, would seem to make it a practice to visit the establishment occasionally, and to offer such trifling presents as are allowed, to relieve the tedious hours of those whose malady is of a more severe and lasting character than their own had been. Such acts of sincere kindness and gratitude are, it is represented, by no means singular,—and this circumstance must afford high gratification to every mind which takes delight in bringing out and contemplating the better and brighter lights, rather than the darker shadows, of human nature. As may be well supposed, the patients varied as much in their ages, their appearance, and their conduct, as they did in the degrees of insanity. Here was to be seen the self-styled 'queen of the party,' a portly, once-handsome woman, bedizened from head to foot with all the gaudy finery and trinkets it was possible to heap upon her head and dress,—seemingly gay and happy;—whilst, in another part of the room, were presented to the wondering eye of the visitor, the slim figure and graceful movements of a younger female,—her countenance vacant and melancholy,—as she glided rapidly through the mazes of the dance, to the exhilarating music of the piano, the violoncello, the violin, and the flute,—the latter instruments well played by inmates of the asylum. Seated around the room were to be seen, in sad contrast, aged and youthful idiocy,—viewing what was passing before their eyes, it is true, but apparently unfeelingly and unconsciously,—some of the former amusing themselves by examining a miniature doll of gaudy colours, or other fantastical plaything,—the latter laughing listlessly, or moving restlessly about. One there was, who now and then seemed unable to contain her feelings, for she uttered occasionally a wild exclamation, and at once resumed her calmness;—another looked indifferent and sullen;—and a few—was it that 'the sound of sweet music made them sad?'—wept occasionally and seemed relieved. None exhibited the least sign of dissatisfaction or displeasure: whatever their mental afflictions, all looked contentedly on the scene passing before them. The more ludicrous and awkward the movements of the dancers, the greater the merriment, and the louder the occasional clapping of hands by the patients, as a mark of their enjoyment.—The evening, too, was not passed without several songs being given by a recovered patient, in a manner little expected in such a place. The 'Ivy green,' 'Woodman spare that tree,' 'Some love to roam,' and others of the same class, were well sung in this strange party; and numerous were the inmates who crowded around the vocalist, and applauded his exertions! Nor should it pass unnoticed that several

benevolent ladies and gentlemen mixed unreservedly in the pastimes of the evening—freely dancing with the grotesquely dressed inmates, heartily joining in their choruses, and unceasingly administering, to the utmost of their power, to their consolation and wants, by smiles, by kindness, and by trifling presents. Nothing occurred to interrupt in the slightest degree the pleasure of the evening: and at nine o'clock, the mixed heterogeneous company arose at a given signal, and remained standing whilst the National Anthem was sung; and then, the females preceding, the whole of the patients retired to their rooms with as much silence and decorum as a devout congregation leaves a place of worship."

The Fourth Report of the *Devon Lunatic Asylum* (1850), contains the subjoined statistical information:—

"During the past year 111 patients have been admitted; 52 have been discharged, and 30 have died.

"The number of patients at the commencement of the year was 351; the average number resident has been 372; and the number resident at this date is 380; of whom 161 are males, and 219 are females.

"Forty-seven patients have been discharged recovered, and five have been discharged relieved; of these 20 were men, and 32 were women, being 46·8 per cent. on the admissions; the recoveries alone being 42·3 per cent. on the admissions.

"Of the patients who died, 17 were men and 13 were women, being 8 per cent. on the average number resident."

We direct the attention of the Lord Chief Baron Pollock to the following observations, in reference to that class of patients said to be "not dangerous to themselves or others,"—

"This term I believe to be inapplicable to any insane person who is not helpless from bodily infirmity or total loss of mind: it can only with propriety be used as a relative term, meaning that the patient is not so dangerous as others are, or that he is not known to be refractory or suicidal. It should not be forgotten, that the great majority of homicides and suicides committed by insane persons, have been committed by those who had previously been considered harmless; and this is readily explained by the fact, that those known to be dangerous or suicidal are usually guarded in such a manner as to prevent the indulgence of their propensities, whilst the so-called harmless lunatic or idiot has often been left without the care which all lunatics require, until some mental change has taken place, or some unusual source of irritation has been experienced, causing a sudden and lamentable event. In an asylum such patients may truly be described as not dangerous to themselves, or others, because they are constantly seen by medical men experienced in observing the first symptoms of mental change, or excitement, and in allaying them by appropriate remedies; they are also placed under the constant watchfulness and care of skilful attendants, and they are removed from many causes of irritation and annoyance to which they would be exposed if at large, in villages, or even in union houses."

The Report refers to a remarkable recovery which had taken place in a female, aged thirty-six, who had been in a state of maniacal insanity for twenty years: her recovery was gradual, and extended over more than a year; she has been discharged five months, and her recovery appears likely to be permanent.

The Reverend G. T. Lewis, the chaplain, makes the following judicious observations in relation to the influence of religion on the insane:—

“Apart from the benefits accruing, in a religious point of view, to the insane, from the punctual observance of a routine of daily prayers, I believe that such observance contributes, in an essential degree, to induce habits of order and self-control, and is so far instrumental in maintaining, if not in exciting, those moral influences, which, to so dependent a class as those who have lost the guide of reason, are of incalculable importance. Of my private ministrations at the asylum, I trust that I may say, with all humility, that my intercourse with many of those patients, to whom my attention has been specially directed, has been productive of good. Of the admissions during the present year, a large number have belonged to the class of those who are the subjects of acute religious melancholy. This form of insanity is, at once, the most distressing, as well as obstinate and capricious, of mental disorders. The difficulties which a clergyman has to encounter, in his intercourse with those who are the subjects of this dreadful malady, are various;—not the least of these difficulties is the shrewdness with which patients of this description reason on their religious state; supporting their distorted views by numerous, and, except in their own cases, well-applied quotations from Scripture. To employ a process of reasoning, in order to convince them that they are labouring under a delusion, is unavailing, during the accession of the disorder, and is quite as inapplicable to them as to any other class of the insane. I believe, however, that much may be done in mitigation of the distress of these afflicted people, by judicious reading, and by inspiring them with the idea that you sympathise and take an interest in their state. This may be effected by watchful and frequent visits, and by addressing them with confidence and energy,—taking care, at these times, that the countenance, which is scanned with impatient anxiety, betrays nothing of doubt or despondency. But it is to the convalescent, of this as well as other classes of the insane, that the visits of a clergyman are more especially useful, as well as gratifying to himself. To assist in re-establishing confidence, where reason is returning, by animating and hopeful conversation of a religious character, is, indeed, a pleasing, although delicate task. From the majority of those who have been discharged during the present year, I have received expressions of gratitude for the interest which I have taken in their welfare.”

Dr. Huxley's Report of the *Kent County Lunatic Asylum* (for 1849-50) is extremely satisfactory. We make the following extract:—

“Fifty-six male and 60 female patients have been received, together 116, which, added to 383 remaining in the asylum at the end of the previous year, make a total of 499 under treatment in the whole period.

“Fifty-three men and 50 women, together 103, have been discharged or have died; and 173 men and 223 women, together 396, remain.

“Twenty-five men and 21 women were discharged recovered, 5 of the women having been first absent on trial when in an advanced stage of convalescence. These were all reported to have done well, and were then absolutely discharged. One woman, still out on trial when the year closed, relapsed, and has been brought back to the asylum. Two of the men suffered speedy relapse, both being subjects in whom there was slight probability of permanent freedom from insanity, on account of previous attacks. Both had, however, recovered and remained well so long pre-

vious to their discharge, that there was no sufficient ground for their detention.

"Twenty-six men and 23 women died of grave diseases which are, in no small proportion, peculiarly fatal to insane persons.

"Fifteen of the patients admitted were suffering from repeated attacks. These, compared with the remainder, form about an eighth part of the whole.

"The rates of recovery and death have both been higher than in 1848-9. The proportion of recoveries is 39·6 per cent. to the admissions, instead of the 32·4 per cent. of 1848-9; that of the deaths is 12·7 per cent. on the mean daily number (385·1), instead of the 10·5 per cent. of the previous year.

"Within a fortnight of the close of the year twelve patients, besides those ordinarily admitted, were received under circumstances which had just extended the use of the asylum to them. In so short a period, these could not contribute to the recoveries, the proportion of which, however, they reduced by swelling the admissions. Without these twelve, the rate of recoveries would have been 44·23 per cent."

We copy a portion of the general statistical statement—

	Males.	Females.	Total.
Remaining in the Asylum July 4th, 1849 . . .	170	213	383
Admitted in the year ended July 4, 1850 . . .	56	60	116
Patients under treatment during the year . . .	226	273	499
Deduct numbers discharged and dead during the year . . . . .	53	50	103
Remaining on the 4th July, 1850 . . . . .	173	223	396

Patients were discharged as follows:—

	Males.	Fem.	Males.	Females.	Total.
Recovered . . . . .	25	16			
On trial for a month, since recovered . . . . .	0	5			
			25	21	46
Convalescent (still out on trial) . . . . .			0	1	1
For removal to other Asylums . . . . .			2	4	6
Not cured . . . . .			0	1	1
Dead . . . . .			26	23	49
			53	50	103

The admissions consisted of—

	Males.	Females.	Total.
Admissions for the first time . . . . .	47	54	
Admissions repeated . . . . .	9	6	
	56	60	116

Average daily number of patients resident throughout the year, 385·19.

Dr. Browne's Eleventh Report of the *Crichton Royal Institution, Dumfries*, is more of the character of an essay than a report. It is an able document.

When speaking of the moral condition of patients, and the *delusions of sound minds*, Dr. Browne remarks—

"It is proposed that the moral condition of the individuals admitted should be considered in reference to the presence or absence of delusion

as an element of disease. Coleridge has said that society would be broken up, that man would loathe his brother man, if the secrets of each heart were laid bare to public gaze. It is certain that every heart has something to conceal; a sorrow, a sin, or a folly. To affirm that there is some dark passage, some spot of soil and shame, some tyrannous passion or prejudice, in the history of every life, may appear but another form of the truism, that to err is human. But it is not suspected that so many minds endowed with robust and splendid qualities cherish some wild and baseless belief, are haunted by superstitious fears, or are the unresisting victims of delusion. The confessionals of medical men, however, declare the fact, that the presence of signal and unequivocal eccentricity and hallucination is compatible with the exercise of sound judgment and brilliant fancy, with the faithful discharge of vast responsibilities, and with the external characteristics of perfect sanity. The calm, contemplative mathematician and satirist, Pascal, rested for years on the brink of an imaginary gulf: the adventurous warrior who hewed his way to the throne of Sweden was daunted and diverted from his stern purpose by an apparition in a red cloak. Extreme cases are recorded where men have been accompanied by a skeleton step by step of their course; where a gory head has crossed the gaze of the impassioned orator; where one horrible thought recurring periodically has haunted its victim to despair and death; but instances are constantly met with where individuals carry into ordinary intercourse and active life tendencies to destroy children, grotesque convictions that their frame is tenanted by unclean beasts, that they are infected by foul diseases, that their passions are acted upon by the will of others, and extravagant fancies that the future is opened up to them, that they enjoy communion with unseen beings, that they see, and hear, and deal with objects hidden from common observation. In such circumstances, the mind either detects the true nature of the impression, knows that it is diseased, refuses credence to the morbid suggestion, and struggles with and subdues the tendency; or, attributing these to errors of sense or external circumstances, it disregards their influence; or, separating them from its ordinary operations, it is partially affected, but acts independently of their presence; or, receiving them as realities, there remains the prudence to conceal, although there is wanting the wisdom to resist. To the latter condition may generally be traced those instances of eccentricity and peculiarity which seem to be without cause, and inconsistent with the tenour of the character upon which they are engrafted. The eccentric man is pitied or persecuted. He is excluded from society as a bore, or admitted as a butt. He is condemned as ill-educated, as regardless of the comforts of others, and indifferent to their censures. It would be censorious to adopt the opinion of Mackenzie, that 'delusive ideas are the motives of the greatest part of mankind;' but it would be a humane and correct philosophy to trace their absurdities to diseases, to recognise in their extravagance and contravention of all established rules and customs, the exhibition of a deep-seated delusion, which may fetter attention or obscure memory, while it leaves the judgment free and the affections warm and faithful. Newton forgot the brief portions of time which separated his meals in the calculation of 'cycles in epicycles rolled;' and to the impoverished and enfeebled mind the contemplation of Napoleon's hat in the sun may be as engrossing a topic."

We have only space for one more extract. It refers to the subject of *moral insanity*—

"Crime and insanity often meet and mingle. Many of the horrible

tragedies which disturb society may be the result of such a combination. They may be the natural manifestations of disease engendered by, or associated with, dissolute habits, brutal appetites, and violent passions. Observation has proved that a large proportion of criminals are of imbecile, contracted, and depraved intellect; that they are subject to delusions; and it is equally established that the insane are less regulated by conscience and religion, less restrained by law, and custom, and opinion, than those unaffected by disease. But there is a class of persons who cannot, in the ordinary sense, be regarded either as insane or culpable, but who are unquestionably of unsound mind, who, with moderate intelligence and cultivation, and in favourable circumstances, commit acts which outrage decorum and virtue, which are inconsistent with the knowledge and position of the perpetrator, which are subversive of the best interests of the individual and the community, and which, although voluntary, deliberate, and avowed, evidently flow from perverted affections and debased propensities; and which, temporarily at least, obscure if they do not suspend the influence of the judgment, moral sense, and selfish considerations. The frenzy or feebleness of the common phases of insanity are readily recognised; but it is difficult to trace in the recklessness of the spendthrift, in the excesses of the voluptuary, or the callousness and cruelty of the debauchee, the fruits of disease, to admit as moral insanity what appears to be moral turpitude. That derangement does affect the sentiments is shown when the whole mind is involved in general mania, and the dictates of conscience are as absurd as those of reason; but while history abounds in illustrations of this form of disease, it has only recently been suggested that the emotions and passions might be subject to special disease, might be affected independently of the intellect, and while all the other faculties remained apparently active and unimpaired. The conclusion was forced upon observers by the occurrence of cases totally irreconcilable with any known species of insanity, of children nurtured with care, and circumspection, and prudence, growing up, in defiance of all tender and virtuous influences, ruffians and desperadoes; of men of polished manners and refined tastes delivering themselves up to the indulgences of furies or felons, of causeless and inexplicable atrocities, of loathsome and revolting practices. It is probable that in every case of this kind actual disease will be found superadded to original defect; that a change of character, or temper, or taste, originating perhaps in bodily infirmity or degeneration, will be discovered in conjunction with original peculiarities of mental constitution; that while the capacity of the mind was enlarged, its self-control was neglected; that while the perception of right and wrong was present, the feeling of moral obligation was defective. Moral insanity may be impulsive. The morbid tendency may arise suddenly, strongly, irresistibly, and precipitate the actor into a course diametrically opposed to his previous conduct and character; or, it may be the conclusion and completion of a series of irregularities. A passion may be nursed and nourished until it obtains dominion over every other power; or, thirdly, tendencies in themselves diseased and hideous, long subdued by reason or religion, or disguised by prudence, are developed by the decay and deterioration of better principles, by external temptations; or, fourthly, the moral sense is weakened or warped, in the same manner as the will or the imagination, by cerebral disease. To this last category are many of these examples of ostentatious depravity, or grotesque vices, to be referred, which occur after middle age. The amount of disease may be so slight as to have produced little impression upon the vigour of the constitution, as to have escaped the attention of the sufferer, as to have occurred from a blow or a fall, or in the congestion of fever, or in delirium tremens, or from

those changes which luxury or habitual excitement or age seem calculated to produce; but still, it may be capable of modifying the disposition, and affecting every law and association of the mind. How far such elements should be allowed to enter into legal investigation may be doubtful; but in all medical inquiries as to sudden or otherwise inexplicable changes of temper or tendency, the fact should never be forgotten that they are symptoms of the structural alterations in apoplexy and congestion. To such an origin will it be incumbent to attribute a case recently admitted, where, with great natural shrewdness, general information, and gentlemanly manners, where no delusion or incongruity of thought can be detected, there exists an inveterate desire to torment and irritate those around, to enjoy the dissension and disputes which ensue, and to violate every rule of decency and delicacy by obscenities of look, word, and action, when these objects can be accomplished without detection. These qualities render the presence of such a person in society or in a family a nuisance and a poison. Viewed alone they must be stigmatized as vile and vicious; viewed in relation to the coexisting powers and habits, they are inexplicable; but viewed as a part of the physical history of the individual, as consequent on a period of violent excitement, an attempt to destroy life, and an attack of melancholia, they take their place as indications of conditions affecting the whole system, and among phenomena over which the will possesses imperfect control."

The Second Annual Report of the *North Wales Lunatic Asylum*, (Denbigh,) 1850, is before us. We are glad to hear that the institution is in so satisfactory a state. We copy the following table, showing the admissions, discharges, and deaths, through the year.

	In the House Jan. 1, 1850.	ADMITTED during the year.	Cured.	DISCHARGED—		Died.	Remain- ing.
				Improved.	Unimproved.		
Private—males	3	11	3	2	2	...	7
" females	4	4	...	3	1	...	4
Paupers—males	43	31	9	1	...	5	59
" females	57	30	16	1	...	5	65
Total . .	107	76	28	7	3	10	135

The annual receipts of the asylum were 5807*l.* 17*s.* 6*d.*

We copy from the Fourth Report of the *Lunatic Asylum for the North and East Ridings of Yorkshire*, 1851, the following statistical data :—

	Males.	Females.	Total.
There were in the Asylum on the 1st January, 1850 . . .	81	78	159
Admitted to the 31st December, 1850 . . .	9	9	18
	90	87	177
Discharged cured . . .	1	7	8
Removed, chargeable elsewhere, or at the request of friends, being no longer chargeable . . .	3	1	4
Died . . .	8	3	11
Remaining in the Asylum on the 31st December, 1850 . .	78	76	154

"Of the 177 patients under care, 6·21 per cent. died. The daily average number in the house was nearly 160, of whom 6·875 per cent. died.

"From the opening of the asylum, on the 7th April, 1847, there have been admitted 154 males and 130 females, together 284 patients; of whom, 31 males and 9 females, total 40, are deceased; and 40 males and

43 females have been cured, total, 83; of this number 5 males and 4 females have been re-admitted. Two of the re-admitted males and two females have been twice discharged. One of the males and two of the females remain, and two of the re-admitted males are included in the obituary. Consequently, 76 of those recovered, namely 37 males and 39 females, continued well up to the 31st December last.

"Calculating the cures for the year, upon the admissions for the same period, it will be seen that 44½ per cent. were discharged. With the lamentable fact that out of the 18 patients received in 1850, only one female presented a fair hope of recovery, and that the others were afflicted with chronic mania, idiocy, and epilepsy, it is obvious that the per-centage of cures mainly depended upon the restoration of some of those admitted in former years. In last year's report it is stated, that out of 159 patients remaining in the asylum on the 31st December, no less than 149 were of the unfortunate class considered incurable; leaving only 10 cases of a hopeful character, which, together with the one mentioned above, made a total of 11 curable patients; of whom 8 were actually cured and discharged, thus showing the cures upon that class to amount to upwards of 72 per cent."

We direct the attention of those who take an *extreme* view of the question of restraint, to the subjoined remarks:—

"The violence of madness may, perhaps, be overcome by physical strength in a workhouse, but there will be an absence of that medical and moral influence exercised by those who are familiar with the insane, and which operates so wonderfully upon their conduct. Reference may here be made to the so-called non-restraint system of management; the advocates and promulgators of which system—according to my view scarcely intelligibly named—admit the necessity of occasionally restraining some violent lunatics, which they prefer doing by means of the attendants laying hold of them, than by the employment of anything to be placed upon the maniac's person. This much-boasted system is doubtlessly recommended, as being more merciful than the use of old-fashioned manacles, leg-locks, strait-waistcoats, &c.; but I apprehend that padded rooms and super-human-like attendants—if they can be procured—cannot honestly be said to entirely supersede, in all cases, the use and aid of strong dresses. One might go further in explanation of my meaning, and state that seclusion in a padded or single room, is only another kind of restraint. And that so long as the separation of one lunatic from another is found, under certain circumstances, to be a salutary, safe, and requisite mode of treatment, and that the physical energies of the attendants are needed to prevent the desperate attempts which some of the insane inhabitants of an asylum make upon themselves or others, or to check and arrest the mischief done to clothing, bedding, furniture, fittings, &c., just so long will a non-restraint system of treatment for the insane be one only in name."

When speaking of the advantages of *employment*, as a curative agent, the following sensible observations are made:—

"In awarding to industry the highest place amongst the moral agents for the cure and treatment of insanity, let me not be understood to disregard cheerful recreations and pastimes, and occasional meetings of a pleasurable and innocent kind, as important and necessary auxiliaries to a community like the inhabitants of a lunatic asylum. Rational enjoyment is very desirable to assist in dispelling or keeping in check the mental harass to which they are so painfully subject.



In the above remarks we fully concur. None but those experienced in the treatment of the insane are competent to appreciate the difficulty the physician has in systematically employing them. In public asylums the matter is of easier accomplishment, because nearly all the patients have been accustomed to work manually for their daily bread; but in *private* establishments the case is very different. The musician may have his favourite instrument,—the literary man his books,—the painter his palette,—but alas! all former habits and tastes are often annihilated, and it is often more than useless, in fact, irritating, to press occupation upon them, until the malady has partially yielded to medical treatment. Occasionally the first indication of returning health is a voluntary wish for some employment.

"To reclaim the disordered mind from bewilderment, to divest it of torturing thoughts, to bridle the incoherence of the loquacious, to dissipate the imaginary ailments of the hypochondriac, to cheer the dispirited and sad, to give hope to the fanatic, to bring within possible limits the aspirations of the exalted and extravagant, to inspire with confidence the mind void of such an attribute; to effect all these, and the many other wants of an asylum life, every expedient which humanity can suggest, or ingenuity devise, should be brought into the category of remedial agents. Perhaps one successful example is better than a dozen pages of theory. The patient whose case I will narrate, was admitted from another asylum, wherein opportunities for employment did not exist. He was associated with some eight or ten other lunatics, in different conditions of insanity, varying from mania to established dementia, and was confined in a day-room which opened into a small airing court surrounded by high walls. His appearance indicated melancholia, which, upon a careful scrutiny, was found to arise from a belief that he had not 'a spirit like another man,' that 'he ought never to have been born,' and that those who had given him origin were amenable for his misery and suffering. Impressions of such a nature have led to disasters involving the commission of double crime. Such a tendency caused much anxiety. The principles upon which suicidal patients are managed in this asylum, were explained two years ago. This man was a blacksmith by trade, and he was, therefore taken to the blacksmith's shop, where he immediately commenced working. The influence which novelty of position exercises over the mind of the insane is often very astonishing. In this case, another kind of responsibility was assigned to him, besides those of the forge and anvil: an unruly patient was set to work in his company, whose propensity to steal and frequent attempts to escape, besides some other objectionable practices of which he was guilty, rendered it indispensable that he should be narrowly watched; this trust was faithfully kept by the blacksmith patient throughout his sojourn in the asylum. A lathe soon afforded him another novelty, with which he became perfectly fascinated, although he had never previously handled a turning tool. An inventive genius soon manifested itself, which prompted him to contrive a back-action lathe of almost unique construction; he also became a proficient in making screw-stocks and dies. Nothing could be more striking than the salutary effects of these various occupations. To use his own expression, he said, 'I am in heaven now compared with what I was, and I am sure I should have become an idiot had I remained where I was.' Since his discharge he has given practical proof of the gratitude he feels, and is now an intelligent and useful member of society, living in the bosom of his family."

The Report of the *County Lunatic Asylum, Gloucester, 1850*, contains the following table:—

	1st Class.		2nd Class.		3rd Class.				Total
	M.	F.	M.	F.	M.	F.	M.	F.	
Remaining in the House Dec. 31, 1849 . . . . .	7	6	19	16	110	138	136	160	296
Out on trial . . . . .	1	..	..	..	..	1	1	1	2
									298
Admitted during the year . .	1	..	4	4	34	48	39	52	91
Re-admitted ditto . .	..	..	..	..	3	12	3	12	15
Total under treatment in the year . . . . .	9	6	23	20	147	199	179	225	404
Discharged:—									
Recovered and gone . . .	1	..	2	1	7	23	10	23	33
Ditto, out on trial . . .	..	..	..	..	3	6	3	6	9
Ditto, Relieved . . . .	1	..	1	..	5	7	7	7	14
Not Relieved, removed by friends . . . . .	..	1	4	4	2	1	6	6	12
Died . . . . .	1	..	3	..	20	12	24	12	36
Total . . . . .							50	54	104
Remaining in the House Dec. 31, 1850 . . . . .	4	4	15	15	111	151	130	170	300

We glean the subjoined facts from the Report of the *Northampton General Lunatic Asylum, 1850*:—

"102 patients have been admitted into the house; of whom 32 were private, and 70 paupers.

"73 have been discharged; of which number 64 were recovered or greatly relieved; whilst 9 were transferred to other institutions, unimproved.

"34 have died during the year, being about 12½ per cent. on the daily average number of 264. The mortality table thus exhibits a higher range than for the previous year; but a careful inspection of it shows that no less than 12 of the year's admissions were persons either of advanced life, or otherwise labouring under severe derangement of the vital organs; 4 were bed-ridden from the commencement of their residence until their death. The average age of death seems to be 48."

We are glad to hear that this institution has enjoyed a happy immunity from all disease of an unusual or epidemic character.

It appears from the last Report of the *Royal Edinburgh Asylum for the Insane*, that the average number of patients, in all departments, during the year, was 497—being 24 more than in the year preceding.

The amount of ordinary receipts by the treasurer, } during the year, was . . . . .	£14,103 19 11½
And of his disbursements . . . . .	12,193 6 2½

Thus leaving a surplus income of . . . . . £1970 13 9

The following table, which we extract from Dr. Skae's valuable Report, will give our readers a correct idea of the present condition of this excellent institution:—

	Males.	Females.	Total.
Number of inmates at the close of 1840 . . . .	224	251	475
Admitted during the year 1850 . . . . .	126	127	253
Total number under treatment . . . .	350	378	728
Discharged . . . . .	M. 78	F. 88	T. 166
Of whom were cured . . . . .	M. 47	F. 64	T. 111
Of whom were uncured . . . . .	M. 31	F. 24	T. 55
Died . . . . .	26	38	64
	104	126	230
Total number at the close of 1850 . . . . .	246	252	498

Average number resident during the year 1850:—

Males, 241·5.

Females, 255·6

Total, 497·1.

"The number admitted during the year (253) is twelve less than there were the previous year, but the average number residing in the house (497) is considerably greater. In 1849, the average number resident was 473.

"The number of patients discharged cured was 111, being in the ratio of 43·9 per cent to the number of admissions, and of 22·65 per cent. to the mean number resident.

"The total number of patients admitted into the asylum, since its foundation, is 2432. The number dismissed cured is 989,—being in the ratio of 40·6 per cent. to the whole, or 51·1 per cent. deducting those still under treatment."

On the subject of *moral insanity and homicidal impulses*, it is observed:

"Of the four cases of moral insanity included in the preceding table, one presented some features of peculiar interest, in a medico-legal point of view. It was that of a female, labouring under a powerful homicidal impulse. She had no disorder of the understanding, nor perversion of her intellectual powers,—and, in particular, she laboured under no delusions or hallucinations. She had a simple abstract desire to kill, or rather, for it took a specific form, to strangle. She made repeated attempts to effect her purpose, attacking all and sundry, even her own nieces and other relatives,—indeed, it seemed to be a matter of indifference to her who she strangled, so that she succeeded in killing some one. She recovered, under strict discipline, so much self-control as to be permitted to work in the washing-house and laundry, but she still continued to assert that she 'must do it,' that she was 'certain she would do it some day,' that she could not help it, that 'surely no one had ever suffered as she had done,'—was not hers 'an awful case;' and, approaching any one, she would gently bring her hand near their throat, and say mildly and persuasively, 'I would just like to do it.' She frequently expressed a wish that all the men and women in the world had only one neck, that she might strangle it. Yet this female had a kind and amiable disposition, was beloved by her fellow-patients, so much so that one of

them insisted on sleeping with her, although she herself declared that she was afraid she would not be able to resist the impulse to get up during the night, and strangle her. She had been a very pious woman, exemplary in her conduct, very fond of attending prayer-meetings, and of visiting the sick, praying with them, and reading the scriptures, or repeating to them the sermons she had heard. It was the second attack of insanity. During the former she had attempted suicide. The disease was hereditary, and it may be believed that she was strongly predisposed to morbid impulses of this character, when it is stated that her sister and mother both committed suicide. There could be no doubt as to the sincerity of her morbid desires. She was brought to the institution under very severe restraint, and the parties who brought her were under great alarm upon the restraint being removed. After its removal, she made repeated and very determined attacks upon the other patients, the attendants, and the officers of the asylum, and was only brought to exercise sufficient self-control by a system of rigid discipline. This female was perfectly aware that her impulses were wrong, and that if she had committed any act of violence under their influence, she would have been exposed to punishment. She deplored, in piteous terms, the horrible propensity under which she laboured."

We regret that the want of space prevents our making further extracts from this valuable Report.

The Report of the *Cheshire County Lunatic Asylum*, presented in April, 1850, gives the subjoined particulars:—

	Males.	Females.	Total.	
Admitted from 1st Jan. to the 31st Dec., 1849	77 41	97 30	174 71	} 245
There have been discharged—				
Recovered . . . . .	8	14	22	
Relieved . . . . .	10	9	19	
Not improved . . . . .	3	1	4	
Escaped . . . . .	1	0	1	
	22	24	46	} 56
Died . . . . .	7	3	10	
Leaving in the house, males 89, females 100—Total . . .				189

The following extracts will convey to our readers an accurate idea of the condition of the *York Lunatic Asylum*, as presented in the Report for the year ending June, 1851:—

Monthly average number of patients in the house, from June, 1850, to June 1851	141
Patients admitted from the first establishment in November, 1777, to October, 1814	2635
Discharged cured, improved, and removed by their friends (the proportion of each not ascertainable)	2133
Died	399
Remaining in the asylum, October 10, 1814	103
	2635
<hr/>	
Patients in the asylum, October 10, 1814	103
Admitted from October 10, 1814, to June 1, 1850...1555.	} 1595
—To June 1, 1851...40.	
Total	1698

## DISCHARGED.

From October 10, 1814, to June 1, 1850.	To June 1, 1851.	Total.
Cured . . . . .	558 . . . 19	= 576
Improved . . . . .	318 . . . 15	= 333
Removed by their friends . . . . .	310 . . . 11	= 321
Died . . . . .	335 . . . 8	= 343
		— 1573

## REMAIN IN THE HOUSE.

June 1, 1850.	June 1, 1851.
Men . . . 75 } 137	Men . . . 73 } 125
Women . . . 62 }	Women . . . 52 }
	— 1573 = 1698

J. W. METCALFE, Resident Medical Superintendent.

Dr. Flynn's Report of the *District Lunatic Asylum, Clonmel*, is extremely satisfactory. By it there appears,

	Males.	Females.	Total.
Remaining in asylum on 1st April, 1849 . . .	64	69	133
Admitted up to 31st March, 1850 . . .	19	11	30
	83	80	163
Discharged cured . . . . .	11	13	
Not cured . . . . .	1	1	
Died . . . . .	7	2	
	19	16	35
Remaining on 1st April, 1850 . . .	64	64	128
Per-centage of cures on admission . . . . .	80 per cent.		
Per-centage of cures on average, in asylum . . . . .	19 per cent. nearly.		

The general result of the year will appear from the following table attached to the last Report of the *Lunatic Asylum of Aberdeen* :—

	Males.	Females.	Total.
Patients in the asylum, 1st May, 1849 . . .	119	107	226
Admitted during the year . . . . .	36	45	81
	155	152	307
Under treatment during the year . . . . .	155	152	307
Removed during the year—viz.			
Recovered . . . . .	15	21	36
Improved . . . . .	5	12	17
Unimproved . . . . .	3	5	8
Dead . . . . .	12	4	16
	35	42	77
Remaining in the asylum, 1st May, 1850 . . .	120	110	230

The following is a general statement of patients admitted, discharged, and now on the books, from the opening of the *Staffordshire General Lunatic Asylum*, October 1st, 1818, to December 31st, 1849 :—

Total number of admissions . . . . .	3424
Discharged recovered . . . . .	1504
Ditto relieved . . . . .	471
Removed, as harmless or incurable, or by desire of friends . . . . .	490
Died . . . . .	713
Remaining under cure . . . . .	26
Ditto incurable . . . . .	220
	246

The subjoined extract is a general statement of patients admitted, discharged, dead, and remaining on the books, from the opening of the *Nottingham Lunatic Asylum*, on the 12th of February, 1812, to the 31st of December, 1850:—

Total number of cases admitted—	males . . . . .	1073	
	females . . . . .	897	— 1970
Cases of re-admission—	males . . . . .	196	
	females . . . . .	145	— 341
		Total admission . . .	2311
Discharged recovered . . .	males 540		
	females 520	— 1060	total recovered.
Ditto relieved . . . . .	males 254		
	females 199	— 453	„ relieved
Ditto not relieved . . . .	males 113		
	females 79	— 192	„ not relieved.
Dead . . . . .	males 242		
	females 126	— 368	„ dead.
Remaining, Dec. 31st, 1850, }	males 10		
considered curable . . . }	females 12	— 22	„ remain incurable.
Considered incurable . . .	males 113		
	females 103	— 216	„ remain incurable.
		2311	Total general treated, 2311

We call the attention of our non-professional readers to the following passage, extracted from the Report of the *Liverpool Lunatic Asylum* for 1850, pointing out the importance of early treatment:—

“In the first place, it is painful to observe that in too many instances removal from home has been delayed until the prospects of cure are almost hopeless. A slight deviation from the patient's usual deportment is observed: this is perhaps attributed to some physical disorder with which it may be allied: the medical adviser is called in: he shrinks from the responsibility of recommending the patient's removal to an asylum, until the state of mental alienation is such, that further delay is unsafe; and then it not unfrequently happens that the patient is hopelessly insane. The friends are usually governed by their medical attendant: still they desire, if possible, to avoid the necessity of removing their dearest relations from their own immediate care. This difficulty is not felt by those whose friends have been previously confined: they usually act with promptitude, and save themselves and the patient much unnecessary trouble and distress.

“In one case admitted, the patient had been confined in a small room for five weeks, and subjected to the incessant torture of a straight waistcoat. His mind had become so irritated, and his bodily health so enfeebled, that it was considered dangerous to remove him. He was nourished by generous diet, and, being exceedingly mischievous, irritable, and disposed to suicide, was carefully watched; he improved rapidly, and at the end of three months he left the institution well in body and mind.”

The subjoined table is given, with a view of furnishing statistical information on the subject to which it refers, showing the admissions, re-admissions, discharges, and deaths, during the year 1850.

	Males.	Females.	Total.
Remaining in the Institution, 1st January, 1850 .	32	38	70
Admitted for the first time during M. F. T. the year . . . . . 16 10 26			
Re-admitted during the year . . . . . 3 3 6			
Total admitted . . . . .	19	13	32
Total under care during the year . . . . .	51	51	102
Discharged:— M. F. T.			
Recovered . . . . . 8 7 15			
At friends' request, relieved . . . . . 3 5 8			
At friends' request, not im- proved . . . . . 4 2 6			
Removed to County Asylum . . . . . 1 0 1			
Dead . . . . . 6 5 11			
Total discharged and died during the year .	22	19	41
Remaining in the Institution, 1st January, 1851 .	29	32	61
Average weekly number in the house . . . . .	33	36	69

The *Somerset County Lunatic Asylum* has now been opened for the reception of patients three years, and the committee speak, from experience, of its beneficial effects to that afflicted class of persons for whose good the legislature ordered such buildings to be erected. It is gratifying also to hear that its advantages are appreciated by the public. Many persons from different parts of the county have visited it, and their entries in the visitors' book show their satisfaction at the comforts afforded to the patients, and the manner in which the establishment is conducted.

"On the 31st December, 1849, the number of patients remaining in the house was 286, since then 131 have been admitted; 117 of these have been new cases, and 14 re-admissions; 64 discharged, and 34 have died; there are now 319 remaining. Average number in the asylum during the year, 294: 136 males, and 158 females. One convalescent patient is out with his friends, for one month, on trial, at the expiration of which time he will be discharged, if his convalescence should continue."

It is observed, when speaking of the medical treatment of epilepsy, that

"Benefit has been derived from the use of a tincture of sumbul, which has very much the odour of musk or castor, and has been lately recommended in this disorder. One patient has lately been discharged, who was long subject to most severe and frequent epileptic fits, and had been for many months an inmate of the infirmary; after using this medicine a short time, the fits diminished in frequency, and she had but one very slight attack in the three months preceding her departure from the asylum. At her own earnest solicitation and that of her husband, she was allowed by the visitors to go home a month on trial: that time has just now elapsed, and she has been discharged relieved.

I do not think it likely that she will continue well, as the disorder seemed to be established and constitutional in her case; four out of eight of her children died in convulsions, two of the four now living are, like the mother, epileptic, and one of them, a daughter, was lately so violent, that her father told me he thought it would have been found requisite to have brought her as a patient to the asylum. The connexion in this case between epilepsy in the mother, and convulsions in the children, confirms what I have in former years observed, namely, a hereditary tendency between infantile convulsions, epilepsy, and insanity.\* A high medical authority, Van Sweiton, states, that persons who have become insane at an early age, have been generally first epileptic. Esquirol has come to a similar conclusion. Epilepsy is considered incurable, and the treatment of it in a great measure empirical, unless, perhaps, when it is symptomatic of disease of the circulating, digestive, or generative organs; a great variety of remedies from all the kingdoms of nature have been recommended, and many of them have long fallen into disuse. In some instances aperients are found to alleviate the severity of the fits, and attention to the diet is also of importance. It is a functional disorder of the brain and spinal cord, and the symptoms, though so severe as to cause death, and that suddenly, often leave no post-mortem change from what is considered the ordinary healthy condition of those parts. No doubt changes from the ordinary state are found frequently in the skull, in the membranes of the brain and spinal cord, and in the structure of these nervous centres themselves, in cases of epilepsy; but the same changes are found in the bodies of those who had never been the subject of epilepsy. The same is also the case with respect to insanity. The changes which are ordinarily described as found in the brains of the insane, I have again and again observed in the brains of persons who had never been insane. Some of those changes, such as thickening and opacity of the membranes with an increased quantity of fluid in the brain, I believe to be a natural decay, which may be premature or the effects of old age, when the brain becomes diminished in size. In epileptics there is sometimes found a partial absorption or diminution in the size of the brain, and on the other hand it is sometimes found enlarged. The last male epileptic who died in the asylum, was a young man aged twenty-three, affected from childhood: previous to his disease a rapid succession of fits came on, which, with some intermission, continued for three days; his respiration was unusually laboured, indeed, almost suspended at times, with frothing from both nose and mouth in large quantity. The greatest peculiarity in the case was the very great size of the brain; it appeared to be almost too large for the skull, and weighed 3lb. 6oz. Another rapid case occurred this year in a boy, aged fourteen, a congenital idiot; he was of a healthy family, the fourth of eleven children; his mother had a fever, and was in a bad state of health for six months preceding his birth. At the age of twelve he became violent and dangerous to his younger brothers and sisters, and was sent to the asylum. He was this year for the first time attacked with epilepsy, and had only two fits at considerable intervals. Previous to the attack which caused his death, on the one day he had twelve severe fits, the following morning he fell into an insensible state, and died about noon. The head was unusually large, the forehead large and rather prominent; there was congestion of blood in the vessels of the brain; this was above the average size of an adult's, and weighed upwards of 3lbs."

Dr. Boyd has drawn up his tabular statements with great care. We

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\* "Edinburgh Medical and Surgical Journal," No. 171, p. 452.



wish it were in our power to extract a few of them. The result of the post-mortem examinations are given minutely, and constitute an important document.

In the Report of the *Retreat at Bloomfield*, near Dublin, we find the following statement of the number of patients under treatment during the year ended 31st of Third month last, 1851 :—

	Males.	Females.	Total.
In the house, 31st of Third month, 1850. . . . .	11	12	23
Admitted during the year . . . . .	3	8	11
	14	20	34
	Males.	Females.	Total.
Discharged cured, or very much improved . . . . .	5	3	8
Removed by direction of the committee, an old patient, previously in other asylums, incurable, and very troublesome to all her fellow-patients . . . . .	0	1	1
	5	4	9
In the house, 31st of Third month, 1851 . . . . .	9	16	25

The *Northampton Hospital* for the insane materially differs from all similar institutions throughout England. Receiving its inmates from all parts of the kingdom, it practises no exclusion, its portals being opened alike to the rich and the poor. Without any endowment, it is, in the strictest sense of the word, a self-supporting institution: whilst all are received, all contribute in varying proportions to their own maintenance, and the sustentation of the fabric. Opened in the year 1838, it owes its origin to the pure-minded and voluntary efforts of the inhabitants of the county of Northampton, who, following the noble example of the second Earl Spencer, raised the present magnificent structure. Uncontaminated by county rates, it nevertheless receives, by the tacit consent of all parties, the paupers of the county, on the fundamental principle that the inhabitants of the county having been the largest contributors to the erection, had the greatest claim, *cæteris paribus*, to consideration. Of the numbers so admitted on the application of the county parishes, 150 may be considered to be the average, the charge for the maintenance of each being 7s. 6d. a week, with the average weekly addition of about 9d. for clothing; thirty-five represents the number of out-county paupers, whilst about seventy-five are private patients. It will thus be seen that Northamptonshire, wisely anticipating the recent Acts of Parliament, has an institution affording accommodation for about 260 persons—not only amply sufficient for all the wants of the district, but extending the sphere of its operations into distant provinces. Situated on high ground, within half a mile of the town of Northampton, and surrounded by *thirty-six acres* of its own freehold land, in the midst of picturesque scenery, it

derives stability from the countenance of the principal nobility and gentry of the county, who periodically visit and inspect it.

What the rate-payer has been compelled to do in other counties, the efforts of individuals have voluntarily done in this. Of an institution so happily conceived in its origin, and so widely diffusing its blessings, let us express a hope that with its growing prosperity, some portion of its funds may be hereafter set aside to help the well-educated and friendless, who now, from exhaustion, are compelled to languish as paupers in our county asylums amidst the degrading associations of original poverty. As a class, there is none more pre-eminently entitled to the sympathies of all good men than that of governesses. We would specially recommend this class as worthy of every high-minded consideration, to those who manage the pecuniary affairs of the Northampton Hospital for the Insane.

The following is an extract from the state of the institution of *Saint Thomas' Hospital*, near Exeter, for lunatics:—

STATE OF THE PATIENTS, from the 1st July, 1801, (when the Hospital was opened,) to the 25th March, 1851.

ADMITTED.

1407 Patients to the 25th March, 1850.

18 Patients from the 25th March, 1850, to 25th March, 1851.

1515

DISCHARGED.

	From 30th June, 1801, to 25th March, 1850.	From 25th March, 1850, to 25th March, 1851.	In all to 25th March, 1851.
Recovered . . . . . 775 }	780	7	787
Then on trial, since recovered 5 }			
At the request of friends . . . .	278	3	281
At the request of parishes . . . .	111	...	111
Improper objects . . . . .	32	...	32
Deceased . . . . .	140	1	141
Incurable . . . . .	36	...	36
Agreeably to the resolution of the General Court of the 10th of October, 1825 . . . . .	85	3	88
Remain in the Hospital, 39, of whom 24 are better, and 15 nearly as when admitted . . }	...	...	39
Patients . . . . .	...	...	1515

The *Warneford Asylum* is altogether a voluntary institution; in no part or period of the undertaking did it ever receive assistance from any county purse; neither is it one of those asylums in which, by virtue of certain provisions in the Act 48 G. III. c. 96, one part is

appropriated to county and parish purposes, and the rest reserved for the charitable designs of the voluntary contributors. From its independence in all these respects, it follows, that it is not in any sense a county asylum. It is not a place of reception for pauper, or of imprisonment for criminal or felonious lunatics, of which descriptions there are none within its walls.

Neither is this an asylum engrafted, like those at Manchester and Leicester, upon an hospital or infirmary, and as such, built in close contiguity to it. This, on the contrary, is a distinct and separate as well as independent establishment. It stands on the rising ground, about a mile and a half to the eastward of Oxford, and half a mile from the London road on that side, and is supported partly by the reduced weekly payments of the patients, and partly by subscriptions, donations, and legacies, given or bequeathed by the benevolent, for the purpose of enabling the institution to reduce or lower such weekly payments, in aid of poor patients from those classes of society which are specially described in a following page. And with respect to internal ministration and government, it is under the superintendence of its own physician, (a distinguished professor of the University of Oxford), and the direction of its resident physician, its general care and control having been placed by the rules of the society in a small committee of management.

In this its character of a voluntary and self-supporting, integral, and independent house, benevolently instituted for the care and treatment of the insane, it has been recognised by the commissioners.

From a general meeting of the directors and friends of *The Retreat*, held in York, the 24th of 6th month, 1851, we are glad to glean a favourable report of this asylum. It also appears that

"The number of patients at present under care is 115; the average number during the year has been 112.5, which is an increase of one upon the average of last year. Fourteen of the patients are unconnected with the Society of Friends. For patients of this class many applications have been unsuccessfully made, owing to the apartments devoted to them having been full during the whole of the year, from which cause only two persons of this class have been admitted, one male and one female.

"Eleven persons, members of the Society of Friends, or closely connected with it, have been admitted in the same time, making in all thirteen admissions. Nine of these are persons who have been admitted for the first time, and the remainder are re-admissions."

It is stated that

"Mechanical restraint has not been employed in a single instance during the year as an aid in the treatment. It was used in one case as a surgical appliance to a male patient with diseased feet, who persisted in tearing off the dressings, but it was afterwards superseded by another contrivance. The almost entire disuse of restraint during the twelve months is not mentioned as reflecting credit on the management, but as a simple fact."

From the last Report of the *Surrey County Asylum* we extract the following statement of the medical statistics for the year 1849:—

	Males.	Females.	Total.
There were in the Asylum on 31st Dec. 1848.	188 ...	212 ...	400
There have been admitted from that date to 31st December, 1849 . . . . .	183 ...	258 ..	441
Total . . . . .	371 ...	470 ...	841

Of this number there have been discharged—

	Males.	Females.	Total.
Recovered . . . . .	39 ...	29 ...	68
Died . . . . .	26 ...	35 ...	61
Removed uncured . . . . .	2 ...	9 ...	11
	67 ...	73 ...	140

Remaining in the asylum 31st Dec. 1849 . . . . .	304 ...	397 ...	701
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"Of the patients admitted in 1849, some of them being cases of long standing, 34 males and 23 females have been discharged recovered, and 11 males and 19 females have died.

"The number of patients under treatment in 1849 is considerably greater than in any preceding year; having been—

In 1847 . . . . .	41 $\frac{64}{100}$ per cent.
1848 . . . . .	61 $\frac{22}{100}$ "
1849 . . . . .	82 $\frac{74}{100}$ " *

"This increase of the relative number of recoveries is in some measure ascribed to the early removal of persons attacked with the disorder, from the causes which have given rise to and tend to keep up their erroneous ideas, as well as to medical treatment, directed to restore general health, and judicious moral management, comprising useful occupations, and innocent and instructing amusements, whereby the patient's attention is withdrawn from erroneous or distressing subjects of thought."

It appears that the much-vaunted non-restraint system of treatment does not find blind adherents in this asylum, as we should infer from the following case, cited by the consulting physician of the establishment, in his Report:—

"Nor can I, (Sir A. Morison,) although averse to any restraint whatever, *when it can be avoided*, altogether overlook the striking benefit that in a few cases was the consequence of restraint, both personal and by seclusion, employed for a short period, by which the train of morbid ideas and the unlimited indulgence of morbid propensities appear to have been interrupted, and reflection on surrounding objects induced in the patient's mind, followed by a speedy recovery."

\* \* It would appear from the Reports of the four great public Establishments for the reception of the Insane in the Metropolitan District, that the per centage of recoveries was—

	Bethlem Hospital.	St. Luke's Hospital.	Hanwell Asylum.	Springfield Asylum.
1847	26 $\frac{111}{181}$	21 $\frac{110}{180}$	2 $\frac{66}{106}$	41 $\frac{64}{100}$
1848	29 $\frac{111}{181}$	25 $\frac{101}{161}$	37 $\frac{61}{101}$	61 $\frac{22}{100}$
1849	28 $\frac{76}{106}$	...	...	82 $\frac{74}{100}$

We have to thank Dr. Begley for a copy of the Sixth Report of the *Hanwell County Asylum* for 1851.

We are glad to perceive that the committee have passed a resolution highly eulogistic of Dr. Hitchman, and expressing regret at his resignation of the office of one of the resident medical officers of the asylum.

The total number of patients in the asylum on the 1st of January, were 1087—males, 483; females, 604.

We extract the following statement of the salaries given to some of the principal officers connected with this institution:—

	Per Annum.
Visiting physician . . . . .	£315 0 0
Resident medical officer, males . . . . .	200 0 0
1 Ditto females . . . . .	200 0 0
1 Dispenser . . . . .	70 0 0
1* Chaplain . . . . .	250 0 0
1* Clerk to committee of visitors . . . . .	100 0 0
1* Clerk of the asylum . . . . .	300 0 0
2* Assistant-clerks, £70 and £60 . . . . .	130 0 0
1 Storekeeper . . . . .	125 0 0
1 Assistant ditto . . . . .	40 0 0
1 Engineer . . . . .	120 0 0
1* Schoolmaster . . . . .	90 0 0
1 Matron . . . . .	200 0 0
1 Assistant ditto . . . . .	30 0 0
1 Housekeeper . . . . .	60 0 0
1 Superintendent of bazaar . . . . .	25 0 0
1 Ditto of workroom . . . . .	25 0 0
1 Ditto of laundry . . . . .	25 0 0
19	£2305 0 0

We glean the following interesting historical particulars of *St. Luke's Hospital* for lunatics from the Report of the physician for the year 1850.

The original institution was on the north side of Upper Moorfields, called Windmill-hill, where a mill formerly stood, facing what is now called Worship-street. The estate was leasehold, held of the Corporation of London; and as the accommodations were not sufficiently extensive to receive more than 110 patients, it was deemed most advantageous to suffer the lease to expire, and to seek a larger ground-plot on which a more commodious building might be erected.

The present institution originated in the benevolent designs of a few gentlemen who saw the necessity of further provision for poor lunatics; "for," as it is worded in the original circular, "there is no disease to which human nature is subject so terrible in its appearances, or so fatal in its consequences; those who are melancholy often do violence to themselves,—and those who are raving to others, and too often to their nearest relations and friends, the only persons who can be expected to take the trouble of these unhappy objects upon them."

\* Neither boarded nor lodged.

+ Lodged only.

In the beginning of June, 1750, the above circular was subscribed by several gentlemen, who, on the 13th of the same month, met together to consider the means of establishing a hospital for the said purpose.

The subscribers having been considerably increased, met a third time on the 12th of September, chose a committee, and empowered them to take such steps as they should think necessary to forward this good work. A fourth general meeting was summoned on the 10th of October, when an account was opened with Messrs. Honeywood and Fuller, and with Messrs. Drummond, to receive subscriptions for the erection of the present building.

We are glad to chronicle the benevolent feelings of those who a century ago laid the foundation of so noble a charity; and be it remembered that these same feelings have wrought great changes in our times in the condition and treatment of the poor lunatic. The hospital, no doubt, was built according to the opinions, possibly the prejudices, of those times. Tradition seems to have handed down to our ancestors a monastery as the proper model for a lunatic asylum. The first that was built was at Jerusalem, by the monks of the sixth century; and the long galleries and solitary rooms of Bethlem and St. Luke's seem to point to the corridors and cells of the monastery as their original type; but, however this may be, it is undoubtedly fortunate that our ancestors had not a better model,—and it ill becomes those who possess the advantages of modern improvements to speak lightly of the efforts of those who were actuated by the same benevolent motives which have effected so much good in ameliorating the sad condition of the insane.

The present building was commenced on the 30th of July, 1782; it was erected by voluntary contributions at an expense of about 50,000*l.* upon leasehold ground belonging to St. Bartholomew's Hospital; the lease is held for a term of forty years, renewable every fourteen years on payment of a fine of 200*l.*, and at the yearly rent of 200*l.*

It does not appear that boarders, or those deemed incurable, were admitted into the hospital till 1754; at first only ten were admitted at the rate of 5*s.* per week, and from that time till the year 1795, the committee were authorized to admit 110 such patients for the same sum.

The following is the average per centage of patients discharged cured from St. Luke's Hospital:—

From 1821 to 1830 . . . . .	47½ per cent.
From 1831 to 1840 . . . . .	50¼ „
From 1841 to 1850 . . . . .	60¾ „

When the hospital was first opened for the reception of patients, Dr. Battie was its physician; in his time, and in that of Dr. Thomas Brooke, his successor, six apothecaries supplied the medicines to the patients

gratuitously. It would appear from reference to some of the old books that the medical treatment consisted principally in anti-spasmodics and purgatives; and the patients seem to have escaped the practice, at one time prevalent in the treatment of lunacy, of being bled and purged periodically every spring and fall. But a time arrived when the physician appointed to the hospital had no faith in medicine in the treatment of insanity, but relied chiefly upon moral treatment, upon good diet and exercise, and upon the occasional use of purgatives for effecting a cure; and we find, by referring to our tables, that the average percentage of recoveries during this period, i. e., from 1791 to 1800, was  $11\frac{1}{2}$  per cent. lower than between 1831 and 1840. This fact alone, without reference to any other considerations, would have been sufficient to have convinced us of the importance of attending to the medical treatment of the patients confided to our care; and we are of opinion that the moral treatment being the same, and other things being assumed equal, the number of recoveries will advance *pari passu* with the improvement in our knowledge of the pathology and medical treatment of the disease.

In the Report before us, it is remarked that "Dr. Warburton was the first physician in this country who prescribed morphia" in the treatment of insanity. It is also observed that "*this medicine has been considered by some as a specific in all cases of insanity.*" By whom? we would ask. Certainly, by no physician of experience or position. In a certain class of mental affections, associated with a depressed condition of the vital and nervous energies, and a sleeplessness at night and restlessness by day, the *persevering* and *continuous*, not the *occasional*, exhibition of morphia, has been found of *essential benefit in the cure of insanity*. Its indiscriminate administration all would condemn. We are acquainted with no physician who considers morphia "*as a specific in all cases of insanity.*" Dr. Seymour speaks highly of the effects of this sedative in *certain forms* of mental disease, and we could cite the particulars of a *vast number of cases, many pronounced to be lost and incurable, which have been restored to sanity by this mode of treatment*. Dr. Seymour protests against the indiscriminate and exclusive use of morphia; and so do we; and therefore we think with the physicians of St. Luke's Hospital, that "were we to be reduced to the employment of one medicine only as a specific for all cases, we should consider that we were going back to those times when insanity was supposed to be cured by hellebore, or to the dark ages, when it was treated by exorcism."

*Restraint is never necessary in the treatment of the insane*, is the assertion of some. What say Drs. Sutherland and Philp to this dogma?

"We should be **DECEIVING THE PROFESSION AND THE PUBLIC** if we

were to say that the result of our experience leads us to the belief that restraint can be abolished with advantage to the patient in all cases, and under all circumstances. But in saying this we distinctly repudiate the notion of encouraging by our example any return to the cruel method of treatment which was formerly practised in this and in other countries; and we assert that we feel no sympathy with those who employ restraint merely for the purpose of saving trouble to themselves and attendants. There is no general rule without its exceptions, and we conscientiously think that there are some exceptions to the total abolition of coercion, not only in private practice where there are no means and appliances at hand for the treatment of the paroxysm, but even in asylums also. The exceptions to our general rule of the non-employment of coercion in the hospital amount according to the daily report to two in 100."

We subjoin a list of those gentlemen who have held the office of physician to the hospital from its foundation, together with the date on which they were respectively appointed:—

William Battie, M.D., October 31st, 1750.

Thomas Brooke, M.D., April 19th, 1764.

Samuel Foart Simmons, M.D., November 8th, 1781.

Alexander Robert Sutherland, M.D., March 16th, 1811.

John Warburton, M.D., May 19th, 1829.

Alexander John Sutherland, M.D., March 25th, 1841.

Francis Richard Philp, M.D., June 22nd, 1842.

We append a statement of the number of patients admitted and discharged from 1st January to 31st December, 1850.

	Males.		Females.		Total.
In the hospital on 1st January, 1850 . . . . .	39	...	61	...	100
Admitted during the year . . . . .	72	...	107	...	179
	111		168		279
Discharged, unfit . . . . .	10	...	6	...	
" by desire of friends . . . . .	1	...	2	...	
Remaining in the hospital . . . . .	35	...	53	...	
	46		61		107
Treatment completed . . . . .	65		107		172
	Males.		Females.		
Cured . . . . .	44 equal to 67.69 per cent.		60 equal to 64.48 per cent.		
Uncured . . . . .	17 " 26.15 "		29 " 27.10 "		
Died . . . . .	4 " 6.15 "		9 " 8.41 "		
	Males and Females together.				
Cured . . . . .	113 equal to 65.69 per cent.				
Uncured . . . . .	46 " 26.74 "				
Died . . . . .	13 " 7.55 "				

The thirty-second Report of the *Staffordshire General Lunatic Asylum* for 1850, gives us the following general statement of patients admitted, discharged, and now on the books, from the opening of the asylum, October 1st, 1818, to December 31st, 1850:—

Total number of admissions . . . . .	3481
Discharged recovered . . . . .	1520
Ditto relieved . . . . .	475
Removed, as harmless or incurable, or by desire of friends . . . . .	493
Died . . . . .	732
Remaining under cure . . . . .	30
Ditto incurable . . . . .	231



We had marked many more passages for extraction from the body of Reports before us, but we were warned by the printer's devil that we had already exceeded our limits, and were reluctantly compelled to throw aside our pen. We must reserve some general remarks for another occasion.

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#### ART. V.—MEDICAL EVIDENCE IN CASES OF INSANITY.

THE November number of "*Blackwood's Magazine*" contains an elaborate analysis of the first volume of a work entitled "Modern State Trials."\* The analysis in question is said, upon good authority, to be written by Mr. Samuel Warren, the well-known author of the "Diary of a Late Physician," and "Ten Thousand a Year." Of this gentleman's high literary attainments we wish to speak with great respect, but we cannot allow him or any other member of the legal profession, however distinguished may be his position, or varied his attainments, unjustly to attack that section of the medical profession especially called upon to give evidence in our courts of justice in cases of insanity, without entering our formal protest against it. Unfortunately there appears to be but little sympathy and kindly feeling between the members of the *bar* and the professors of *physic*. The aggression is certainly not on our side. We have not been the assailants; the psychologist is solemnly called upon to elucidate in our courts of law points of great intricacy, requiring on his part not only a mind well stored with facts, the result of much experience and observation in the treatment of the insane, but of an understanding fitted by natural organization and training for the ready appreciation of the highest order of metaphysical truth and evidence—viz., that connected with the deviations of the mind from a state of health and responsibility. He is supposed,—and rightly and justly supposed,—by education, study, reflection, and enlarged experience, to be capable of enlightening the court and the jury upon matters with which they are necessarily but superficially acquainted, and he is subpœnaed to give the benefit of his scientific knowledge in cases involving often the questions of LIFE and DEATH. Surely it is the duty of the legal profession if they differ from the views generally propounded by medical men in relation to the plea of insanity to respect their opinions, however opposed they may be to those which they themselves entertain. Sad will be the consequences if, as the results of the injudicious and uncalled for language of the

\* By Mr. Townsend, Q.C. This gentleman died shortly after the publication of his work.

Bench, and the railery and misplaced wit of the Bar, the public should be taught to undervalue or think lightly of, the evidence of the medical psychologist in cases involving the subject of crime and insanity, responsibility and irresponsibility. That such, alas! is the unhappy *tendency* of events we infer from the remarks which are said to have fallen from the lips of the Lord High Chancellor of England, as referred to in an able contemporary.\* We quote the following passage:—

“During the recent hearing of a lunacy case, the Lord Chancellor is reported to have said,—‘*His experience taught him there were very few cases of insanity in which any good came from the examination of medical men. Their evidence sometimes adorned a case, and gave rise to very agreeable and interesting scientific discussions; but, after all, it had little or no weight with a jury.*’ Whatever may be the respect we entertain for this high authority, we emphatically dissent from these views, believing them to be founded in error, and totally unjust to practitioners in medicine, who are not only the most important but often the only competent witnesses, in inquiries respecting insanity. That medical evidence does not always produce the impression it ought upon the individuals addressed, we readily understand. The judicial tribunal just mentioned, from its miscellaneous composition, must be occasionally unable to form correct conclusions respecting the very intricate points at issue; more especially as even great legal authorities themselves are sometimes far from being unanimous in opinion. Suppose an eminent medical professor were to assert, ‘*ex cathedra*,’ that ‘the bar of England knew nothing of law, and that very little benefit ever accrued from their speeches. They might adorn a case, make an eloquent oration, or quote precedents, but all their arguments would never influence any twelve men sitting in a box.’ Westminster Hall would be in an uproar against any member of the medical fraternity who presumed to utter such sentiments; and we acknowledge the lawyers might, in that instance, justly express their indignation. Each profession should respect the other, in its peculiar sphere, as all, the public included, will then gain by liberal and kindly bearing. As an illustration of the feelings which ought to prevail, allusion might be made to the late Lord Chief Justice, the son of a physician, and an able as well as dignified jurisconsult, when presiding at the trial of Oxford for treason. On that occasion the present Lord Chancellor, then a learned serjeant, having endeavoured to brow-beat a medical gentleman whilst giving evidence, was properly checked by the presiding judge, in order that the witness need not fear any forensic fervour of counsel. We therefore say to our brethren, when called upon to appear in a court of justice,—state facts and opinions clearly, firmly, respectfully, and fearlessly.”

The good sense and proper feeling of the concluding remarks of the above quotation, must be manifest to all. But to the case immediately

\* The Lancet, August 2, 1851.

before us. Mr. Warren, after giving a succinct account of the details of M'Naughten's trial, observes as follows:—

"After going through the evidence (if the word can be used with propriety under such circumstances) of the other medical gentlemen, Mr. Townsend observes, 'Each physician and surgeon, as he stepped into the witness-box, seemed anxious to surpass his predecessor in the tone of decision and certainty; each tried to draw the bow of —— (mentioning the first physician who had been called, and who was also called in Oxford's and Pate's case, in which latter he was rebuked by Baron Alderson,) and shoot, if possible, still farther into empty space. And this gentleman, Dr. ——, had asserted, under cross-examination by Sir William Follett, 'his positive conviction that he could ascertain the nicest shade of insanity! that the shadowy trace of eccentricity, dissolving into madness, could be palpably distinguished!' The last of these confident personages then was permitted to make this extraordinary statement: 'I have not the slightest hesitation in saying that the prisoner is insane, and that he committed the offence in question whilst afflicted with a delusion under which he appears to have been labouring for a considerable length of time!!'"

We wish to speak respectfully of the dead, otherwise we might be disposed somewhat to cavil at the expression, "confident personage," used by Mr. Townsend, particularly as it is applied to the Editor of this Journal. We feel no uneasiness of mind, or compunctions of conscience, in thus "owning the soft impeachment," and admitting that Dr. Winslow is the "confident personage" spoken of in the passage quoted, and that the "extraordinary statement" was made by ourselves. We extract the paragraph containing the offensive epithet, with all its typographical embellishments. But whilst we thus leniently pass over Mr. Townsend's unjustifiable appellation, we are not so disposed to treat Mr. Samuel Warren's *adoption* of the phrase, or his comments upon it. The author of "Ten Thousand a Year," after quoting Mr. Townsend, exclaims, in an affected spirit of honest indignation, "We feel constrained to say that this appears to us, in every way, monstrous." "Monstrous!"—why monstrous, Mr. Warren? The witness was upon his oath. His mind could not, with any degree of reason, have been supposed to be unduly biassed. He was not a paid witness. He had no connexion either with the prosecuting or the defending party. But being in the court at the time of the trial, he was requested by Sir A. Cockburn to enter into the witness-box, to give his opinion on a point of science; having heard all the evidence, *pro* and *con*, Dr. Winslow was asked, as a person supposed to have some practical knowledge of insanity, to give the jury his opinion of M'Naughten's probable condition of mind when the act, for which he was being tried, was committed? Dr. Winslow in reply to the question gave

the evidence, which Mr. S. Warren, with unpardonable effrontery, stigmatises as "monstrous!" What was the *result* of that evidence? Let Mr. Townsend answer,—

"Chief Justice Tindal here interposed, to ask Sir William Follett whether he was prepared with evidence on the part of the Crown to combat that of the medical witnesses,—

"'Because, if you have not,' said the Chief Justice, 'we think we are under the necessity of stopping the case. Is there any medical evidence on the other side?'

"*Sir William Follett.*—'No, my Lord.'

"*Chief Justice Tindal.*—'We feel the evidence, especially that of the last two medical gentlemen who have been examined, and who are strangers to both sides, and only observers of the case, to be very strong, and sufficient to induce my learned brothers and myself to stop the case.'"<sup>a</sup>

The evidence of Dr. Winslow did not alarm the discreet, the able, the penetrating, and sagacious mind of the Lord Chief Justice. It was not "monstrous" in his estimation. That distinguished jurist—perhaps the most illustrious judge of modern times—saw in the twinkling of an eye, what Mr. S. Warren, with all his wonderful penetration, cannot after the lapse of years, with the evidence of the trial in detail before him, conjoined with a knowledge of the facts connected with the history of M'Naughten since his confinement in Bethlem for a period of *eight* years, perceive. Lord Chief Justice Tindal saw that the insanity of the prisoner was placed beyond the slightest shadow of a doubt—and such also was the conviction of Dr. Winslow when he gave the "monstrous" evidence alluded to by Mr. Warren. There could be no question as to the fact of M'Naughten's mental derangement. Cases of insanity are sometimes made the subject of investigation in our criminal courts, in which the medical and general evidence is nicely balanced, and when the physician is justified in giving his opinion with extreme caution; but with regard to M'Naughten, the delusions were so evident—so satisfactorily and conclusively established in course of the trial—that a conviction of his total wreck of intellect forced itself upon minds most unwilling to receive it; not only was it proved that M'Naughten was deranged, but that the criminal act sprang directly out of, and was almost the natural and inevitable result or sequence of, the morbid creations of his fancy; thus bringing the question of his responsibility fairly within the test laid down by the celebrated Lord Erskine, in the memorable trial of Hatfield—viz., that insanity should not exempt from punishment when the crime is not *directly traceable to a delusive impression*.

M'Naughten imagined that he was beset by conspirators, and with

<sup>a</sup> Townsend's Modern State Trials, p. 400.

the view of protecting himself from these imaginary assailants, he carried about his person a loaded pistol—and influenced by this morbid idea, which embittered his very existence, he shot Mr. Drummond. It is a matter altogether distinct from the question at issue, whether he mistook Mr. Drummond for the late Sir Robert Peel. If that distinguished statesman had fallen in lieu of his secretary, it would not, in the slightest degree, have altered our view of the mental aspect of the case. Deeply as we should, in common with the whole world, have deplored the untimely and unhappy death of so great—so illustrious a man—a stern regard for *truth*, *justice*, and *humanity* would have compelled us to throw the shield of protection around the poor lunatic, deprived by an inscrutable Providence of the right exercise of those faculties given to him for his guidance and self-control.

Continuing his observations on the case, Mr. Townsend remarks :—  
 “Nine medical witnesses had now spoken, with a wonderful unanimity of opinion, *and the court surrendered at discretion.*”

“Surrendered at discretion!” Truth was established; the solemn and sacred claims of justice were vindicated. The able judge then considered it to be his duty to stop the inquiry, so convinced was *he* of the utter uselessness and folly of prolonging so painful an investigation. Did the intelligent jury hesitate? Did they retire from the box apparently unsettled in their minds as to the verdict they ought to return? No sooner had the Lord Chief Justice interfered, than the jury at once bowed to the just decision of Lord Tindal, and without the appearance of the remotest difference of opinion, returned an unanimous verdict of acquittal, on the ground of insanity!

And what says Mr. S. Warren of the effect on the court of the evidence of the “nine medical witnesses?” Hear him?—“If such a course is to be allowed again in a court of justice, what security have any of us for life, liberty, or property?”

Reverse the picture, and what would have been the sad consequences? Would Mr. S. Warren have *executed* M’Naughten? What a spectacle of horror would such a cruel, disgraceful, and barbarous act have been in a Christian country like that in which we are privileged to live! As well might he go to the Highgate Institution for Idiots, and drag out from that abode of lost and ruined minds a poor drivelling, helpless, imbecile child, and inflict upon him corporal chastisement for a non-comprehension of an honest distinction between *meum* and *tuum*. We do not believe that M’Naughten knew or had the remotest conception that he was “acting contrary to the law of the land;” and if we were convinced that such an idea had passed through his mind immediately before he fired the fatal shot, it would not have altered our opinion of his insanity and total irresponsibility. We do not, as medical psycho-

logists, recognise this as a scientific test of criminal responsibility. The mere consciousness of an act to which an insane person may be prompted, being *contrary to law*, is not to our minds a sufficient proof of legal or moral responsibility. Mr. S. Warren thinks differently. So let it be: he is welcome to his opinion.

But what has been the history of M'Naughten since his acquittal and confinement in Bethlem? Mr. S. Warren paid a visit to the Hospital for the purpose of ascertaining his present condition. If his visit had taken place subsequently to his having written the whole of the review of Mr. Townsend's work, we should have looked forward to an article in a future number of *Blackwood*, recanting the opinions expressed in the communication before us. Our readers will participate in our surprise when they are informed that the formal examination of M'Naughten (the details of which we shall presently give) was made *prior* to the completion of the article in question. This certainly appears to us to be most extraordinary. If Mr. S. Warren had found M'Naughten a *sane* man, and had been informed that he had given no evidence of derangement of mind from the moment he was transferred from Newgate to Bethlem Hospital, then our opinion of his view of the trial would have been somewhat modified, and we should not have considered it our duty to make his paper the subject of a special article in our journal. We quote, without any further remarks of our own, Mr. Warren's graphic and interesting account of his visit to M'Naughten:—

"M'Naughten was standing in the courtyard, dressed in the costume of the place, (a pepper-and-salt jacket and corduroy trousers,) with his hat on, knitting. He looks about forty years old, and in perfect health. His features are regular, and their expression is mild and prepossessing. His manner is tranquil. Usually he wears his hat somewhat slouched over his eyes, and sidles slowly away from any one approaching him, as if anxious to escape observation; but on this occasion he at once entered into conversation with our companion, calmly and cheerfully, and afforded us a full opportunity of watching him. Had we seen him casually elsewhere, and as a stranger, we should have thought his countenance indicative of a certain sort of cheerful quiet humour, especially while he was speaking; but to us it seemed certainly to exhibit a feeble intellect, shown chiefly by a faint flickering smile, even when he was speaking on the gravest subjects.—When asked what had brought him where he was, he replied, '*Fate.*' 'And what is fate?' 'The will of God, or perhaps'—he added quickly, 'of the devil—or it may be of both?' and he half closed his eyes and smiled.—[The reader will bear in mind what was deposed at the trial, as to his infidel tendencies.]—When told that Sir Robert Peel was dead, he betrayed no emotion, nor exhibited the slightest interest. 'One should have thought that, considering what has happened, you would have felt some interest in that gentleman.' He looked rather quickly at the speaker, and said, calmly,

with a faint smile, 'It is quite useless to talk to me on *that* subject: you know quite well I have long and long ago made up my mind never to say one word about it. I never have, and I never will; and so it would be quite childish to put any questions.'\* . . . 'How are you, M'Naughten?'—He slightly sighed, and said, 'I am very uncomfortable. I am very ill-used here; there is somebody [or something] always using me ill here. It is really too bad! I have spoken about it many, many times; but it is quite useless. I wish I could get away from this place! If I could just get out of this place, and go back to Glasgow, my native place, it is all I would ask for: I should be quite well there! I shall never be well or happy *here*, for there is always some one ill-using me here.' 'Well, but what do they do to you?' 'Oh,' shaking his head, and smiling, 'they are always doing it; really it is too bad.'—'Who are they?' 'Oh, I am always being ill-used here! My only wish now is, to get away from this place! If I could only once get to Glasgow, my native place!' This is the continual burthen of his song. It is needless to say that his complaints are altogether unfounded; he is treated with the utmost kindness consistent with his situation; and, as he has never exhibited violence nor ill-behaviour, it has never been necessary to resort to personal coercion, with one exception. Two or three years ago, he took it into his head that, as he could not get away, he would starve himself; and he persevered for such a length of time in refusing all kind of food that he began to lose flesh fast. At length he was told by the physician that, since he would not eat voluntarily, he must be made to eat; and it was actually necessary to feed him for a considerable time mechanically, by means of the stomach-pump. Under this treatment he presently regained his flesh, in spite—as it were—of himself; and at length suffered himself to be laughed out of his obstinacy, and has ever since taken his food voluntarily. He seemed himself to be tickled by a sense of the absurdity of which he was guilty. Not a doubt of his complete insanity was entertained by my acute companion, who has devoted much observation to the case. Shortly after we had quitted him, and were out of his sight, he put away his knitting, placed his hands in his jacket-pockets, and walked very rapidly to and fro, his face bent on the ground; and he was apparently somewhat excited. Whatever may have been the state of M'Naughten at the time to which our inquiries have been directed in this article, we entertain little, if any doubt, that he is now in an imbecile condition.'

As illustrative of some remarks we made in a previous number of this journal (Oct. 1850), when commenting on the trial of Pate, we extract also Mr. Warren's description of a conversation he had with Oxford, another criminal lunatic:—

"Oxford was in another part of the building, standing alone, at the extremity of a long corridor, gazing through a heavily-grated window, towards the new House of Parliament. His hat was on; he was

\* This he has always said, and has adhered to his resolution.

dressed like M'Naughten, and his jacket was buttoned. We scarcely recognised him, owing to the change of his dress. He is fond of attracting the notice of anybody; and conversed about himself and his offence in the most calm and rational manner conceivable. He has lost much of his hair—a circumstance which he appeared somewhat to regret—for the front of his head is bald; but he looks no older than his real age, thirty. He is mortally weary of his confinement, and says he has been terribly punished for 'his foolish act.' '*Foolish!*' we exclaimed—'is *that* all you can say of your attempt to shoot her Majesty?' He smiled, and said, "Oh, sir, *I* never attempted to shoot her; I never thought of such a thing. I aimed at the carriage-panels only.' 'Then why did you put balls in your pistols?' 'I never did,' he replied quickly. 'I never dreamed of such a thing. There were no balls.' 'Oh, then you have not heard of the discovery that has just been made—eh?' 'Discovery—what?' 'The bullets.' 'Oh, there have been more found than ever *I* used at least; for I assure you I never used any!' 'What made you do what you did?' 'Oh, I was a fool; it was just to get myself talked about, and kick up a dust. *A good horsewhipping was what I wanted,*' he added, with a faint sigh. These were his very words. 'Should you have done it, if you had thought of coming *here*?' 'No, indeed, I should not; it has been a severe punishment! I dare say public opinion says nothing about me now; I dare say it thinks I have got what I very well deserve—and perhaps I have; but possibly if I were put quietly out of the way, and sent abroad somewhere, public opinion might take no notice of it.' He has taught himself French, Italian, and German, of which he has a fair knowledge. He also used to draw a little, and began to write a novel; but it proved a sorry affair, and, being discouraged, he threw it up. 'Do you recollect hearing the condemned sermon preached to Courvoisier?' 'Oh, yes, very well. It was a most excellent sermon.' 'Did Courvoisier seem to attend to it?' 'Oh, yes, very much; and he seemed very much affected. It was certainly a very appropriate sermon; I liked it much.' 'Did not you think that it might soon be your fate to sit where he was?' 'What, in the condemned seat.' 'Yes.' 'Oh, no; that never occurred to me. I never expected to be condemned for high treason. Some gentleman—I forget who he was—said I should be transported for fourteen years. I thought that was the worst they could do to me; for I knew I had never meant to do any harm, nor tried to do it.' 'Yes; but the judge and jury thought very differently.' 'Oh, I was very fairly tried; but I never expected to be brought in *mad*. I was quite surprised at *that*, for I knew I was not mad, and I wondered how they were going to prove it.' We asked him if he had ever seen *us*; to which he replied, gazing steadily, 'Yes. I think I have—either at the Privy Council, or in Newgate Chapel.' 'Where did you sit on the Sunday when the condemned sermon was preached to Courvoisier?' 'I sate on the steps near the altar.' 'How were you dressed?' 'Oh, a blue surtout, with velvet collar;' and he proceeded to describe his dress almost exactly as we have described it at the commencement of the article. He exhibits



considerable cleverness: whatever he does, whether in playing at fives, or working, (*e. g.* making gloves, &c.) he does far better than any one else, and shows considerable tact and energy in setting his companions to work, and superintending them. He admits that he committed a very great offence in having done anything to alarm the Queen, and attributes it entirely to a mischievous and foolish love of notoriety. He said, 'I thought it would set everybody talking and wondering;' but 'never dreamed of what would have come of it—least of all that I was to be shut up all my life in *this* place.' . . . 'That list of conspirators, and letters from them, that were found in your lodgings—were they not real?' 'Oh, no,' he replied, with rather an anxious smile, 'all mere sham—only nonsense! There was never anything of the sort!' 'Then, why did you do it?' 'It was only the folly of a boy; I wasn't nineteen then—it was very silly, no doubt.' 'And their swords and dresses, and so forth—ch?' 'Entirely nonsense! It was a very absurd joke. I did not think it would come out so serious. I did not *appreciate* the consequences, or I never would have done it.' The word '*appreciate*' he used with a very marked emphasis.

"We entertain no doubt whatever of his perfect sanity; *and, if so*, as his crime was great, so his punishment is fearful."

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#### ART. VI.—THE MURDERER'S CONFESSION.\*

THE subject of crime—in all its revolting, painful, and varied aspects—is a legitimate matter for psychological investigation. It has often occurred to us that much valuable light would be thrown upon the workings of the healthy and morbid mind, if we could obtain ready access to the legitimate and truthful confessions of those who have been engaged in the commission of great crimes. Such documents are at all times difficult to obtain, and when, as it occasionally occurs, a criminal who is on the eve of forfeiting his life on the gallows is induced to make a confession, and to develop in detail, the motives which led to the perpetration of his crime, we are compelled of necessity to look with some suspicion upon his statements, and to admit their truth with considerable limitations. That confessions are sometimes made in which the most implicit confidence may be placed, we have no doubt; and when these are to be procured, they constitute valuable *data* for the study of the jurist and medical psychologist.

We have before us an extraordinary document in relation to this

\* Letter to the Right Hon. William E. Gladstone, M.P., with the Address to the Jury by his Honour Mr. Justice Therry, at the Opening of the First Circuit Court, at Brisbane, Moreton Bay, May 13, 1850; and his Speech at the Dinner given to the Judge and Members of the Circuit, by the Magistracy and Gentry of the District. Sydney: Printed by Kemp and Fairfax. London: J. Ridgway, Piccadilly. 1850.

subject. It contains, perhaps, one of the most remarkable criminal confessions upon record. It is cited by the author of the pamphlet, to establish the importance of preventing, by every possible means within the reach of the law, the guilty from escaping certain punishment. In illustration of his views on this subject, the author gives the following particulars:—

“About the year 1835, when I happened to hold the office of Assistant Crown Prosecutor, it was allotted to me to conduct a prosecution against several persons,—servants on an estate near Berrima,—charged with the murder of a man in the same employment. The trial lasted the whole day, and the evidence variously affected the prisoners; but there was one of the prisoners—John Lynch—on whom the evidence had fixed a more prominent part in the perpetration of the deed than the others. Towards the close of the trial, a very material witness, and one who was to have proved that Lynch had been seen, on the day of the murder, within a short distance of the spot on which an attempt was made to consume the body by fire, and on other points to bring guilt completely home to him, appeared in the witness-box in such a state of intemperance that his testimony was valueless. To that incident I attributed it—as I did not hesitate at the time to avow—that the prosecution failed, and Lynch with the others was acquitted. ‘Tis true, the presiding judge (the present Sir William Burton) most deservedly imposed a fine of £50 on the delinquent witness, who was the overseer of the estate on which the prisoners were convicted. This occurred in 1835,—and in six years afterwards, during the absence of the present respected Attorney-General in England, his office devolved on me, and it became my duty, at the Berrima Assizes of that year, to prosecute this same Lynch for a murder perpetrated under circumstances of great enormity. For that murder he was tried, convicted, and executed. But the worst respecting him remains yet to be told. In the interval between his acquittal in 1835, and his conviction in 1842, he committed nine distinct murders, making the sum of his terrible guilt to amount to ten murders, to which he confessed previous to his execution!!—and in this admitted catalogue of his crimes, he acknowledged that the murder of his fellow-servant, on the estate near Berrima, was one in which he had a principal share. To add the greater guilt to deeds so horrible, these crimes were perpetrated under circumstances of atrocity to which, from his own narrative, taken down from his lips, the records of crime in this or any other country furnish no parallel,—a memorable and dreadful example of the calamity that may befall a community when a man, charged with a serious crime, of which he is guilty, is tried and acquitted, and let loose again upon society—a far more dangerous pest than before—emboldened by impunity with fresh desperation and augmented hardihood to enter anew upon a career of crime, and calculating upon the difficulty of the proof of guilt, of which his experience of the ordeal through which he has lately passed inspires a natural assurance. Grievous as is the wrong—one I believe rarely inflicted—of unmerited punishment being inflicted on an innocent man,—the wrong is grievous, too—and one perhaps of far more frequent occurrence—of guilty men being permitted to escape with impunity; for we must bear in mind that, besides the mercy due to an individual, there is a mercy at least as imperative involved in the justice due to the public, in securing the safety of their lives and the protection of their property.”

When speaking of the *cause of crime*, the author observes,—

"For the last seven years I have filled the offices (with the interval of two years' absence in England) of Attorney-General and Judge of the Supreme Court in Port Philip and in Sydney; and the result of that experience supplies to the question—what is the cause of crime?—the answer, 'that intoxication is the hot-bed from which crime springs.' Directly or indirectly, all crime is traceable to it—the exceptions being so few as to establish the general rule. If a dray is stopped and robbed on the highway, what is the first object of search?—the keg of spirits. If there be no spirits, the plundered property is converted into cash, speedily to be spent in intoxication. If a store in the country is robbed, the first plunder is that of the cask or the bottle that contains some intoxicating liquor. A quarrel, that after a short time, with a little reflection, would be forgotten by sober minds, is renewed and revived with fresh exasperation in the mind at a moment of intoxication, and a thirst created for the most disproportionate and dreadful revenge. At such a moment, too, the jealous mind, without any real ground of jealousy, converts remote suspicion into certain conviction, and so on through the whole range of the human passions. Indirectly, intoxication is the cause of crime by producing poverty; for, in this country, habits of inebriety constitute the main cause of it, as no man in this country capable of work is necessitously poor who does not spend in intemperance those means by which he should support his family. Poverty, again, begets crime; and thus from intoxication, as from a parental source, both derive their existence."

These are important facts, and, proceeding from a man of the author's experience as a judge in a penal settlement, where his means of observation must necessarily have been very extensive, they are entitled to our serious consideration in any investigation we may make into the subject of crime. With the view of first showing how drunkenness alters the whole nature of man, and transforms one who, in his sober moments, was a humane man, into a downright demon; and secondly, to establish that it is a vice from the evil consequences of which no rank or class is exempt, and that wherever it prevails, its victim is always doomed—though he may escape an ignominious fate—to poverty, to degradation, and disgrace, the author gives the subjoined details,—

"The criminal was the parish clerk and sexton of St. John's Church, Campbelltown. He was a person accustomed to the observances of religion,—and bore the character of an inoffensive neighbour. It happened, on the occasion of some trivial quarrel with his wife, he repaired to a public house, and there becoming maddened with liquor, he exclaimed, 'Give me one half-pint of rum more—it is the last I shall ever drink.' Within an hour from having drank that last disastrous draught, he imbued his guilty hands in the blood of his wife and two children as they slept. For this monstrous crime, an ignominious expiation of his life was made upon the scaffold. Yet, when the morning sun arose upon the day on which he did this foul and damning deed, there was as little reason to suppose that ere its close he would have committed an act of such atrocity, as that any who now hear me, will this day be guilty of a like terrible perpetration. This is the history of a drunkard's deed, and a drunkard's doom.

"The second instance to which I refer is one of a painful, though less revolting character. It is the case of a person who was summoned before me,—when Commissioner of the Court of Requests of this colony,—for a

debt of £10. The defendant had been a field-officer, and had led into action one of our most gallant regiments in a memorable battle fought during the Peninsular war. He admitted the plaintiff's claim; it was a debt due to a baker for bread supplied to the defendant and his family. On being asked how he proposed to satisfy the demand, he said—drawing from his pocket the gold medal awarded to field officers who led regiments into action at the battle of Albuera—'This is all that is left to me—I have no other means of liquidating the debt.' He then handed the medal to the plaintiff, who paused but for a moment, and with a prompt generosity that I never shall forget, and that touched deeply the feelings of all who heard him, addressed the defendant—'No; you have won that medal nobly in the service of your country, and it shall never be said that I deprived you of it. I forgive you the debt, and, moreover, whenever you want a loaf of bread for yourself or the family, come to me and you shall not go without it.' The whole scene was truly affecting,—and one is at a loss whether more to admire the noble generosity of the plaintiff, or to pity and deplore the degradation and deep sense of self-humiliation endured by the defendant,—a brave soldier, and a gentleman possessed of many accomplishments,—yet who, it was well known, by habits of intemperance had reduced himself to a state of poverty that obliged him to accept of the humble baker's bounty, for the supply of the first necessary of life to his family."

We now purpose laying before our readers the confession of the murderer LYNCH in detail. The guilty career of this man—originally transported from Ireland—is perhaps unequalled in the history of human crime. Any one of the dark deeds he committed would deservedly entitle him to be ranked amongst the Thurtells, Rushes, and other most execrated names in the criminal calendar:—but the *series of such deeds*—which he admits he perpetrated with cold-blooded atrocity—defies the page of history to produce a parallel. At the time of his trial he was, apparently, about thirty-two years of age. His appearance and manner were not only not of a forbidding, but of a mild and prepossessing character. Though undefended by counsel—he conducted his own defence with self-possession and coolness, and with remarkable ingenuity. In his confession, he first minutely detailed the circumstances attendant on the murder of two persons whom he met on the road, and whose company he joined. These two persons—one a black boy—were driving a dray belonging to Mr. T. Cowper, laden with bacon and other articles for the Sydney market. Lynch killed them with an axe as they lay asleep—hid the bodies under a heap of stones—proceeded to Sydney, and sold the articles on the dray in Sydney, and on his return up the country in sole charge of this empty dray—he proceeded to state—he fell in with two Frasers (father and son), and thus describes his manner of making their acquaintance, and his mode of dealing with them:—

"While encamped at Bolland's, at the Stone-quarry, the two Frasers came up with Bawtree's horse team and dray. We sat together by the fire, had a great deal of talk, and, as usual, I told them as many lies as suited my purpose, and managed to get from them an account of the whole of their and their master's concerns, as well as of the valuable load they

had on. But I had then no intention of doing them any harm. We travelled together next day, and I was enabled to afford them great assistance in getting on their tired horses, for neither of them could drive well, and I was clever in the management of draft cattle. We encamped in Bargo Brush, by the side of the road, and a cart with two men and a woman afterwards joined us. When we were all lying down, and, I believe, all but myself asleep, a man on horseback rode up, and made particular inquiries about Mr. Cowper's dray, describing it exactly, and telling the whole history of its disappearance, as well as that of the driver and black boy. I lay still, and did not speak a word; but Fraser, the old man, got up, between asleep and awake, and answered something at random. The rider then asked the distance to the nearest inn, and went on. 'Whew!' said I, 'this is sharp work,—this will never do,—I must get rid of this dray, and obtain another somehow.' I had the whole night to think over the matter, and to form my plans. So in the morning I went, under the pretence of looking for my bullocks, but in reality of driving them away into a deep gully. I strangled the dog belonging to Mr. Cowper's bullock driver, and staid away long enough to allow the other cart with the two men and the woman to leave,—knowing that the Frasers, who seemed greatly to desire my company from the assistance I could give them in managing their teams, would wait for me."

"When I returned, I told them that my bullocks were nowhere to be found, and I had no doubt they had gone to their own home—up the country beyond Berrima. I consulted with them what I had best do, and we agreed that I should leave my dray there, since it was nearly empty, and go on with them for the bullocks, as they offered to take the few things I had on their dray. We encamped for this night in a flat on the other side of Cordeaux's Hill.

"He did not tell me, writes the magistrate, why he allowed the night to pass without perpetrating the intended murder of the Frasers, but—'in the morning,' said he, 'young Fraser went over the ridge to get in the horses, and I volunteered to go with him and assist. It was cold, and I put on a pea-jacket—not to keep me warm, however, but to conceal an axe which I held under my arm. When I got up to young Fraser, I had no difficulty in obtaining the opportunity I wanted. I gave him one crack on the head, and he just dropped like a log of wood. *If people knew how easy it is to take away life, things of this kind would happen oftener.*'"

In cases of suicide, the presence of means for the easy commission of the act has been known often to originate the impulse. The bare sight of blood has given rise, in a particular order of mind, to feelings of extreme mental agony, and has suggested ideas quite opposed to the natural thoughts of the individual. A gentleman, subject to great mental depression, made an attempt, but an unsuccessful one, to cut his throat. He assured us that he had no idea of injuring himself until one day whilst shaving he cut his chin, and caught the sight of blood. The impulse then immediately seized him, and he applied the razor, and made a fearful gash in his throat.

There can be no doubt that one of the great means in our power of lessening the amount of serious crime is to render, in every possible way, the act difficult of accomplishment. The facility offered for the purchase of some of the most deadly poisons, prior to the passing of

Lord Campbell's bill relating to the sale of arsenic, led to the commission of many capital offences:—

"I then returned to old Fraser, who remained with the dray, and began yarning to him. After a time he began to wonder what had become of 'Wully.' I had my axe all right, but would not strike until I could make sure. At last he turned his head, and down he went. The next business to attend to was the getting rid of the bodies. I dragged the old one some yards out of the way, lest persons passing through the flat might come upon it, and then returned to the body of the son. With a spade I got from the dray, I dug a hole and buried him; afterwards, I buried the father in the same manner.

"By the time I had finished, the day was far advanced, so I thought it better to stop there for the night. By the evening of the next day I got to Mulligan's. I had no notion of trusting them, or indeed anybody, so I amused them with an account of my being hired to drive up the dray for a gentleman in Sydney. The family consisted of the old man, Mulligan, Mrs. Mulligan, who lived with him but was not his wife, her son, a lad of about eighteen, and her daughter, a girl of about fourteen. Mrs. Mulligan seeing chests of tea on the dray, said she was out of tea, and proposed to buy a chest of me. At first I reminded her of the bad faith they had kept with me before, but pretended at length to bargain with her. But this was only my craft, you should know, for I had no notion of letting her have any of the property: I only wanted to know how much money they had in the house. She said they had £9. We did not come to any agreement, but I let them hope they would get some of my master's property. The next day, in the afternoon, I pulled out a note (£1) and sent to Gray's public-house for rum to treat them. In the evening we drank together and got very sociable, but I took care not to drink much. Well! thoughts were in my head, and the time was coming on; I began to feel very disturbed, and I walked out of the hut. It was a clear, cold, windy night, I looked up at the bright moon, and I prayed to Almighty God to direct me!! I said to myself, I am an injured man, and the Mulligans have defrauded me of what I perilled life and liberty to obtain. That fellow, when I was starving in the Berrima Iron Gang, has often passed me by without so much as giving me a shilling, when he had many pounds which were justly mine in his hands. And now, would it not be right that they should lose all they possess, as a judgment upon them for withholding his own from the poor prisoner? Heaven guide me, and point out to me what to do!\* Well, I went into the house again, and we had another glass of rum round. Now it was a cold, windy night, so I took up the axe and said I would go and cut a few barrow-loads of wood for the fire, if John (meaning the young man) would wheel them in. We went out and had some talk whilst I was cutting up. He said that Mulligan was an old man, that he should have the farm at his death, and that God Almighty would soon take him away, adding that if he did not, he (John) would give him (mayhap) a helping hand. I was shocked to hear him speak in this way, knowing how near he was to his own departure out of this world; so I said, 'Ah! John, you should not speak in that way; you don't know what may be in store for yourself.' At this time he had taken in two loads in the barrow, and was come for the third. I had just finished my work, so I took the axe, gave it a back-handed swing against his skull, and threw it down. I threw a quantity of boughs over the body,

\* This profane and impious expression contrasts strangely with the temptation, under which he acted, when he murdered Mr. Cowper's drayman and the black boy. He there states—"If there be such a thing as the devil, he was busy with me, and would not leave me alone: it was as if somebody was tugging at me."

and went back to the hut. We had another glass together, and the mother inquired for her son. I said he had offered to go into the bush to see if my horses were right. After a time she began to wonder that John did not come back, and to be very fidgety. This bothered me. She also mentioned a dream she had the night before: she thought she had an infant child, and that she had seen this child horribly mangled and covered with blood. I hated this old woman, for she used to toss cups and balls, and could foretell things. Well, nothing would satisfy her but she must go to the door and cooey.\* She cooeyed for John, but no John came; and at last she would not even drink. Then old Mulligan said, 'Perhaps the lad is lost in the bush;' and took his gun outside to fire, for the purpose of directing him as to the position of the hut. It did not suit me to have neighbours drawn to the house, so I said to Mulligan, 'You had better not fire; people will come—perhaps the police; and if we are to deal, it wont answer that the dray should be seen here.' 'Truth, lad, that's a right thought of you,' he answered; and instead of firing, folded his arms, holding the gun with the muzzle pointing up. Well, there was no quieting the old woman, and I had my eye upon her inside, at the same time that I was standing by Mulligan outside. *I saw her take out a large knife and conceal it in her own clothes*, and then give it to the little girl. There was no time to be lost."

What were the intentions of the old woman? Had she a suspicion that there had been foul play with her son, and did she seize the knife anticipating a struggle with Lynch for her own life?

"I had left the axe on the ground when I had cut the wood, but my own, with which I had such good luck with the other four, was in the dray; but then, how to get it without showing my intent—but I never was at a loss in the scheming line, so I pretended that a dog I had got was troublesome, and took him to tie him to the wheel of the dray; this gave me an opportunity of getting the axe, and placing it unperceived under my thick coat. By this time the old woman, who seemed bewitched, would be content with nothing short of going outside and looking for her son; she went towards the spot and began moving the boughs which covered the body. Now or never, thought I—I prayed to God to help me!!!—determined to succeed or perish in the attempt—and kept my eye upon Mulligan, who was close beside me: he turned his head—one blow, and down he went. I then hastened towards the old woman—she was in the act of returning, having found her son's body; but, playing the cunning, she said, 'Lord! what brings the police here?—there are three of them getting over the fence.' I was not to be gulled that way, so I gave her my foot, which staggered her, and then brought her down. None now remained but the little girl. The poor little thing had never done me any injury, and I was really sorry for her. I went into the hut where she remained, and I said to her—'Now, my little girl! I will do for you what I would not for the others, for you're a good girl: you shall have ten minutes to say your prayers.'"

"Here (says the magistrate) Lynch paused, as if he had a difficulty in going on. I suppose it might be a feeling of remorse; and I could easily imagine that the scene of the child begging for life must have been a most pitiable one. I therefore ended the pause by saying—'In short, you killed her, and with the axe.' He said, 'I did;' upon which I bid him proceed. 'I now,' he proceeded, 'began to consult with myself as to the

\* A common mode of calling in Australia, which by keeping up a long drawl on the first syllable *coo*—and uttering the last syllable *ey*, in a loud and sharp tone, is heard at a great distance in an Australian forest.

best mode of disposing of the bodies. If I buried them in a frequented neighbourhood like that, it was likely that the graves might be discovered. There were plenty of Wombat\* holes near at hand, but it would be troublesome to carry all the bodies, and the native dogs might pull them partly out. I felt an aversion to the thought of burning the bodies of my fellow-creatures—it seemed such inhumanity."

One's blood boils at the idea of an impious wretch like this talking of "humanity," just as he was on the eve of burning the bodies of three of his murdered victims!

"But then," he continues, "I considered that the poor things could feel nothing, and that it was little odds to them whether they were burned or buried. I therefore put them upon a heap of logs close to the house, where the Mulligans had been burning off a piece for potatoes. When the fire was well made up, I was surprised to see how the bodies burned. They flared up as if they were so many bags filled with fat. It was an awful thing to stand alone in the dead of night, and to see the four bodies burning to ashes. By morning there was nothing left but a heap, like of slacked lime; I took it up in my hand, and buried it in another part of the paddock. I may have left, perhaps, some ends of bone behind. I then burned the greater part of the Mulligans' clothes, and made such alterations in the house as I judged necessary; for I had still a difficult card to play, and must satisfy the neighbourhood that I had become rightfully possessed of the farm, horses, and cattle.

"The first thing I did was to go to Gray's inn and ask to see him. On his coming out, I inquired of him, with seeming concern, what kind of a man Mulligan was in his dealings. I knew his answer would be an inquiry why I asked. I said that I had just come from Sydney, where I had met Mulligan and concluded a bargain with him, but that he had failed to deliver the cattle as he had promised. Knowing by Mulligan's papers the persons to whom he probably owed money, I took care to go to them, and make similar inquiries. Some of them seemed to look down upon me as a kind of flat, and that Mulligan had taken me in. I acknowledged that I had lent him a valuable mare, which had cost me eighty guineas, and pretended to look very blank when it was hinted that perhaps I might never see my mare again. Some thought that the whole thing was made up between Mulligan and his landlord, 'Smith,' for some fraudulent purpose of their own.

"I then went to Sydney, called at the *Gazette* Office, and pretending to be Mulligan, paid for an advertisement in his name, to the effect that his wife having absconded from her home, he would not be answerable for her debts. I then wrote several letters in his name to persons in the neighbourhood of his farm, being chiefly arrangements about money matters—for I had collected enough of his affairs to be able to word them in a suitable manner. When I returned to Wombat Brush, all these things were told me as so much news, and I appeared to be a victim. I afterwards wrote a letter to myself, in Mulligan's name, as from Illawarra, and employed a man to put it for me in the Campbelltown post-office, and this I showed about. The stupid fellow, however, not knowing my meaning, put it in Liverpool instead, and thus the post-mark," he added, smiling, "enabled you, sir, to detect the trick after I was apprehended. But it answered well with the neighbours. A man on the next farm, who at first troubled me with a great many awkward questions, was at length so satisfied that all was right, that he wanted me to marry his daughter.

\* A small quadruped, peculiar to New South Wales, that burrows in the ground, somewhat in the manner of rabbits in England.



"I have mentioned these things all at once, to account for my being allowed to enter, without dispute, into the possession of the Mulligans' property. I succeeded in throwing dust into everybody's eyes. Even the officer of the mounted police, and his three troopers, who called at the hut a few days after the murder, went away quite satisfied. But before I took all these steps I went down to Appin, with a light cart and two of Bawtree's horses, to fetch up Barnett and his wife, who had been fellow-servants with me at M'Evoy's there. I had promised, when I parted with them, if I met a situation they would like, I would let them know. I accordingly described to them the Mulligan family, and hired them in Mulligan's name. I left them the cart and one horse to bring them up. I selected them because they were immigrants, and simple people. They would believe anything you told them. I had therefore no difficulty in accounting to them for the absence of the Mulligan family. I told them that Mulligan and his wife had had a row, and that he had turned them out; and that he had been obliged to go to the Five Islands and hide, on account of a horse found in his possession which was all wrong (that is, stolen)."

It would appear that the murderer was quite destitute of all feeling of remorse, or compunctions of conscience, for after wading through a sea of human blood, he expresses himself as being "*comfortably settled*" in the house of the man whom he had, with his *wife, son, and daughter*, butchered in cold blood! It is a surprise to us that the stones with which the house was built did not crumble together, and crush this monster.

"*I was now comfortably settled*, made improvements on the farm, determined to clear and fence an additional paddock, and intended to live honestly and do everything fair and square, but I was obliged to go down the country to settle things with Smith, then the landlord. He was a knowing shaver—but I was at least as deep as he—so we arranged matters to the satisfaction of us both.

"Returning home on one occasion from Sydney, on the 18th February, last, I encamped on the north side of Razor-back. In the morning, while on the point of starting, I was met and accosted by a strange man, who seemed very free and open in his conversation, and said that he wanted to get out of the way, and that it might not be known where he was going. 'Why,' I said, 'you do not look like a bushranger.' 'No,' said he, 'I'm an emigrant from Ireland, and have just quarrelled with my wife, and have sworn never to live with her again.' I wanted a man to help to put up some fencing. Now this was a pretty (i. e., strong-built) man, and had the look of a good man for working, and being simple enough to all appearance, seemed just the fellow to suit me. I spoke him fair, and after some more talk I hired him for six months for 15*l*. This was Kerns Landregan, the man on whose account I am about to suffer. At the time I speak, I had not the most distant intention of doing him an injury. We proceeded together towards Berrima. I gathered more from him on the way—he said that he and his wife had earned together as much as 8*l*. per week, up the country, during the last harvest. On my saying it was a large sum, he said that he could work against any man, and his wife was accustomed to work too. She used to bind the sheaves for him. On his parting with her he had stuck to the money (i. e., kept it himself). I said, 'Is she your lawful wife?' He replied, 'Yes.' 'And can you,' said I, 'defraud your own lawful wife of the money she has hardly earned by the sweat of her brow? I would myself take a musket and rob upon the high-

way sooner than be guilty of such cruelty. I tried to persuade him to give her some of his money, but he was obstinate. When we passed Bolland's, where his wife was staying, I saw her, while he hid himself under some clothes in my cart. I then again tried to persuade him to give his wife her own proper share, since he had parted from her, as he declared, for ever. But he had no feeling for her, and my heart began to turn against him, and to feel a hatred for him as a selfish and hardhearted man. When we got to Crisp's, he hid himself again, and on my asking all about it as we got on the road, he gave me an account of his having accused Mr. Crisp, before the magistrates, of stealing a bundle that he had left at the house. From his account I perceived he was a kind of lawyer, and fond of court. Besides, on getting better acquainted with him, I found he was by no means simple, as I at first supposed, but had a deal of cunning about him. I was sorry that I had hired him, and would have got rid of him at once, but, as ill luck would have it, having nothing about me but orders, which I could not get cashed at Stone-quarry, I had borrowed a one-pound note of him—I tried everywhere in vain to change my orders during the day, but could not—I was even obliged to borrow another one-pound note from him. Towards sundown, two men with bundles joined us on this side of Nattai Bridge, and expressed their intention of camping with us for the night. But this did not suit me, so that I spoke roughly to them, on which they were offended and went on. We encamped (Landregan and I) on the spot well known to you, sir, and then I began to think what I should do; I was greatly agitated, and could not close my eyes, while the other fellow slept like a pig. What was I to do? If I took this fellow with his law to the farm with me, it would certainly be my ruin, for after using his wife as he had done, he would not stop at informing against me; even if I got money in Berrima (which I could do), and paid him his two pounds, telling him at the same time to be off, he would have me up to court for a breach of agreement, and then the magistrate might ask questions. We had been seen together by so many people on the road, that there would be a great risk in killing him; but, everything considered, it seemed the safest and best plan after all. He deserved it for his ill usage of his wife, and he had some money in his pocket, although it was not for his money I killed him. I passed the night thinking over these thoughts, and on the next morning, after putting to the horse, I set my eye upon him. He was a powerful made man, I—small, as you see I am; and he had boasted to me that since he was fifteen or sixteen years old he had never met the man that could throw him. Well, my man, thought I, I fancy I shall be able to settle you, notwithstanding your fine limbs. He had just laid down the tomahawk with which he had been cutting a little wood to make up the fire. I took it up without his perceiving me. 'Now I must mind what I am about, for if I do not hit fair, and he tackles with me, I shall be done.' He sat astride on the long log on which our fire was, smoking his pipe, thinking of nothing. His head was a little turned from me; I gave him one blow and he fell, and then another when he was down, but the first settled him. I then hid the body under some bushes, where it was found next day, stripping off all the clothes to the shirt, and hiding them. I intended to have returned as soon as I conveniently could, and buried the body; but my time was come, and I can see the hand of God in my detection, for I well remember taking off the belt (the discovery of which in my house was the strongest thing against me at the trial) and throwing it into a small hole of water; but afterwards perceiving the end of it above the water, and fearing to leave it there, I pitched it into the cart, and never thought of it since. This was Sunday. I returned home, and on

the Tuesday I was apprehended by your orders. You know, sir, how, by degrees, everything then came out."

The preceding melancholy, humiliating, and revolting statement affords data for grave and serious comment. The most charitable construction to put upon the matter would be, to suppose what the criminal himself imagined, that the *devil* had actually got possession of his mind; for he observed, when alluding to the murder of Mr. Cowper's drayman and the black boy, "*if there be such a thing as the devil, HE WAS BUSY WITH ME, AND WOULD NOT LEAVE ME ALONE: IT WAS AS IF SOMETHING WAS TUGGING AT ME.*" How fearful to contemplate the impious prayer offered up to an offended DEITY, at the moment when the murderer's hand, still red with human blood, was in the act of being lifted to deprive another fellow-creature of life, sending him, perhaps, unprepared into the presence of the Great Judge. Contemplating one of his revolting murders, he says—"Well! thoughts were in my head, and the time was coming on; I began to *feel very disturbed*, and I walked out of the hut. It was a clear, cold, windy night, and I looked up at the bright moon, and I PRAYED TO ALMIGHTY GOD TO DIRECT ME." Lynch evidently did not pray that God might, in His INFINITE LOVE and MERCY, turn the current of his murderous thoughts, and open his eyes to a just sense of the fearful abyss of crime into which he was about to plunge, both soul and body; but he actually *prayed that God might direct him in the safe commission of the murder*, for thoughts of the injuries which his intended victim had inflicted upon him at a previous period of his life, and feelings of revenge at the same moment, were uppermost in his mind. Lynch again exclaimed, when he appeared to be somewhat in doubt how to effect the murder, and whether Mulligan ought not to perish because he had formerly acted cruelly towards him—"Heaven guide me, and point out to me what to do!"

Can a more affecting picture be conceived than that sketched by the murderer, when he so graphically, and no doubt truthfully, describes the yearnings of Mulligan's heart-broken wife after her poor lost child? When the boy was missing, his mother, Lynch says, "*grew fidgetty*," and "*bothered me.*" She then gave expression to her surprise that John did not return home; and after describing to Lynch a prophetic dream, about an infant child she had seen horribly mangled and covered with blood, which had disturbed her night's rest, he says of the poor woman—"nothing would satisfy her, but she must go to the door and cooe." After resolving to murder her, and arming himself with the weapon which he had wielded so successfully on former occasions, and with which the foul deed was to be perpetrated, he exclaimed, "*I prayed to God to help me.*" But we have said enough to establish that

this man must have been either a maniac, in the ordinary acceptation of the term, or one of those awful instances of terrible brutality, accompanied, as it occasionally is, with a thirst for human blood, with which the world's history unhappily abounds, and in which all MORAL SENSE, affection, and feeling, appear either to have been destroyed, or never to have existed—in fact, cases of *moral anaesthesia*.

The ordinary channels of communication often bring before us similar illustrations of the melancholy condition of the human intellect. The following remarkable case appeared in the *Times*.\* The facts appear to be taken from a French paper:—A woman, aged forty, named Anne Valby, was tried four days ago by the Court of Assizes of the Côte-d'Or for the murder of her husband. In early life her conduct was most scandalous, and she had two illegitimate children. She was suspected of having caused the death of one of them by plunging it, when quite young, in cold water. She was also suspected of having occasioned the death of her sister. In 1842 she married an old man named Faiveley, of Comblanchien, and he died six weeks after with violent pains in the bowels. Before his death, she had criminal relations with more than one person. A little after, she married another old man, named Guillaume, of the same place, and, though she had two children by him, her conduct continued to be scandalously licentious. She was accustomed to bring in beggars from the roadside to drink and indulge in orgies with her. She had frequent quarrels with her husband, and used violent threats against him. In the night of the 28th of March last, the neighbours heard them quarrelling and fighting, but paid no attention. Two days after, the woman announced that her "old man" had disappeared, and that she did not know what had become of him. She, however, made no search after him, and after awhile went to an adjacent village to pay a visit. During her absence the body was discovered in the well of her house. She returned just as the neighbours had, with some difficulty, succeeded in getting it up. She passed by it with unconcern, and, while it was being examined, coolly sat down and partook of food. Traces of blood were found on the bed, on the walls, and on an axe, and the woman was arrested. Her children, a boy of thirteen and a girl of seven, then stated that they had been awakened on the night of the 28th of March by the quarrel and fight of their father and mother; that the latter had beaten the old man on the head with an axe until he fell on the bed and died; that she had then made the boy assist her in dragging the body to a dark corner, and in placing some furniture before it to prevent it from being seen; that she had afterwards washed the blood out of the

\* September, 1851

sheets, and made him and the girl sleep in the bed from which the corpse had been removed; that the next morning she had kept them at home until all the neighbours had gone into the fields, and had then made them assist her in tossing the body into the well. The principal witness against the woman was her own son; but, though his evidence caused a thrill of horror through the court, it produced no effect on her. The jury declared her *guilty*, without extenuating circumstances, and the court condemned her to death. *She displayed no emotion on hearing the sentence, and walked away with a firm step. The next day she was heard singing and dancing in her cell.* How humiliating to the proud reason of man—to his “Godlike intellect”—that he should ever, in obedience to the inscrutable decrees of Providence, be reduced to so sad and terrible a condition! The subject is suggestive of solemn reflections.

### Original Communications.

#### ON IMPROVING THE CONDITION OF THE INSANE.

##### PUBLIC ASYLUMS FOR THE MIDDLE CLASSES.

BY HENRY MONRO, M.D. OXON.

*Fellow of the Royal College of Physicians, Author of “Remarks on Insanity, its Nature and Treatment,” &c.*

It is but too well known that the present means available for the treatment of the insane are insufficient, and that those which exist offer much room for improvement. But if one class of lunatics, more than another, seems to call peremptorily for relief at the present day, it consists of those who are sprung from *respectable but poor families*.

For the wealthy all conveniences are open,—whether private asylums, lodgings with medical men, or their own houses; and it is the fault of their friends more than their circumstances if all is not done for them which can be done.

For the poor, or labouring classes, the county lunatic asylums, the hospitals of Bethlem and St. Luke's, &c., afford great and suitable accommodation. The economy and diet of these houses is perhaps superior to anything which they have hitherto enjoyed; the degree of respect with which they are treated equals what they have always received from and given to their companions; and the social habits of the patients are (setting their maladies aside, in which they are common) not inferior to those which they have always known.

But what is there for persons of habits as refined as their richer neighbours, and education often superior? They cannot afford the former alternative, and are too often compelled to accept the latter, and this at a cost which none but those who witness their sufferings can at all appreciate.

What can the father of a family, the possessor of an income averaging

150*l.* or 200*l.* per annum, do, when one son out of five becomes insane? or what can the children do for that father? What can the clergyman, the medical man, the man of small business—I may say the great majority of the middle classes—do? Can those who have always known what it is to have a home of refinement, though not of affluence,—who have been accustomed to the quiet and affection of that home (often all the more tenderly regarded because poor).—be thrown among the illiterate and coarse-minded, and escape with impunity, not only injury to their present feelings, but, what is worse, a great obstacle to their chances of recovery? Would it not be dreadful to a person in health, living the life of a gentleman, if he were thrown suddenly into a workhouse, and treated like a pauper,—if he were not only separated from all the ties of affection (which in the case of the insane may be necessary), but surrounded suddenly by that which he has ever looked upon as a resource which, under no circumstances, he could accept? And if this is the case with a person in health, who sees and knows the boundaries of what is and what is not, who can exercise his intellect in contriving plans for himself, and knows that all human evils have their limits,—how dreadful would it be to minds which are oppressed with that anguish and restlessness which only those experience who have lost the power of their judgment, and know not whither they are drifting! But more of this by and by.

Before I continue the discussion of the necessities of the case, I would state briefly the sort of remedy which appears to me to be needed. The plan which I would suggest is similar in its general object to those which philanthropic men have suggested before—viz., *the establishment of Asylums for the Middle Classes*. Its only claim to originality is, that it differs in the details of commencing this system. But this difference is the more insisted on, from the belief that the former schemes failed, not from the want of sufficient object to attract interest, or of benevolence of intention to excite sympathy, but from attempting too much at first, and attempting this on a plan which hardly seemed to meet the exigencies of the case.

Plans have, I believe, been suggested to build a large hospital for the class which I allude to, and to charge some such sum as 100*l.* per annum as the minimum of reception into such a hospital.

The reasons why I object to the details of such a design, while I approve of the intentions of its organizers, are—*First*: That to attempt to raise a large sum of money for the establishment of an object which is only in embryo, has the character of incapability too much stamped upon it. How difficult it is to raise a large sum when the object and scheme are well known and appreciated,—for an ordinary hospital, for instance (a mode of charity more trusted by Englishmen than any others); how much more difficult, then, must it be when the advantages of the scheme are only imagined by a few, and known as facts to none. *Secondly*: To charge a sum approaching 100*l.* per annum as the minimum of reception into the house, in point of fact excludes the class of persons for whom I am interested,—for how can persons of small incomes afford so large an amount?

Let us begin at the other end. Let the work grow according as it proves its worthiness; let us trust to the devotion of the few who are willing to organize it, before we appeal to the sympathy of the public, who are at present uninterested. If those deeply interested in the matter would begin in a sure though humble manner,—would set a precedent and show an example,—much might be rightly expected and certainly achieved.

Let us suppose we could open a house for forty inmates (twenty of each sex), and place the expense of opening the house on the charity of a few individuals, and the current expenses of each inmate upon his own friends. Let us consider that each inmate would require the expenditure of 50*l.* per annum,—namely, 40*l.* for his keep and share of attendance, and 10*l.* or his share of house-rent, coals, and candles, &c.; that the 40*l.* per annum were defrayed by his relatives, and the 10*l.* per annum represented the gift, —the medical attendance being the voluntary work of such gentlemen as were interested in the working of the house.

I put this forward as a sketch of a scheme which might be commenced as an experiment. I by no means imagine it to be the best that could be devised, or free from objections: I know that many will think that I reckon the expenses at too low an average; but if they consult the averages of hospitals generally, I believe I shall be found not to be too sanguine.

Families in the receipt of from 150*l.* to 200*l.* per annum could and would give what is not much more than sufficient for the support of their sick brother or sister under any circumstances, though they are not able to afford him such luxuries (or rather I would say necessities) as *privacy, comfort, and skill.*

Now if it were possible to open a house for forty inmates at the rate above mentioned, those who organize the charity need only feel themselves responsible for 400*l.* per annum,—a sum which five or six gentlemen interested and concerned in the matter would not, I imagine, have much difficulty in raising. For this sum the house could be opened, the scheme started, and, I trust, a precedent set of a most important and useful nature.

The size of this establishment would not, of course, be equal to the wants of London, even if we exclude all those above and below the class which interests us at the present moment. But it would occupy no inconsiderable position. For, if we reckon the length of residence of each inmate at 14 weeks (not an unfair average for acute cases, and acute cases are the only ones contemplated), by having forty inmates continually succeeding one another, we open our doors to about 150 cases in the course of the year. Care, of course, must be taken that no inmate should continue to reside when his case has become chronic; and therefore some period between six months and one year should be fixed upon as the extreme limit of residence under any circumstance.

To enter further into the details would be inappropriate on this occasion; each person can judge for himself of its capabilities, if conducted with untiring energy and kindness of heart.

It will be said there are many private asylums willing to receive patients at 40*l.* per annum; but the melancholy and ready answer is, that out of this sum a livelihood is obtained or a fortune made by the proprietor. This fact speaks volumes. I will only add, that one main characteristic of what I would propose should be, that no private inducement should be held forth to any one to take a share in the scheme beyond the pleasure of being at work in a just and generous cause.

I will now enter more in detail upon some of the chief arguments which induce me to advocate the scheme.

And, 1st, I would urge some of the arguments for the general scheme; 2ndly, those for the peculiar mode of carrying it out, which I have mentioned above.

## SECTION I.

*On the general necessities for some such scheme as that suggested.*

My arguments for this description of charity divide themselves into two heads:—

- I. The necessities of the class contemplated.
- II. The general advantage likely to arise from adopting *public* measures for the treatment of the insane of the upper classes.

I. *On the matter of the necessities of the class, I would urge—*

1. That we frequently witness the grievous distress arising from the want of such means, and that the reason of this distress is manifest enough.
2. That the class for which I plead have, independently of the urgency of their distress, peculiar claims on the attention of those who feel for the sufferings of their fellow-creatures, inasmuch as that they have received hitherto peculiar neglect.

1. As an example of the wants of this class, take such cases as the following, which I select, not on account of any remarkable circumstances about them, but because they have occurred lately, and are fresh in my memory:—

A gentleman, an inmate of a private asylum, where he received and appreciated kindness, was, the other day, suddenly removed to St. Luke's, from the want of means to continue his residence elsewhere. I saw him continually while at the first-mentioned asylum; he seemed contented with his lot, conscious that he was wrong in mind, and sensible that the treatment he received was kindly meant, and equal to what he had any right to expect in his then existing condition. The head attendant, who took the gentleman to St. Luke's, told me, that it was a most distressing sight to witness his misery when he found himself suddenly herded with a class necessarily very inferior to his own; he told me that the patient wept like a child, and "that it was one of the bitterest sights he had ever witnessed."

A gentleman who had been in confinement for many years understood that he was to be removed from the private asylum in which he was, to a pauper establishment, on account of the lack of means of his friends. This person lay awake for nights in great distress of mind; he would prostrate himself at my feet, imploring me to interfere: his anguish appeared to be truly pitiable. This gentleman was not removed: indeed, the whole circumstance had arisen out of a mistake.

Another gentleman, whom I saw a few days ago, is now wandering about, and living a most wretched life of anxiety and fear, as well as danger to himself and others, because his friends cannot afford a private asylum, and cannot make up their minds to commit him to a pauper lunatic asylum. And I must say, that however much I saw the necessity for restraint, I could not but sympathize heartily in their hesitation as to adopting this the only mode at their disposal.

There has been, recently, a surgeon at Bethlem, who was for a long time under my care at a private asylum; he is now, or has been lately, classed among the worst patients there, being very offensive in his habits, &c. This gentleman is among society utterly incongruous with his former habits, and it is very painful to witness it, though in his case there was not that degree of sensibility which exists in many.



I trust it will not be thought that I imagine that the excellent institutions of Bethlem and St. Luke do not fulfil their work liberally and honourably, because I deplore the social condition of some of their inmates. These charities would go out of their proper sphere of action did they make distinctions of social ranks: all persons admitted within their walls come in the light of destitute persons who have no other available means of support or aid through their illness. That persons of higher rank in the social scale are frequently received is certainly the case: *but this is the very point I deplore.*

I will not add any more cases of distress arising from the want of asylums for the middle classes: it is wearisome to myself to write them, when I know how common they are: how much more wearisome must it be to read their common-place record! I only bring these few forward as instances of ordinary life.

But there are two arguments likely to be raised against the importance of this mode of charity, which I would rebut in this place: it will be said by many, that *the wants of this class are of too refined and unreal a nature to elicit a charitable work*; and, *secondly, that the insane are incapable of appreciating even these refined desiderata.* I will say a few words on these two points separately. And

*First, I assert that the ordinary history of life shows us that the absence of the refined courtesies and habits of life is not a trifle.*—Those persons who argue, that the forms of society are trifles,—that to feel bitterly the necessity of communing only with those with whom we not only have no sympathy, but who wound our feelings, however unconsciously, at every turn,—is a refinement of sensibility which charity cannot be expected to provide for,—would, I confidently believe, argue very differently if they themselves had experienced the like disruption of what they had esteemed most precious. Does not ordinary life teach us this lesson! the poor gentleman willingly starves before he can make up his mind to enter employment where all his associations must be grievously injured; the poor labourer allows himself to go through every suffering with cheerfulness before he will be degraded to pauperism, and what is not much better than prison discipline. Even when life is departing, and when our dying brother or sister has long ago taken leave of its hopes and fears, we still find the power and cogency of the instinct which drives a person to cling to the very last to the little refinements of life deemed to be so essential to self-respect.

These refined sentiments are, to the man of cultivated mind, more essential than food to the hungry or clothing to the naked; and, however much the utilitarian may say, that “if a man prefers starving to degradation, I cannot help him, he must starve,”—however much those in authority may hope, with all kindness of intention, to intimidate such an one into accepting relief which obliges the relinquishing the refined emotions of life, nature will not change,—he will go through dreadful sufferings before he will yield.

And it is good that this should be so, if refinement and cultivation have any real worth,—if the grosser element is not always to master the more ethereal, and if our delight in the objects of our senses is not always to overcome our delight in those more abstract operations of the mind by which man's position is so pre-eminently discernible from that of the lower animals of creation. Sad, indeed, would it be for us, should the day ever come when the voice that pleads for refined sensibility is not heard to speak with thrilling and convincing accents,—when associations are esteemed dreams, and only the grosser desires realities.

But, secondly, it may be argued that the insane do not feel the influence

of these refined associations, and do, in consequence, not regret their absence. This is true of certain classes of the insane, but the exact reverse of this is the case with certain other classes,—the classes I am interested in, namely, those of incipient and active insanity. The imbecile may not feel them; those who have suffered shipwreck and lie stranded unconscious on the barren shore of this most fell disease,—may be and are dead to such considerations; but he whose vessel is hurrying to that shore, who sees his fate, struggles with it, and yet is spell-bound, feels all these things to a most morbid and exaggerated degree. In the stages of insanity before the imbecile stage, things are often exaggerated into importance which appear to have no importance to the healthy; an unguarded expression of an attendant is thought to mean something very terrible! a word of disrespect an insupportable insult! On the other hand, kindness of manner and gentleness of tone seem (according to the revelations of those who recover) to shed a brightness more brilliant, and more significant with meaning and intensity, than the sane can even imagine.

It is a great mistake to think that confusion of thought confers obtuseness of sensibility: just the reverse is the case. It is a great error not to distinguish clearly between active madness and imbecility. For be it ever remembered, as a great and important truth, that confusion of mind increases mystery, and mystery ever increases emotion: may I not almost add, that clearness of head dissipates keenness of feeling? For the truth of these observations let us again look into the page of ordinary life: all men suffer from delirium at times: for what is dreaming but delirium, and what is madness but such a state of our nervous organism going on in the waking state as ordinary persons only suffer from in that state of vital depression which we call sleep? Now do we not know by experience that the revelations, the images stamped on the mind in dreaming, are more keenly felt than the same would be in the waking state? Thus, a little bodily ailment in sleep leaves the impression of a terrible disease, conveying such a sense of woe as we hardly ever realize when awake: painful images produce in sleep horror which, if revealed to us when awake, might cause fear and anxiety, but no such sense as that of nightmare. Indeed, the emotion which we call horror, and which is so very terrible, hardly seems to belong to the economy of a cultivated mind when awake and in health: is it not peculiar to the imperfect states of childhood, dreaming, and disease?

Now, the reason why confusion and mystery should so increase emotion, and why clearness of head should dissipate it, is sufficiently manifest if we analyze our mental condition in this life: for we are in sight of good as of a vision ever fleeting, and yet have a constant struggle to preserve ourselves from evils, both physical and moral, which are ever forcing themselves upon us; and our chances of maintaining our ground in this struggle depend on our intimate acquaintance with the vicissitudes that surround us. We know this *instinctively*, and in consequence proportionably desire accurate knowledge. When a person is in health of mind and body, he is clearly conscious of the position that different objects bear to one another; he knows what to expect next; to what an extent things are likely to go; he knows their boundaries; and, much more than this, he knows that there are boundaries: whereas in disease all this is lost. Thus, in the sane state, we can clearly distinguish between objects of sense, objects of abstract thought, our own identity, and the relation that these several distinct matters have to one another. But how is it in delirium? We lose sight of all these divisions; we think an object of sense is a horror of mind, a dyspeptic twinge, a sense of mental woe. We do not perceive clearly our own existence and individuality: thus, as in disease, we may imagine

that some little pain of our own intimates that some one else whom we love is going through great distress, and that we are only tortured by sympathy and the inability to help them. Abstract thoughts, again, are esteemed terrible bodily sufferings,—all power of distinction, and of course all power of discerning the relation between the various objects of consciousness, is lost.

How often may we observe that the person in delirium lies and watches one sitting by his side as if his attendant's countenance were the index of mysteries unfathomable; anything he does is thought to have a wretched air of indefiniteness and inconsistency. Again, how the patient sighs after the countenance which he loves with a restless desire which is truly affecting, and out of consonance with the ordinary economy of life! We pass by the expressive gestures of the poor madman,—we content ourselves by saying it is all disease; but to him who desires to read the history of man's life and suffering, there is a page lying open to him which reveals more than the writer of fiction could conceive.

But to proceed. Because I dwell so much as I have done on the sensibility of the insane, and desire so much to mitigate their sufferings, let it not be imagined that I am not as practically aware as any one of the necessity of doing violence to many of the tender associations of the insane, and preventing them from having their full swing. For instance, I know that frequently the mind of the insane cannot be brought under that control which is necessary for a cure, without removal from friends and home; and I know this, not only from my own and others' experience, but from the confession of patients themselves when they recover. But because I see that sensibilities must be thwarted, I by no means think that habits which conduce to self-respect should not be studied, and disrespectful treatment from others vitiates it. The preservation of self-respect is conducive to strengthening the mind, though the encouragement of highly wrought emotions is injurious.

The advantages of asylums, however, are too obvious, and have been too well discussed, for me to comment upon them in this place. These external means seem to supply that support which vigour supplies to the mind in health,—they alone can restrain propensities which reason and judgment no longer can control. Notwithstanding that it is very natural to imagine that the presence of other insane people must do more harm than good to those already ailing, experience seems to show the converse. Frequently, a patient will (so far as he seems capable of moral influences, and is not entirely the victim of his physical disease, and the majority are in this state) feel the necessity of checking himself when he sees to what propensities similar to his own lead; he will feel hope rather than misery when he sees lower depths of misery than his own. This of course depends on constitutional temperament, whether it is elastic or the contrary, but still this is frequently the case.

2. Taking it for granted, then, that patients do feel deeply the want of such asylums as I now advocate,—a fact which others can substantiate as well as myself by many instances, and allowing that this is a result likely to be expected, considering how deeply the refined associations of life are generally felt, and how peculiarly certain classes of the insane feel these things,—I would urge as a second reason for attending to the want of this class, that they have hitherto had less done for them, less sympathy shown them, and heavier burthens thrown upon them, than either those above or below them. I quote the words of one who has seen much of this class:—"In the majority of cases the daily bread of the middle classes is as much dependent upon the mental and bodily vigour of the head of the family as that of the mechanic or labourer. Deprivation of

reason for any lengthened period may be called the certain prelude to the decay and impoverishment of the family. Deprived of the exertions of its head, the family (even if able to struggle on) is unable to afford the cost of sending him to a private asylum, or only able to send him to such an one as tends rather to increase than cure the malady. He had better go to a well-regulated county asylum, so far as treatment is concerned; but to this the feelings of honest pride and self-respect on the part of his relatives generally demur."

How pitiable soever the scenes of the lowest grades of distress are, they are not more heart-rending than those of the class which is struggling to maintain a respectable footing, and sees by unavoidable illness what they have ever enjoyed fast fleeing away. This strange contrast damps all the energies of life far more than a biting poverty, which has become habitual. The workhouse-boy has hope, because he starts from the lowest ground, and can only ascend; you see his spirit elastic, his countenance cheerful. But the beggared child of respectable parents looks differently: dreams of the past are stamped indelibly upon his mind; habits have been formed which cannot be forgotten. The winter wind, which urges the little beggar to more vigorous gymnastics, creeps into the very soul of him who has known it only as it sounded in former days in his once comfortable home. I say not this because I wish to palliate the terrible sufferings of poverty, or because I agree with those who blandly say that paupers are used to it, and so it does not signify. I have seen too much of poverty to argue thus; but I say it to show that there are sufferings far worse than those of simple physical want, and that the sufferings of this class are as worthy of our regard as those of the classes beneath them.

But supposing the distress of the two classes to be equal; this class in a certain sense *deserves more at our hands than the poorer class*. For though pauperism is by no means always the result of sin, it very often is so; and on the other hand, to have maintained a family with difficulty in an educated and respectable condition, is itself very often a sign of good intentions and good living. Wealth and realized property may argue little as to moral position,—not so with hard-earned respectability; and yet we have assisted, and are continually assisting, the poor, while we have done little or nothing for the class just above them. Education is a talent which each person is bound to accept when offered to him; and yet, when it is attained, it doubtless very much increases sensibility to all the evils to which we are subject.

Such are some of the arguments by which I would plead for the class of poor but respectable persons. Did space permit, I could doubtless add many more.

II. This mode of charity will be very useful in another way than the direct good that it will do to the parties immediately concerned: I mean, that it will assist in rendering the treatment of the insane a public instead of a private matter.

There is a dilemma connected with the treatment of the insane, which renders progress difficult and dangerous: it is, that all immediately connected with the insane desire (and very properly so) to keep the disease private; while the helplessness of the patient, and the peculiar nature and consequences of his affection, often stand in need of public guardianship. The history of the treatment of insanity, as it stands contrasted in old and later times, reveals this truth unmistakably.

Thus two interests are raised. The one, the necessity of secrecy for the good of the family, as well as for the patient's own good (when he comes out into the world again); the other, the good of the patient under

his immediate sufferings, should he happen to fall into untrustworthy hands.

Private motives (whether of the friends, or of the patient after recovery, or of the medical gentlemen and others who are paid for the reception of such patients,) are amply sufficient to guard and supply the first of these interests. Private asylums, in consequence, flourish, and will flourish, unless the evils to which they are prone should prove irremediable; which is not likely to be the case, for all connected with private establishments know (if their own consciences are not a sufficient guardian of their interests and actions) that the public keenly examines all their acts, and that in our country reform will come sooner or later, when change does not do more harm than good.

But the public are peculiarly the guardians of the other interest; and I am bound to substantiate what is already well known, namely, that the sort of asylum contemplated in these remarks will assist in doing away with some of those abuses which the private system has encouraged.

One evil, which has been inseparable from the private system, is, that it has engendered rivalry rather than community of interest among medical men connected with the insane.

Thus the profession has too often been degraded to a trade, rather than exalted to a science. This fact has been much felt of late,—it has given rise to many unwarrantable aspersions, and also well-founded suspicions. Now the establishment of asylums for the middle classes will be an additional source whence more liberal principles may flow. Should we succeed in London, it may well form the precedent for similar exertions in the provinces; and if, as I shall hereafter propose, the care of such institutions is not given up to individuals, the interest and advantage of fellowship in doing good will be extended. This is, however, a trite matter by this time, and has been well discussed.

But there is another point which appears to me to deserve much consideration, and which may have escaped equal observation: it is, that that neglect which the friends of patients used to evince towards their suffering relatives appears to decrease yearly, and to become obsolete in proportion as the treatment of the insane becomes a matter of public interest and care. If we compare the interest felt now-a-days by friends and relations with that which used to exist, it will be striking enough.

Now this improvement on the part of friends in recent cases, may be accounted for in various ways. In the first place, recent cases have more of hopefulness in them than old cases. For persons to continue to take a deep interest in relations, ten, twenty, or thirty years imbecile, is almost more than can be ordinarily expected. Secondly, persons in the present day begin to take a more enlightened view of the disease; they cease to look upon it as a demoniacal possession,—a fault of mind rather than body,—and view it rather in its pathological aspects, as an infirmity to excite pity rather than a fault to cause disgust. But beyond these reasons, I cannot but think that public opinion on the subject has its influence as it has in all other things: and that the increase of public feeling on the subject, and the decrease of the possibility of privacy, have each of them a strong influence in the result. It may seem strange that any other motive should be required but love and innate shame to make friends attentive.

In all other diseases, as well as in most of the evils to which we are subject, we can trust to sympathy and pity, at least in families where there is any regard for what is right: and to intrude other motives would be as injurious as unneeded. But in the terrible instance of insanity, sympathy and shame seem sometimes to have reached their boundary, and self-defence occupies their place. Let us compare insanity with some other

ailment—say consumption. In the latter case we know, by happy experience, that dying hours are soothed, and dying brethren loved more than ever. In the former, we find that the hours of delirious pain and anguish do not receive even that attention from relatives which medical treatment permits. Why is this? I have already answered it by saying, that sympathy and shame have found their boundary. *Human love, in these cases, is not sufficient for the crisis, and public philanthropy is needed.* In consumption, sympathy, so far from being blighted, grows day by day. The pain of waiting and watching is more than compensated by thoughts which have a most personal application. We, too, must die, and our body slowly decay: we want to learn how to die, even in the midst of life, and here our lesson is given; we want to have aid ourselves when objects grow dim before our fast-fleeting sense, and by this means we acquire a right to expect it. We keenly desire to watch one who has always been dear to us, growing more precious as the hour of departure approaches. The feelings are refined and sanctified, but still pleasure is attained rather than unalloyed pain. How changed is the case in insanity! We dread to look at one we have loved so horribly changed; it causes a revulsion to all our aspirations,—a shock we cannot stand: we do not expect to lose our own mind before our body dies, and therefore we do not think of acquiring a right for kindly treatment for ourselves; we do not want to learn how to suffer madness,—the need does not ordinarily exist. Thus our sympathy is as much excited in the one case as it is terribly checked in the other; and, placing sympathy aside, we find that even the baser motive, shame, in some cases, is not sufficient for the crisis; then the sense of public indignation is useful. In consumption, we know that all which is done and said is noted down by the sufferer and those who watch with us; but in insanity, the pleadings for more of care and attention are too often looked upon as the mere utterance of delusions; and the selfish escape under a thick cloak, which is not removed, perhaps, while life lasts. Shame, moreover, takes another form of action, and the friends are (with some degree of plausible excuse) more ashamed of owning than of neglecting their relations,—more ashamed of the stain of the disease being in the family, than the stigma of not visiting them as much as they ought.

I have a happy experience of more noble conduct, and therefore far would I be from laying a charge on the relations of the insane generally. I would make it the exception now rather than the rule; and I am free to confess, that instances of a directly opposite nature are common—namely, where old affection survives and flourishes through scenes of a most revolting nature, and that even in cases where moral depravity has more concern in the matter than physical defect.

## SECTION II.

### *On the advantages of the particular scheme suggested.*

Among other arguments which might be raised against the specific form here proposed for working the Asylum for the Middle Classes, it will no doubt occur to many, that in proposing a new institution it is unadvised to make it partly self-supporting and partly a work of charity, as we appeal to no one passion sufficiently;—that it is not sufficiently a charity to excite the lover of good works, nor, on the other hand, sufficiently business-like to attract those who are chiefly interested in a self-supporting or paying institution.

My answer is,—1st, that if it were wholly a charity, it would not suit the class I am advocating; 2nd, that if it was wholly a marketable business, the effort would not be likely to succeed, from the fact of its novelty

and untried difficulties. I would therefore appeal to the genius of charity to open the house, and to the genius of business to come to her share of the work in due course of time.

1st. If it were wholly a charity, it would not suit this class. *They would be either too proud to accept it, or obtain more aid than they deserve.* The high-minded of this class,—the poor clergyman, medical man, man of business, &c.,—would not endure the idea of their friends living on alms, and eating the bread of others. But this scheme allows their actual maintenance to continue at their own expense as usual, and their medical treatment to be the gift of those who receive back again by the opportunity offered for the study of the affection: so that all which remains as a gift is the expense of lodging, the obligation for which might be mitigated by subscription to the funds of the institution, or advocating its cause with their friends,—and these conditions are surely such as any open-hearted and generous man might easily receive without indignity. Again, if it were wholly a charity, this class would receive more than they actually are in need of. Heads of families possessing 150*l.* or 200*l.* per annum might and should afford 40*l.* per annum for a sick member: they must support him any how at a greater expense than the healthy members of their family, and at a cost something like this, though 100*l.* or 200*l.* per annum (sums which are properly enough expected in private asylums) are wholly inadmissible here. No doubt there are many good beggars, with incomes such as I have described, who would receive willingly *all* in charity if they could, and cast their suffering relative into the hands of others; but it is not our object to encourage this mode of proceeding.

2nd. To attempt a self-supporting institution at once would, I fear, fail of success: it would not, at present, ensure public support,—the public would feel that their armour had not been proved, and that they had to cope with great difficulties. We must have a more than ordinary spirit at work to start what ordinary strength may well continue.

I by no means desire that the scheme should not gradually become an entirely self-supporting one; indeed, this would be its most healthy end, and I trust, in consequence, that such would be the case; but it is one thing to prepare and bring the stone to the verge of the hill, and another to keep it rolling when once set in motion. Men of business well know that schemes continually succeed after a time, though the organizers of them are unequal to the task; and that a spur is wanted at the beginning which is not needed afterwards.

In fixing the sum of the whole expenses of each individual at 50*l.* per annum, I am aware that I shall be charged by many with making it too small, considering that washing and attendance are included in this charge: but I do not speak without consideration and experience. I am intimately connected with a charity, where respectable poor persons are received, who have been thrown out of employment owing to no fault of their own, and who are received within the walls of this refuge in order that full employment may be found for them by the gentlemen who visit the institution, and that their strength may be restored by good and ample diet. The inmates of this charity have meat every day as much as they want (except on one day when they have fish and soup); their diet in other respects is liberally conducted, and on the principle of restoring their strength, which has been previously exhausted by privations; and the average expense of this institution (which contains between 40 and 50 inmates,) is only 5*s.* a week per head in food; about 15*l.* a year per head. This has been the case for some years now, and is a good example of the union of economy with liberal allowance. I grant that in the first year or two the diet was more expensive, though not better; but this was simply

the fault of want of experience and good superintendence. I could add many more arguments in favour of the scheme which I have proposed, but refrain, from the belief that I may easily become tedious, and the desire not to appear, by hedging it round with defences, to view this scheme as by any means perfect. All that I wish is, that something of the sort should be attempted; and I wish that my suggestions may be added to those which have been urged on the same subject before, and with greater ability.

Before I conclude, however, I would make one or two general observations.

I esteem it to be very necessary that four or five medical gentlemen, of experience and reputation, should be connected with the control of such a charity; not only that by this means gratuitous medical aid may be given with ease, by the division of labour, but more especially, that this would be the only safe mode of removing the charge of deriving personal advantage from it. If one or even two conducted it, it might be said that such a charity had become but the feeder of their individual private practice (a common and not unnatural charge urged against medical charities). Moreover, it would lose the great advantage of being a means of uniting those connected with the care of the insane. Any honourable mind engaged in this branch of the profession would feel the weight of these charges peculiarly: and they would very rightly deter a man from entering the arena. We may stand with impunity many aspersions, but *this sort of charge* is one which all should desire to escape from, both for his own well-being, as well as that of the work in which he is engaged.

Another point is, that very rigid rules must be drawn up as to the choice of inmates. No doubt many would desire to avail themselves of the advantages of such an institution, who can well afford more expensive modes. These should be excluded. Those also whose position of life is at all suited to county lunatic asylums would of course be out of place here.

I am free to confess that the interest which has lately been excited in my own mind on this most important subject is so great, that I can well believe I view it as a hobby, and as a panacea, too much; still I must own that the more I reflect on the subject the more it grows upon me, and the more am I inclined to wonder that this idea, which has been contemplated so long by great and good men, has not been embodied into a reality. Should it ever exist, and should good results spring from it, it will only be another instance of how continually we are on the verge of finding a treasure and pass it by unconsciously. I say this the more urgently from the great dislike which I as an individual have to an undue dread of novelty. Our countrymen seem instinctively to be averse to what is new, and though another quality of their nature makes ample amends for this, causing them to go far ahead of their more volatile neighbours in the long run, *namely, resolutely adhering to a change which they have once proved to be good*, I must own they often deal unjustly with a matter, simply because they have not tried it, and will not do so.

But I have said enough: I will only add my conviction that should such an institution be contemplated, those concerned in it must unite with a more than ordinary zeal and good-will in carrying it into execution.



## THE LAST SENTIMENTS OF SUICIDES.

BY DR. A. BRIERRE DE BOISMONT.

*(Translated from the Author's MSS.)*

## III. MIXED SENTIMENTS.

THIS last class contains the analysis of twenty-one varieties of sentimental expressions, comprising 316 cases (256 men, 60 women). At the first glance, the sentiments expressed in these writings appear neither good nor evil; they refer to the person's position, or contain certain special directions; yet, on closer examination, some of the sentiments expressed will be found to appertain to the first class, and others to the second; we have, therefore, thought it advisable to give them the designation, mixed. It will be easily understood that such a classification cannot be very rigorous, nor, indeed, does the nature of the subject admit of it; for the various alliances of the moral sentiments cannot be clearly separated or defined. Nevertheless, we have adopted this kind of division for convenience of reference.

This third class is divided into eight sub-sections, based on the peculiar character of the sentiments expressed.

1st Sub-section. *State of the mind in relation to the act; assert that they are in full possession of their reason; that they are the authors of their own death; that no other is to blame; testamentary bequests; sang-froid.*—The imputation of insanity, indiscriminately applied to all suicides, is abundantly contradicted by history and observation. The following extracts from our store of letters, show that persons may destroy themselves without manifesting any signs of aberration of intellect; that they accomplish the act coolly, calmly, deliberately, and in a rational manner. We find this condition clearly marked in 57 cases (48 men, 9 women). We will quote from some of their letters:—

"After working hard for fifty years, and having saved nothing,—being old, decrepit, and destitute, yet unwilling to enter those boxes which they call 'asylums for the aged,'—we prefer to die. It is the advice which Montaigne gives on such an occasion, and it is the practice followed by Atticus—rich, but old and suffering. There is not a shadow of folly in our resolve."

"They say it is no proof of courage to kill oneself—that it is madness; very well! I, being within a hand's-breadth of death, assert the contrary; of sound mind and body, seeing that the carbonic acid gas does not produce its effect with sufficient rapidity, I have twice got up to fan the charcoal, and give it greater force. I have my full reason; an old soldier like me does not fear death, but I ought to have died on the field of battle; what a pity that I did not find a tomb at Essling, where my regiment covered itself with glory."—"My dear son, when you get these lines I shall have ceased to live; God only knows what a struggle I have had to endure life up to this day, so as to be of service to you and your sister. Be her protector, for she will have great need of you. The thought of her torments me in my last hour."—"Monsieur M— is the author of my disaster; if he had consented to take back the farm in Berry, the management of which was ruining me, I could have got my head above water again. After passing several days without any means of subsistence, almost without bread, I accomplish my design in a lodging-house frequented by workmen, who are now gone to their labour."—"To M.—, the Commissary of Police, who will have me taken somewhere. The loss of my situation, the death of my

eldest daughter, my debts and poverty, are the chief causes of my fatal determination. I could not endure the sight of my wife and seven children exposed to want, and sometimes without food, without experiencing a thousand tortures. Moreover, my unfortunate position had made all my clients leave me. Infirm, invalid, without means, I could not hope to succeed in so unequal a struggle, and had nothing left me but death. I may, perhaps, be accused of want of courage; but where, I ask, is the folly, when one is reduced to such an extremity? My parents did nothing for me; and if I had followed the advice of my uncle who brought me up, I should not be in this position."—"I earnestly warn you, my dear son, not to follow my example. Burn all my books without opening them; this is my last request."—"I have a disease which requires a painful and expensive surgical operation. I do not believe myself capable of supporting the pain, and I cannot afford the outlay. My position in life does not admit of my going into the hospital, so I adopt a certain cure, which is to asphyxiate myself. I have chosen this locality in preference to my own room, as being more convenient, and giving me greater freedom of action. I desire that my body may be taken to the medical school." This is succeeded by testamentary directions, which evince perfect presence of mind. "At least," writes a young woman, "do not mourn for me; I am happier dead than living; I have rid myself of a painful existence, whilst you, who are wretched, condemn yourself to further suffering. I freely pardon the injuries inflicted on me, but I could no longer live like that. I request that my body may not be opened. Mine is not an insane deed—not the impulse of despair—but a rational act. Spend only the sum necessary for burying me in the simplest manner."

The foregoing examples suffice to explain the disposition of mind in the writers; the others are merely a repetition of the same sentiments, the motives being those already indicated. It should be noticed that the majority of these letters are in a fine steady handwriting; twenty-six are very well written; many present no erasures; some are very lengthy. There are some in English, German, Italian, and Portuguese. Six are headed—"One hour before my death." Some have been cut short by the fall of the writer, chiefly from asphyxia. The most curious case of this kind is that already quoted, of the man who registered his suffering from minute to minute.

The examination of these manuscript notes is the best refutation of the idea that a certain amount of delirium, and an appreciable disorder of the mind, always attend the supreme hour of suicides. But it is not merely the handwriting of these letters which shows what perfect command many suicides have over themselves at their last hour, but also the sentiments which they express. A student writes to a physician, related to him,—“I afford you an admirable opportunity to pursue your phrenological studies; I am about to suffocate myself. You will even render me a great service; for, in case of resurrection, I shall be curious to learn whether I had the bump of suicide. I wish you to understand that I have nothing the matter with me, and that I destroy myself with the most perfect *sang froid*. There can be no balancing between death and disgrace.”

Among 4595 individuals who destroyed themselves, 85 (63 men, 22 women) made testamentary arrangements. The majority of these documents evince great *sang froid*, a strong will, and perfect lucidity of intellect.

These wills are dictated under the influence of ideas common to all men at such a crisis. Some leave their fortunes and possessions to their relatives, to the persons they love, to those who have been kind to them, or taken care of them during an illness; others disinherit those who have offended them. Many designate certain objects which do not belong to

them, with the request that they may be restored to the owners. One of the most striking of these histories is that of a man who declares that he has burnt every legal title or security of a considerable property, with the view of depriving his wife of the enjoyment of it, she having been the torment of his life.

Among the most singular wills is that of a man who destroyed himself in 1832, in which he asserts that he has left a fortune of 12,000*l.* in trust to three faithful friends, who will render it to his only son in 1848, should the said son be living at that date. He says, that the precautions he has taken leave him no inquietude about it. The most careful inquiry failed to elucidate this affair. A young lady bequeaths all she died possessed of to her brother, in order that he may not follow her example, but be able to marry the person he loves. "I give everything upon this bed to the person who will inter me; I am sorry it is not more, but it is all I have."

It has been stated that those who have failed in one attempt to commit suicide, rarely make a second, unless they are decidedly insane. In fourteen instances this was not the case, and some of these individuals persevered in their project even when mortally wounded. A man discharged a loaded pistol into his mouth, and, although horribly mutilated, as death arrived too tardily, and he had not strength to load the pistol again, he managed to drag himself to the window, and drop into the street. A workman threw himself under the wheels of a cart filled with paving-stones, and when it had passed over him, cried out, "I wished to be killed, and I am merely wounded; if I could get up I would go and drown myself;" a few minutes after he expired. A soldier withdrew into a wood, and discharged a pistol point blank into his chest; after that he walked some distance to an inn, and took a room. He shut the door and windows, and was preparing to suffocate himself, when weakness obliged him to throw himself on the bed. In a short time he was dead. Those who have failed in accomplishing their purpose, commonly entreat the persons who are taking care of them to leave them alone. "Let us die in peace! We wish to die! Our only regret is that we have failed."

Among many facts of this kind, one which we owe to the kindness of the late Dr. Sarlandière, leaves no doubt as to the perfect composure and tranquillity of mind sometimes shown by suicides, even after the perpetration of the act. In 57 cases which we have examined specially, in relation to the integrity of the reason, 20 (16 men, 4 women,) declared that they were alone the authors of their death, and, therefore, no other person should be accused. Many even exculpate certain persons who, by reason of evil relations with them, might possibly be suspected of having a concern in their death.

*Confusion of mind—their ideas are troubled.*—Opposed to the foregoing documents, which testify to the *sang froid* and presence of mind of the writers, are others which evince trouble and perturbation of mind.

This series, composed of 55 pieces, (43 men, 12 women,) presents three different shades or degrees, dependent on the nature of the mental disturbance, whether due to old standing alienation, to temporary delirium, or simple exaltation at so dreadful a moment.

Although insane persons who commit suicide in lunatic asylums rarely leave any writing behind them, those, on the contrary, who have been permitted to live at large and mix in society sometimes make known the motives which animate them. The letters, which present unmistakable evidences of insanity, are thirty-four in number. And here we have a confirmation of the opinion, often set forth by us, that the official returns of the number of insane persons being deduced from the numbers actually

treated in public and private establishments, are of necessity imperfect and incorrect, and afford merely approximate information as to the real ratio of insanity to the population at large. The proportion of suicides in whom previous aberration of mind could be traced being 1013 cases, or about 25 per cent. of the total number, nearly the whole of whom were at liberty at the time the fatal deed was committed, is a proof that there exists a large amount of insanity which is not officially recognised.\*

The motives assigned by the persons classified in the first series clearly indicate the condition of their minds. Here, for instance, are their expressions—"My disappearance from my place must be attributed to a sudden attack of insanity, with which malady my father was afflicted, and of which he died. I was about to get married, and live happily. This attack of madness, which they tell me lasted ten days, but which I know nothing about, is my death-warrant."—"The insulting observations continually made around me, and the calumnies of my neighbours, are the cause of my death."—"For some time past I have been sensible that I no longer possess sufficient capacity for my employment: they have an eye on me: I shall some day make a terrible blunder, so it is better to escape from this overwhelming perplexity at once."—"I have committed an odious crime, and I am incessantly pursued by a voice reproaching me, and never permitting me an instant of repose."—"Go thou and do likewise! pitch thyself over; we have offended God, and we shall be eternally damned."

A considerable number of these individuals say that they are fearful of going mad—that they have lost their reason—that their ideas are troubled—that they feel their mind failing.

We have already signalized the fact of the moral contagiousness of insanity among the different members of a family, to confirm which we have collected many examples. Thus an unfortunate suicide writes—"That the distressing characters of a previous attack of insanity, experienced by his wife after a confinement, are so constantly recurring to his mind during her present pregnancy, as never to leave him an instant's calm. He cannot rest day or night, and hardly touches food. He fears they will both go mad, and so prefers death."—One of my friends, a distinguished physician, said to me—"There are times when the erroneous fancies of my wife, with which she is perpetually troubling me, get also a lodging in my own brain, and I am compelled to make an effort to get rid of them." In my establishment I have frequently received both husband and wife in succession, and sometimes the two together.

At other times the writings, though not distinctly stamped with insanity, evidence a morbid exaltation, a romantic exaggeration, or a hypochondriacal disposition of mind.

Insanity may declare itself suddenly and without any premonitory warning. "On getting up," writes a man of business, "I found myself troubled by the blood rushing to my face; at the same time I had a severe pain in the head, then in a moment of exaltation and frenzy, I cut my throat with a razor. The agony and loss of blood restored my reason. I have no longer any wish to kill myself, but if the same symptoms recur, I cannot answer for my acts." Dr. Forbes Winslow relates a similar case in his "Anatomy of Suicide."

Lastly, the disorder of the ideas in the last moments of life may depend on the moral impression of the suicidal act itself, or may arise from the physical operation of the means employed. Many individuals, especially

\* *Recherches Statistiques sur le Suicide dans la Folie. Annales d'Hygiène, &c. Tome XLII. p. 38, Juillet, 1849.*

among the asphyxiated, use some such expressions as the following:—"I am going mad—my brain is on fire—I don't know what I am about—I am lost."

*Recognise their cowardice; express horror of the act; indignation and imprecation against themselves.*—The same difference of opinion which exists among authors concerning suicide, is to be found in the last writings of its victims. Thus, whilst some proclaim it a proof of courage, independence, and stoicism, others declare it criminal, cowardly, and contemptible.

Nine individuals, all males, left letters containing their views on this subject; here are a few fragments:—"I die like a dog, because I could not endure the troubles of life. Why I kill myself is a secret which I keep, but I may state that neither gaming nor women are the cause. Since I spoke to you just now, I have tried four times to blow out my brains with a pistol, and four times has it missed fire. So, to be sure this fifth time, I fire it with a match."—"The loss of all I possessed is the cause of this infamous act; may my death prove a lesson to my son."—"Self-murder is against my principles, but finding ourselves without money and without friends, deprived of all our resources, seeing no chance of work, and unable to meet our engagements, our only refuge is the tomb."—"I know they say it is more courageous to face adversity than to skulk to a grave; but what is one to do at seventy-five years of age? when scoundrels in whom you trusted have swindled you of everything, and you have not even bread to eat? In such a case death may become necessary, or even indispensable."

*Agonies of Mind.*—There is nothing absolute in human affairs. Establish any general proposition, and presently an exception starts up beside it. Thus it has been stated, that all suicides tremble and hesitate at the last fatal moment, and are no longer masters of themselves; that they experience an extreme agitation, and are in some sort bewildered. Now the documents we have collected disprove this assertion, for many of them are written in strong, firm hand, in no way differing from the ordinary calligraphy of the individual, and though composed but a very short time before the fatal deed was committed, betray no signs of trepidation or incertitude of mind. Yet, on the other hand, we have several documents in which the writer's perturbation is evident on the paper, for the characters are so confused and irregular as to be hardly legible. In eight letters (seven men, one woman) the agony of mind produced by the thought of the approaching act, forms a striking contrast with the coolness, calmness, and lucidity of other individuals possessed of stronger self-control. One unfortunate man thus expresses himself:—"The idea of death horrifies me; my brain is burning; it is terrible to kill oneself when full of life. If, in spite of my terrors and despair, I achieve my object, it is because I have no other resource. I have not the courage to write any more." The other letters contain similar expressions.

*Resolve after long hesitation.*—There can be no doubt that in the majority of cases, suicide is the result of long deliberations, and that the fatal moment itself is often attended with an agonizing perplexity. It is not often, however, that suicides record the mental combat which preceded the fatal deed. We have only five letters which refer to the final struggle:—"It is after long deliberation, and much trouble and hesitation, that I have taken this sad resolve."—"I made known my misery to an illustrious individual, whose life my father saved, but he did not deign to notice me. Some may find it strange that a man about to leave this world should wish to render an account of his sentiments, or speak of his affairs; but it is a

last consolation—a final adieu.”—A third says, “I have taken eight days to decide on it.”

*Apprehension of Suffering.*—We have not designed this article for statistical information, but with the view of inquiring into the state of the mind of suicides at the supreme moment. Our information is not sufficiently ample or exact to warrant strict statistical deductions. For example, there are only three letters which evince any apprehension on the part of the writers respecting the physical suffering attendant on the contemplated mode of death; yet so small a figure cannot truly represent the number of persons in whom such dread must have existed. And this remark is equally applicable to many of the preceding paragraphs. The following are the principal passages in these three letters:—“I feel the last moment approaching, and I hasten to state that, with the view of avoiding too painful a death, I stuck myself with my knife.” He had previously attempted suffocation.—“Yet another hour of horrible suffering, and all will be over.”—“Not being able to stand any longer, I cast myself on my bed. I dreaded the sufferings, but did not think they were so severe.”

*Fear of Wanting Courage.*—Many persons on the point of destroying themselves are fearful that their determination may fail at the critical moment. Three record this misgiving in their letters. “However strong a man’s resolution may be,” writes a victim, “and however urgent the necessity, one experiences an extraordinary emotion, in short, a horrible fright, when the moment of execution arrives.” In a justificative memoir, an unfortunate official thus expresses himself:—“I was desirous of reforming some revolting abuses, and introducing important improvements in the administration to which I belonged, and by persevering I had succeeded in getting some of them adopted, but those whom my reforms offended cruelly avenged themselves: they overwhelmed me with insult, denounced me, proclaimed me a calumniator, deprived me of my post, and had me shelved. Suicide is my only appeal, and last resource. I shudder at the idea, and my courage fails me; but what should I do on earth filched of my reputation? I have made up my mind.” This affair created a painful sensation in the B\*\*\*\*\* trial.

2nd Sub-section. *Instructions relative to their funeral; Addresses; Concealment of all clues.*—It might be expected that they who kill themselves would care but little what became of their miserable remains; but it is not so. Sixty-seven letters (56 men, 11 women) contain wishes or instructions respecting burial. Some leave a fixed sum, with directions that their funeral may be simple and economical. This request is the most common. Others request their parents, relatives, or friends, to sell the effects they die possessed of, to pay for their interment.

The thought of being hurried off to the last resting-place, unfollowed and unwept, is painful to every mind. Gilbert has expressed this sentiment in some admirable verses—

“I die, and on the grave towards which I pass  
No friendly tear will fall.”

And many entreat that some one will follow their remains, and see them deposited in a grave apart. “If any one will follow my body,” says one, “it will soften the horror of my fate.”

Sometimes a desire is mentioned to be interred by the side of, or near unto, some beloved person. One letter contains the following:—“Engage my father to follow my funeral, and try to get me buried by the tomb of your mother.” On the other hand, a few request that no person may

follow them. "If my body is found," writes a man, "bury it without any ceremony. Your presence would be an insult."

Some suicides wish their remains carried at once to the cemetery, with as little fuss and ceremony as possible. Others direct that they shall first be carried to their homes, or to the house of a relative. "I request M. le Commissaire to have my body carried to the house of Mr. B.: his wife, who is my daughter, and for whom I have very little regard, will expect it." These lines were written on a piece of paper enclosed in a bottle, and attached to the chest of the suicide. Several not only give full directions for their funerals, but also leave lists of the persons to be invited, and sometimes write their own epitaphs. A young woman, abandoned by her lover, conjures him to follow her to her last home, hoping, probably, in that manner to inspire him with regret, and awaken a souvenir of his former passion.

Many of those who destroy themselves away from their homes, in localities where they are not known, leave some indication by which they can be recognised. We have 23 papers of this kind: they are commonly addressed to their parents, friends, or acquaintances, and attached to some part of their person or dress. In the instance of suicide by drowning, the indication is sometimes placed in a bottle.

Some few suicides carefully annihilate every trace of their identity; yet even these occasionally leave a writing behind them. One says, "The victim leaves no trace; the executioners will not know her death: why should she tell them that she perished because they refused to relieve her." Indeed, it is painful to think that the negligence and indifference of the authorities in relieving the really destitute is frequently a cause of death. When an unfortunate wretch applies to public charity for a morsel of bread, he should never be sent away without it, for fear that want may render him desperate.

*Instructions as to the mode of their interment.*—One of the last thoughts of the dying is the care of his remains. Very frequently they indicate the place where a sum of money, destined to defray the expenses of their interment, is to be found. This pre-occupation is shown in 24 writings (12 men and 12 women). The following are the chief recommendations:—"I beg that I may be buried in my clothes. . . . Here are the sheets, the chemise and cap which are destined for this last ceremony. I wish Madame G—— to perform this sad office, and herself place me in the coffin." Twelve individuals, (six men and six women,) who destroyed themselves together in pairs, manifest a wish to be buried in the same shroud. Their letters all contain similar expressions to the following:—"O you, whosoever you may be, do not separate those whom death hath joined; it is our supreme wish, respect it. Let us be buried in the same grave; so that, having lived together on earth, we may rest together in the tomb." A young man conjures the authorities not to separate his remains from those of his sweetheart, adding, that they need not open her body, as she is not pregnant. "We die," adds he, "in each other's arms, kissing one another." Several of these unfortunate couples have, in fact, been found tightly locked in each other's embrace, without any sign of suffering in their features; some, indeed, wore an aspect of joy and contentment.

*Desire to be carried at once to the cemetery.*—It is possible for a person to destroy himself, although fully sensible of the guilt of his action, and in that case a feeling of shame may induce him to direct that his funeral shall be as humble and quiet as possible. Eleven letters (10 men, one woman,) are examples of this feeling. Some request the officials who verify their decease, to inform their friends, and to have them at once carried to the

nearest cemetery; others desire to be buried early in the morning, as simply as possible, without any ceremony, mourners, or funeral rites.

*Desire to be buried with some souvenir.*—Occasionally suicides express a wish to be buried with certain articles which they designate, such as a ring, a bracelet, or a portrait. We have 8 letters (5 men, 3 women,) on this head. "I pray," writes one, "to be buried with the hair that I have round my neck; it is my mother's."—"Do not in any way reproach the author of my death," writes a young female, "and in Heaven's name do not take off the bracelet nor the clothes that I have on, but put me in my coffin precisely as I am." A third earnestly requests to be buried in her clothes, and begs that her hair may not be cut.

*Prayer to be buried in the pauper burial-ground.*—If indifference as to the lot of the body after death ever exists, we should look for it among suicides. This is shown in 7 cases, (6 men, 1 woman.) A man thus expresses himself:—"I want no draperies; the pauper's cart and the common hole are my fancy; and, above all, I will not be followed by my hypocritical children, whom I excuse from putting on mourning." In another letter we read—"I wish to be buried like a pauper; until the time comes, my remains may lie in the lesser wing of the mansion in which I have squandered away my fortune." A third writes thus:—"I kill myself voluntarily. I request that I may at once be carried to the cemetery in the pauper's cart, and tossed into the common fosse, like a real outcast. Such are my last wishes. No invitations to my funeral, no mourners, especially let her keep away." All direct that their burial should be simple.

*Dread of being exposed at the Morgue.*—However great the indifference shown by most suicides about the fate of their remains, there are some unable to bear the idea of being exposed to the idle gaze of the curious. The Morgue, in particular, is the horror of many, just as are Charenton and Bethlem to countless individuals. Three persons (two men, one woman) beg that they may not be carried to that building.

*Considerations respecting the fate of their remains.*—In opposition to the feeling of indifference about their remains, is the apprehension manifested by some suicides respecting them. A man left on a table, beside his body, this note, without an address:—"My corpse is abandoned; it needs a friendly or compassionate hand to throw over it a few handfuls of earth. My brother, be so good as to undertake this painful office." Another man writes to a friend,—"Do not leave my body here; come and claim it."

3rd Sub-section.—*Regrets at Dying; Vexation at Failure; Indifference.*—The man who destroys himself yields to a temporary madness, or to circumstances more or less pressing, which render life insupportable. There is, then, nothing astonishing in his not expressing regret for his act, nor indeed is it often that any regret is expressed; nevertheless, a certain number manifest sorrow and reluctance at quitting life. This feeling is found chiefly among young persons, and is expressed in 22 letters (20 men, 2 women). "I have lived a happy life for 23 years, and when everything seemed to promise me a fortunate lot, amidst the magnificence of nature, I cast myself into the tomb, seeking to hide myself behind a cold stone slab." Another expresses himself as follows, in a letter to his mistress: "Thy desertion fills me with despair; with thee life flies so happily; my eyes fill with tears at the contemplation of that immense felicity. To live without thee is impossible. I die adoring thee." What a gulf of contradiction is man's heart. The author of the foregoing letter was a bachelor, comfortably situated, whose mistress had left him in a moment of irrita-



tion, caused by his obstinate refusal to recognise and adopt their child; and yet, although he declares his mistress is everything to him, even when a word would bring her back, he prefers destroying himself to performing a simple act of justice. "I promised you this morning," writes a young woman, "not to kill myself; but alas! I feel that I have not strength to support life away from you, or to see you pass into the arms of another. It is cruel to die so young, with the thoughts of a happy future before one, but it were a hundred times more cruel to remain alone. Carry this garland to our child's grave; it is the last prayer of her who loves you better than life itself."

— In opposition to those regrets at quitting the world, 11 individuals (men) express their disappointment at failing in the attempt. A man and a woman attempt suicide together; the man dies, but the woman is rescued—nevertheless, when perfectly recovered, she continually laments having survived the object of her affection. Some testify that they die satisfied, that they have enjoyed life, and have no regret for the deed they commit.

*Disappointed hopes and expectations.*—To dream is our lot; but alas! what numerous deceptions! No wonder that so many who begin life, full of joyous and brilliant anticipations, get discouraged, and despond when they see all their illusions perish in succession. "What a world I created for myself!" writes a young man of moderate intelligence. "I was young and handsome; glory stood by me to lead me on to fame and fortune; a magnificent prospect was unfolded before my eyes. And now, where am I? In poverty and neglect, misunderstood, wretched—without a soul to notice or take care of me. I have naught left but to die." "I was born under an unlucky star," says another; "and I find that I cannot figure with distinction in life, as I fancied: say that I died of an attack of apoplexy; I don't wish to pass for a coward." A third makes known that he had placed all his hopes of happiness in his union with a woman whom he had long adored; but that after the day for his marriage had been fixed, he discovered her to be pregnant. "I am annihilated," he says; "life is odious to me; and I prefer renouncing it to living with the memory of my lost happiness."

4th Sub-section: *Belief in fatalism.*—For a long time past the consequences of fatalism have been known and appreciated; according to that doctrine there is nothing surprising in suicide, murder, or theft; the crime was prescribed, and its actual occurrence was therefore a matter of course. This pernicious doctrine is frequently the excuse of suicides, and many who destroy themselves say, "such was to be our fate." Nine letters (six men, three women) refer to this belief. A young lady, clever, witty, and accomplished, but destitute of judgment and self-control, whose follies had damaged her reputation and injured her position, writes thus to one of her female friends: "I am a fatalist, and it is my firm conviction that events have a prescribed and unchangeable direction, from which nothing can turn them." A very convenient creed, since it serves to excuse all kinds of folly and crime. Another woman who had trodden under foot all respect for decorum, thus addresses her parents: "I strove to escape my fate, but I have been dragged onwards in spite of myself; an inflexible destiny is the cause of my misfortunes and my death."

5th Sub-section: *Indifference of public opinion.*—When a man resolves to destroy himself he cannot attach much value to public opinion; what is the judgment of his fellow-men to him? And this indifference must be natural to the materialist. We find this sentiment clearly expressed in eight letters (six men, two women). "Say what you will of this deed," writes a young man and his mistress, who destroyed themselves together,

"we care but little; when you speak our hearts will have ceased to beat, and our bodies will be insensible to your insults." An old actor smokes his cigar, calmly bids adieu to his wife, gives his child a piece of barley-sugar, goes into his room and writes these words in pencil, "What is there more natural than to quit when the house is tumbling in pieces. What is there to fear? Opinion! Only fools vex themselves about that." He then walks out, without betraying the least emotion, and throws himself into the Seine.

6th Sub-section:—*Request that their letters may be published in the papers.*—Vanity, which is the distinctive trait of the French character, does not quit us at death; we wrap our mantle about us to die before the public with grace and effect. This passion is abundantly exemplified in the manuscripts we are analyzing. Many of them are manifestly composed to excite pity, sympathy, and interest for the unfortunate writers. Crimes are forgotten, faults and follies are glossed over; the suicide is the victim of adverse circumstances, of the artificial restrictions of society, weak rather than guilty, and always more sinned against than sinning. Such is the sickly sentimentality which some of the first authors of our time have nursed and propagated. A large number of suicides leave letters, which, although the request is not expressly made, are evidently intended for publicity. For it is well known that these letters when interesting are frequently inserted in the journals. We have met with only one document which was accompanied with a special request that it might be published, but, as it contained revelations calculated to compromise many individuals, the magistrates ordered it to be destroyed.

7th Sub-section:—*Incertitude about their future destiny.*—The ruling thought at the hour of death must naturally be our future destiny. In vain does man seek to evade the contemplation, to drive out the thought, to invoke oblivion: he feels that all is not over with the last gasp. Doubts and misgivings are revealed in many letters; and is not doubt the first step to belief? One person exclaims—"Do we die entirely, or does our soul appear before God? I am ignorant of what is about to befall me, but there is something within me which tells me, in spite of all my wishes and arguments, that there is beyond the grave a new order of things, which will soon be revealed to me." And this ought to be the belief of every man in that supreme hour, when not deprived of reason, or thoroughly brutalized. "If I have a soul, O my God!" writes a student, "take pity on it, and judge it with all its imperfections."

8th Sub-division:—*F frivolous motives.*—Although, in the majority of instances, suicide is the result of violent chagrin, or long-continued physical sufferings, yet, in a small number of cases, it is due to the most frivolous causes. The race of Vatel is not yet extinct. A workman is enraged by his brother taking from him some fried potatoes, and throwing them into the water. In his anger he rushes to strike him, but being withheld and prevented, he suddenly darts off, makes for the Canal St. Martin, throws himself in, and is drowned. We have eleven letters explaining the motives of these bizarre determinations. Here are specimens of some of them:—"My father, I kill myself because you scolded me for not getting more money for the cabriolet."—"I struck myself because I was too fond of gossiping; I wished to punish myself, but I have gone too far."—"To avenge myself on a fellow-soldier, I cut up his accoutrements; but fearing to be punished for it, I have killed myself."—"I so ardently longed to go to the ball, my lover refused to allow me, so I have nothing left but to die."—"A piece of good news which I have heard since I resolved to die, would have made me renounce my project, if I had not already dispatched a letter announcing my suicide."—"I kill myself

because I have given my bedfellow the itch."—"I prefer dying to being treated as a blackguard." What a melancholy page in the history of the human heart would that be, which should record the secret trivial causes which so often determine the most important acts of life.

*Resumé.* The analysis of the disposition of mind, in relation to the act of suicide, affords a new proof of the impossibility of too largely generalizing questions of morality, and the hopelessness of finding an universal solution.

The numerous facts adduced in this section show, among other conclusions, that it is possible for man to destroy himself with every mark of *sang froid*, reason, and courage; independently of the suicide's own assertion on that point, it is confirmed—1st, by the letters being written in a clear, firm hand, without blot or erasure, even when bearing the date, "*one hour before death*," by which event they are sometimes interrupted. 2ndly. By the character of the testamentary dispositions, which evince the entire freedom of the intellect, the lucidity of the ideas, and the energy of the will. The exceptions to the preceding facts are a natural consequence of the diversity of man's nature. The mind may be troubled by insanity, a temporary delirium, a momentary exaltation. It is remarkable that insane persons who destroy themselves in asylums very rarely leave any writing behind; whilst insane persons at large frequently detail the motives of their suicide. This shows two things,—first, that there are many unrecognised madmen at large, and, secondly, that the number of suicides really insane is about one-fourth of the total number.\*

We find in the sentiments expressed by a certain number of suicides concerning their fatal act, that they treat as blameable, cowardly, and culpable, the diverse opinions of authors.

The humour, disposition, and natural character of individuals singularly modify their sensations; thus the agony of mind in some forms a striking contrast with the self-command of others. Many do not put their resolve into execution until after long hesitation and delay; they dread the suffering, and are fearful of wanting courage, &c.

Considerations relative to burial form the second section. These pre-occupy the minds of many: they settle the costs, order the details, designate the persons who are to follow, fix on the place of burial, frequently (especially females) requesting to be interred by the side of some beloved person; others, on the contrary, merely request that their remains may be taken to the nearest cemetery, and thrown into the common fosse. A limited number give minute directions as to what is to be done with their remains, specifying certain objects which they wish to be placed in their coffins. A few show their dread at being exposed at the Morgue, or speculate on the fate of their corpse.

The third sub-section exposes the regrets of some suicides, principally young persons, at quitting life, and the despair of others at having failed in their attempt. Many declare that they have no regret at all.

The fourth sub-section refers to suicides holding, or pretending to hold, fatalist opinions. They say that they could not have acted otherwise, that they have merely obeyed their destiny.

The analysis of the fifth sub-section bears on the indifference which some individuals profess to entertain concerning public opinion on their deed.

In the sixth sub-section we observe the ruling passion of vanity, directing even the suicide, and causing him to aspire to a posthumous notoriety.

\* This may be true in France, but we are of opinion that in England the proportion of suicides affected with confirmed or temporary insanity is much greater than one-fourth.—Tr.

The seventh sub-section contains the reflections of suicides on the incertitude of a future life; a momentous question, which must occupy the minds of all at their last hour, and concerning which, reason without faith can afford no certain solution.

The eighth and last sub-section contains the analysis of a series of sentiments, which demonstrate that the most serious actions sometimes proceed from the most trifling causes.

### THE MANIAC'S WAIL.

WE copy the following beautiful and expressive lines from the columns of the "Examiner." They are from the pen of Mr. Edmund Ollier, and are designated "The Wife-Slayer." We have taken the liberty of altering the title of the poem, as it so accurately and poetically delineates that morbid and insane state of mind which so often irresistibly and blindly impels to acts of suicide and homicide. Our readers will at once recognise in the poem a truthful, beautiful, and affecting sketch. In homicidal insanity the victim is, alas! frequently related to the lunatic by the closest and tenderest ties of consanguinity. A morbid desire to shed human blood, from a conviction that something dreadful *must be done* to relieve the brain of its agonizing pressure, occasionally overpowers all feelings of affection and love. "*It must be done—it shall be done—blood must be shed—my wife—my infant child must perish by my hand before this mental anguish can pass away.*" Such was the sad description, given to the Editor of this Journal, of the morbid feelings of the most loving and affectionate of husbands and fathers. A gentleman whose mind had been exposed to much distress and anxiety in consequence of pecuniary losses, manifested symptoms which led his family to suspect the approach, if not the actual existence, of mental derangement. One day he was suddenly missing. Search was made in every direction for him, but without avail. Months rolled on, and no tidings of the poor man reached his afflicted wife. After the lapse of nearly half a-year, she was sitting, one beautiful moonlight evening, near the door of her house, when she saw the tall figure of a man, gliding slowly, leisurely, and with measured steps, up an avenue of trees, leading from the mansion to the main road. She watched the somewhat suspicious and singular movements of the stranger, as he occasionally stopped, and, with folded arms, gazed vacantly around him, first at the moon, then at the house, and afterwards at the tall trees skirting each side of the road. As he approached, his wife immediately recognised in the face of the mysterious stranger her long-lost husband, but, alas! he was a lunatic! During the night the wife heard the sound of footsteps stealthily approaching her room. Before she had time to secure the door, it opened, and her husband entered. He made no remark, but after gazing vacantly and sadly round the room, he placed a chair at the head of the bed, and sat quietly down upon it. His wife, in her fright, lost all presence of mind, and made no attempt to speak, or to leave the room, or even the bed. A few minutes had scarcely elapsed, when the lunatic was seen to be gazing rather wildly upon something he held in his hand. He turned his eyes, and fixed them upon the face of his wife, and then they reverted to an object he appeared to have brought with him into the room. To the horror of the poor woman she perceived that her husband had possessed himself of a carving knife. Her first impulse was to seize the instrument and attempt to wrest it from his grasp—her second thought was to escape out of the room; but

the great risk which would accompany either movement flashed across her mind, and she resolved to remain quiet and composed, and wait the issue of the anticipated struggle for her life. The lunatic, with an expression denoting the most horrible intentions, gazed for some minutes fixedly and uninterruptedly upon his wife, and then upon the murderous weapon. To her inexpressible joy, she saw a manifest alteration in the character of his countenance. His whole features relaxed, and a sweet smile was seen playing upon his face, and, looking with the affection he was wont to do in happier days gone by, he, with an expression of deep pathos, convulsively exclaimed, "Poor Sally! poor Sally! dear Sally!" Upon this he rose from his seat, and quietly left the room. The wife immediately locked and barricaded the door. In a few minutes the maniac returned, and endeavoured to obtain admission by main force into the apartment. Finding his efforts ineffectual, he returned to his own room. When morning dawned, he was again missing. Under the impression that, failing in his attempts to murder his wife, he might have destroyed himself, a neighbouring pond was dragged, and his dead body discovered.

It was our intention to cite other cases illustrative of that melancholy condition of mind so forcibly described in the poem before us, but want of space forbids us.

"No, no! I did not kill her! No!  
 I say I will not have it so—  
 I will not hear it! 'Twas a dream  
 From which I woke with sudden scream,  
 And found the sweat upon my brow,  
 And that dull pain which even now  
 Is heavy on my heart and brain:—  
 Oh God! I must have slept again,  
 And stumble yet through dusky chasms,  
 Flesh-quakings, and tremendous spasms!

"I have a wife—a dear one.—Nay,  
 Start not! I have one *still*, I say,—  
 Or shall, when from this dream I wake.  
 We were heart-wedded: we did slake  
 Our miseries in each other's tears,  
 And grew, through all the strange, sad years,  
 Quiet in grief's own quietness.  
 We could walk straight beneath distress,  
 And make no cry. But want extreme  
 Seiz'd us; and then—then came this dream!

"Beware! You'd tell me she is dead!  
 But I will dash my desperate head  
 Against these walls, before you speak  
 That cruel word!—Oh foul! You seek }  
 To crush me, seeing I am weak.  
 You have no touch of human ruth:  
 You shake me with mere shows of truth  
 Which *must* be false, or heaven would pass  
 In shudderings to one formless mass.  
 Why, look in one another's eyes—  
 How calm they are! You tell me lies,  
 Or your own tears would fleck the ground!—  
 I dreamt it, if this brain is sound.

"I thought I had been out all day,  
 Wandering, in some half-witted way,

In search of work ; and, failing quite,  
 I came home by the fall of night,  
 And sat down in my wretched room.  
 The place was hush'd in ghostly gloom,  
 And voidness lay upon my eyes,  
 Until I heard some creature rise  
 Within the darkness,—and a face  
 Fell on me like a strange disgrace ;—  
 The face of her whom most I love,  
 Dead to all thoughts of all above,  
 Burnt up with drink—a pallid drouth  
 Around a vague and twitching mouth  
 That welter'd into speech obscure !  
 Oh, how could Love itself endure  
 That loveless sight ?—Fierce words upgrew  
 Between us, raining poisonous dew.  
 The hot blood sang within my head,  
 And humm'd through all my veins, and fled  
 Out of my heart : till, half in fear,  
 Half rage, I seiz'd a bludgeon near,  
 And dash'd the face that look'd on mine !  
 The blood leapt out like awful wine !  
 My own blood answer'd it. I sought  
 To beat and crush that face to nought ;  
 And so the human features fell  
 To crimson blanks—a soul-less shell. }  
 —I felt like one new-born in hell.

“ And with a scream from me (not her)  
 I stagger'd back, and felt a stir  
 Of gathering crowds, and on my sight  
 A weight of huge and shoreless night.

“ My eyes are fire ; but they could weep  
 Strangely !—I walk even yet in sleep.  
 Things are not only as they seem :  
 Men dabble in dark pools of dream,  
 And shriek themselves awake in bed,  
 Grey with one night's enormous dread.  
 Even so shall I. I lean with faith  
 On what my soul to itself saith.  
 Yet you who stand about me here  
 Have almost numb'd me with the fear  
 That, after all, this thing is real,  
 And that I kill'd her.—Let me feel  
 These stony walls and windows barr'd.  
 Oh, misery ! They are firm and hard !

“ I wail and wander like a ghost,  
 Houseless, about a glimmering coast,  
 Where one lost face makes red the night.  
 —Oh, lingering dawn ! Oh, day ! Oh, light !”

## THE ASSOCIATION OF MEDICAL OFFICERS OF HOSPITALS FOR THE INSANE.

WE subjoin the Official Report of the meeting of the Association, held in London on the 17th of July last. At this meeting, the Association was partially reorganized. According to the rules of the society, all medical superintendents of public asylums were *ex officio* members of the Association, and its meetings were confined to the provinces. Agreeably to the new arrangements, medical gentlemen connected with *private* asylums have been admitted into fellowship with the Association, and there are to be quarterly meetings of the society in London, as well as an annual meeting in the month of July, and a metropolitan as well as a provincial secretary has been appointed.

We congratulate our readers on this liberal and necessary enlargement of the boundaries of the society. We sincerely trust that no event will occur to interfere with the usefulness of this Association. It has great objects to accomplish. It should, in every sense of the word, be a *working body*, watching with proper jealousy the progress of public opinion in reference to the insane, and thwarting, to the best of its ability, the introduction of legislative measures calculated to cripple the hands of those entrusted with their care, thus retarding the advancement of mental pathology, and inflicting a serious injury upon the cause of humanity.

If the influential body of able and intelligent men connected with this Association act in concert, and are influenced by the same enlarged and humane views, it will be impossible to estimate the good that may result from their combined operations. We have important objects to effect, principles to establish, and common interests to protect. It is therefore the sacred duty of each individual member of the Association to put his shoulders to the wheel, and do his utmost to co-operate with his brother members in the furtherance of a cause so closely connected with the advancement of an important branch of medical science, and the well-being of the human race.

No private feelings, no mistaken views of the course to be pursued, no professional jealousy, should for one moment interfere with that *unanimity of action* so essential to the successful working, if not to the very existence, of the Association. We have enemies *outside* of the camp ready to take immediate advantage of any disunion in our own ranks; let us not be guilty of the folly of extinguishing ourselves by an act of suicide, by engendering and encouraging internal feuds and dissensions. As an Association, our actions should place us beyond all cavil and suspicion. Let us beware of the fatal rock against which so many kindred societies have, alas! been lamentably wrecked. As a first principle, the repudiation of all attempts to form that most odious and destructive of bodies, a *clique*, should steadily, resolutely, and perseveringly be carried out. As an Association, we meet as *equals*. Recognising the respect due to talent, knowledge, and character, we must indignantly refuse to bow the knee to mere *names*. If we com-

mit the fatal mistake of permitting any one member, or even a small section of our body, to exercise undue influence or control over its deliberations, we reduce ourselves to a contemptible position, and surrender, what ought to be dear to every Englishman—the right of thinking for ourselves. Should such be the unhappy result, then for all useful purposes the Association has ceased to exist! High and noble impulses ought alone to actuate, guide, and urge us on. We must have no private ends to serve—caprices to gratify—wrongs to redress. If differences of opinion arise—and differences we must expect—let them be openly expressed, and then calmly and dispassionately considered; but beware of allowing the important, the vast interests at stake to be perilled by the injudicious—we were on the eve of saying, imbecile—submission to the authority of the few ever ready to over-ride and lead by the nose those unfortunately weak enough to blindly prostrate themselves at the shrine of any idol that may have obtained a factitious and temporary elevation. *The Association of Medical Officers of Hospitals for the Insane* must not consist of *toadies* and *tuft-hunters*, men possessing the *minimum* amount of intellect and knowledge, conjoined with the *maximum* degree of ignorance, arrogance, and presumption;—but of intelligent, educated members of a liberal and enlightened profession, engaged in the solemn prosecution of a just and holy undertaking.

With these suggestions, we proceed to lay before our readers the Official Report of the secretaries.

At a meeting of the Association of Medical Officers of Hospitals for the Insane, held at the Freemasons' Tavern, in London, on Thursday, July 17th, 1851, the following members were present;—Dr. John Conolly, visiting physician, County Middlesex Hospital for the Insane at Hanwell; Dr. Richard Lloyd Williams, do., North Wales Hospital for the Insane, Denbigh; Dr. Kirkman, resident physician, County Suffolk Hospital for the Insane; Dr. Nesbitt, do., Northampton do.; Dr. Bucknill, do.; Devon do.; Dr. Begley, resident surgeon, County Middlesex do.; Mr. Diamond, do., County Surrey do.; Dr. H. Ramsay, Gloucester do., Dr. Stewart, resident physician, District Hospital for the Insane, Belfast; Dr. Boyd, do., County Somerset do.; Mr. Prosser, resident medical superintendent, Leicester do.; Mr. Alderson do., Nottingham do.; Dr. Stewart Allen, resident physician of the Marylebone Hospital for the Insane; Mr. Ley, resident medical superintendent, Oxford and Berks do.; Dr. Wintle, do., Warneford Hospital for the Insane, Oxford; Mr. Eccleston, do., West Derby County Hospital for the Insane, Rainhill, Prescott; Dr. Forbes Winslow, Hammersmith; Dr. Henry Monro, Mayfair; Dr. William Conolly, Hayes Park; Mr. Cornwall, Fairford, Gloucester; Mr. Mallam, Hooknorton, Oxon; Dr. Bush, Sandywell Park, Cheltenham; Mr. Ogilvie, Bristol; Dr. Bascombe, Wyke House, Brentford; Dr. Cox, Fishponds, Bristol.

Dr. JOHN CONOLLY, being the senior member present of the Metropolitan Hospitals for the Insane, was requested to take the chair.

Dr. STEWART, Secretary of the Association for Ireland, was requested to act as secretary to the meeting. The minutes of the last meetings, held in Oxford, were read and confirmed, and signed by the chairman. Letters were read from Drs. Hitch and Williams, of Gloucester, the secretaries, and Dr. Oliver, of the Salop Hospital for the Insane, regretting their inability to attend the meeting. Dr. Hitch having in his letter expressed a wish to resign the office of joint-secretary, his resignation was



accepted, a vote of thanks being unanimously voted to him for his long-continued and valuable services, and, at the same time, it was resolved that he should be requested to continue his services as the treasurer of the Association.

The usual Report made by the secretaries was read and adopted.

The Chairman briefly and ably addressed the meeting concerning the objects of the Association, and pointed out some of the services it might usefully perform, such as the revision of the Lunacy Acts, &c.

Dr. KIRKMAN, with much effect, illustrated the necessity of a revision of the Acts.

Dr. LLOYD WILLIAMS supported Dr. Kirkman's judicious and apposite observations, and mentioned instances in which the dissent of counties united in one asylum was not provided against, and obstructed improvements.

Mr. LEY, Mr. ALDERSON, and Dr. W. CONOLLY, respectively directed attention to the necessity there existed for an improved state of the Acts of Parliament relating to lunacy.

It was then resolved unanimously,—“That a committee be formed to examine the Lunacy Acts, and to draw up a report thereon, indicating ambiguities and defects, and suggesting alterations and amendments; such report to be printed and circulated among the members of the Association for their adoption, and subsequently transmitted to the Secretary of State and to the Commissioners in Lunacy; and that the above committee consist of the following members:—Dr. J. Conolly, Dr. Forbes Winslow, Dr. Bucknill, Dr. Hitch, Dr. Nesbitt, Dr. Boyd, Dr. Corsellis, and Dr. Diamond.”

Dr. Forbes Winslow was requested to act as secretary to the committee, and to apply for and arrange into proper form such written statements as might be supplied on the subject for which it was appointed, which he consented to do, it being understood that although the above committee undertook to apply themselves especially to the object for which it was formed, yet the assistance and suggestions of all the members of the Association would be willingly received.

The CHAIRMAN read an extract from a letter addressed to him by Dr. Williams, of the Gloucester Hospital for the Insane, urging the propriety of a petition being addressed by the Association to Parliament, for the establishment of a Central Criminal Asylum, and observing that such an asylum had been established by Act of Parliament in Ireland, and found to work admirably. The Chairman, with much feeling and ability, alluded to the unfavourable position in which criminals were now placed if the plea of insanity was admitted, their doom being actually worse than transportation, and almost worse than death.

Dr. BEGLEY said he had visited the Central Lunatic Asylum, at Dundrum, near Dublin, and found it excellently adapted to its purpose.

Dr. STEWART stated that he also had been visiting the Central Asylum, which he considered admirably circumstanced in all essential respects for such an institution, its situation, too, being most cheerful and picturesque, and its whole management most ably and humanely conducted by Dr. Corbett, the resident physician, appointed by government. After observing upon the great relief now afforded to the hospitals for the insane in Ireland, by the criminal insane being placed in an entirely distinct establishment, he presented to the Association, in the name of the Government Inspectors of Asylums in Ireland—Drs. White and Nugent—their “Fifth General Report on the District Criminal and Private Lunatic Asylums in Ireland,” containing full particulars and statistics of the Central Asylum, in common with all the other asylums in that country.

Dr. FORBES WINSLOW supported the necessity for a central asylum in England, where the criminal lunatics might be properly classified, concluding his observations on this subject by alluding with much energy and feeling to the indignities and browbeatings which of late especially, medical witnesses of the greatest eminence and respectability were subjected to, both from the bench and by the bar, when called upon to give evidence in support of the plea of insanity in criminal cases.

Dr. KIRKMAN advocated the importance of a criminal asylum being established, and strongly advised that the Association should lose no time in following the example of Ireland in a matter of so much importance, and so much affecting the comfort and well-being of the ordinary inmates of hospitals for the insane.

Drs. NESBITT and BUCKNILL, having expressed similar views, and shown the inconveniences and injustice of present arrangements for criminal lunatics, it was unanimously resolved,—1. That it is desirable that there should be a Central Asylum for Criminal Lunatics in England, distinct from any asylum in which the insane, not criminal, are received. 2. That Dr. Williams, of the Gloucester Hospital for the Insane, be requested to give his best consideration to this subject, and to prepare a petition, to be submitted to the members of this Association, and to be forwarded to the Secretary of State for the Home Department. Resolved unanimously, that the especial thanks of the Association be given to Drs. White and Nugent, the Government Inspectors of Hospitals for the Insane in Ireland, for their courtesy in now presenting the Association with their lately published valuable annual Report, and for the great improvements they have been so instrumental in effecting in the District Hospitals for the Insane in Ireland, by obtaining the decision of Government in favour of none but medical men, duly qualified and experienced, being for the future appointed the resident superintendents of those important public institutions. Also, resolved unanimously, that Drs. White and Nugent be elected members of this Association, and that a copy of the foregoing resolution be duly transmitted to them by the secretaries.

The following resolutions were also agreed to:—That the Annual meeting of the Association be in future held in London, on the second Saturday of July, in each year, at the Freemasons' Tavern, at one o'clock, P.M. That quarterly meetings, of such members of the Association as can conveniently attend them, be held on the first Saturday in the months of March, June, September,\* and December, in each year, at three o'clock, P.M. (Dr. Forbes Winslow offered the use of his rooms, in Albemarle-street, for those meetings.) That Dr. Diamond, of the Surrey Hospital for the Insane, be requested to act as Metropolitan Secretary. That Dr. Williams, of the Gloucester Hospital for the Insane, be requested to continue his valuable services as Secretary. That the annual subscription for the purpose of defraying unavoidable expenses, be five shillings.

Mr. ALDERSON, of the Nottingham Hospital for the Insane, exhibited and explained an improved lock-button, for the purpose of securing the dress of the insane, for which the thanks of the meeting were voted to him.

It was proposed, and agreed to, that the Association visit the new Additional Hospital for the Insane for the county of Middlesex, at Colney Hatch, on next day (Friday), at one o'clock, P.M.; also, the Asylum for Idiots, at Highgate, on Saturday forenoon, the 19th instant; and, on the invitation of Dr. Diamond, the Surrey Hospital for the Insane, in the

\* We are now writing on the 24th of September, and no quarterly meeting has been held—at least, the Editor of this Journal has received no summons to attend one. Who is responsible for this neglect?

afternoon of the same day; also to visit, on the same day, Bethlem Hospital.

All the gentlemen present were voted members of the Association, as also, Dr. Stillwell, of Hillingdon; Dr. Tuke, Chiswick; Mr. Denne, Hanwell; Dr. Daniel, Southall Park; Dr. White, resident physician, Carlou District Hospital for the Insane; Dr. Corbet, ditto, Central Asylum, Dundrum; Dr. Power, visiting physician, Cork District Hospital for the Insane; Dr. Hood, resident physician, Colney Hatch; Mr. Snape, resident surgeon, Surrey Hospital for the Insane; Mr. Green, resident medical superintendent, Borough Hospital for the Insane, Birmingham; Dr. Pritchard, Abington Abbey, Northampton; Dr. Maxwell, resident physician, Asylum for Idiots; Dr. Wood, resident physician, Bethlem Hospital.

It was resolved unanimously—that the cordial thanks of the meeting be given to Dr. Stewart, of the Belfast Hospital for the Insane, the Secretary of the Association for Ireland, for his attendance and valuable services at the meeting.

Dr. Conolly having left the chair, and Dr. Lloyd Williams having taken it, it was resolved unanimously—That the marked thanks of this meeting be given to Dr. Conolly for the very able and courteous manner in which he has fulfilled the duties as Chairman of this meeting.

*First Adjourned Meeting at Colney Hatch New Hospital for the Insane for the County of Middlesex, on Friday, July 18th.*

Present.—Dr. Hood, Dr. Davey, resident physicians of the hospital; Mr. Mallam, Dr. Kirkman, Dr. Wintle, Dr. Ramsey, Dr. Boyd, Mr. Eccleston, Mr. Alderson, Mr. Ogilvie, Dr. Richard Lloyd Williams, Mr. Ley, Mr. Cornwall, Dr. Bush, Dr. Stewart. Visitors.—Mr. Nunneley, F.R.C.S., Leeds; Mr. Moseley, architect of the New Hospital for the Insane for the County of Lancaster, at Rainhill, Prescott, and the Surrey ditto, and the New Wings at Hanwell.

The members being conducted through the entire establishment by Doctors Hood and Davey, both gentlemen were thanked for their attentions on the occasion, and Dr. Hood for the hospitalities he had provided for the Association.

A conversation having arisen amongst the members of the Association, after the above meeting, respecting the address which had been presented by them, some time since, to Mr. Gaskell, late medical superintendent of the County Asylum at Lancaster, congratulating him on his appointment as one of the Commissioners in Lunacy, and to which no answer had been supposed to have been received to the present time, but which it now appeared had been duly given, it was resolved,—That Dr. Williams, Gloucester, be respectfully requested to have the address above referred to, inserted, with Mr. Gaskell's reply, in the proceedings of the Association, and printed at the same time with the minutes of this year's meetings, for circulation amongst the members.

*Second Adjourned Meeting at the Asylum for Idiots, Park House, Highgate, on Saturday, July 19th.*

Present.—Dr. Maxwell, resident physician of the asylum; Dr. Ramsey, Mr. Eccleston, Dr. Bucknill, Dr. Wood, resident physician, Bethlem Hospital; Dr. Stewart.

Dr. Maxwell having kindly brought the Association through the respective divisions, and over the grounds of the institution, they took their leave, much pleased with Dr. M.'s attention whilst conducting them over the establishment.

The Association were received last evening by Dr. Forbes Winslow, at a *conversazione*, at his residence, Sussex House, Hammersmith, a large number of members and others being present on the occasion.

*Third Adjourned Meeting at the Surrey County Hospital for the Insane, Wandsworth, on Saturday, July 19th.*

Present.—Dr. Diamond, Mr. Snape, resident medical officers; Dr. Lloyd Williams, Mr. Eccleston, Mr. Ley, Mr. Alderson, Dr. Ramsey, Dr. Wood, Dr. Stewart.

Dr. Diamond and Mr. Snape conducted the members in attendance through this large establishment, when a vote of thanks was passed to them for their attention, &c.; after which the Association withdrew.

*Fourth Adjourned Meeting at Bethlem Hospital, on Saturday, July 19th.*

Present.—Dr. Monro, visiting physician, and Dr. Wood, resident physician of the hospital; Dr. Richard Lloyd Williams, Dr. Ley, Mr. Eccleston, Dr. Bucknill, Dr. Ramsey, Dr. Kirkman, Dr. Stewart.

The members visited the several departments of the establishment, and were shown a neat pattern window-frame, fitted up in one of the corridors, and also a bed in use in the hospital for wet patients, both being the designs of Dr. Wood, and both appearing well calculated for their respective purposes.

The members of the Association thanked the medical officers for their attention on the occasion of their present visit; and being honoured with, and having accepted of, an invitation to dinner by Dr. Wood, finally took their leave, much pleased with all the attentions they had received.

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### CRIMINAL LUNATICS.

THE present condition of the lunatics termed "*Criminal*," confined in various asylums in this country, and the importance and necessity for the establishment of a central asylum exclusively for the reception of this class of the insane, are subjects, we are glad to perceive, at this moment attracting a large amount of professional and public attention.

In this number of our journal we have only space for the subjoined selections from the public and medical press. The following is a copy of the petition agreed to by the visiting magistrates of the Lunatic Asylum for the county of Somerset, at their meeting of the 24th of July, 1851:—

"That your petitioner has been requested by the aforesaid visiting justices to represent to your right honourable House the great importance of providing a separate place of detention for criminal lunatics, and other persons confined for purposes of justice. That the visiting justices consider that it is most important to keep the separation distinct between a lunatic asylum and a prison. That greater liberty is both possible and expedient for persons confined with a view to their cure, than could be afforded to those whose detention is demanded by justice; inasmuch as with the former their sense of responsibility is strengthened by partial liberty, and on this sense of responsibility most of the hopes of their cure depend. That the detention in asylums of persons acquitted on the grounds of insanity (many of whom are no longer insane, but must still be detained in a hopeless perpetual imprisonment) operates most unfavour-

ably by driving them to desperation, and to acts most injurious to those confined with them, as well as to the discipline of the establishment, while the presence of such persons, and conversations with them on the subject of their trials, naturally supply to the other classes of lunatics who look forward to their release, an argument for their security hereafter, most prejudicial to public morals and their own good, inasmuch as they see clearly that whatever crimes they may commit, they will be sure, in consequence of their previous lunacy, of a verdict of acquittal, on the plea of insanity.

"That the visiting justices have been informed that a separate place of detention has been provided for such persons in Ireland. Your petitioner therefore prays that your right honourable House will take this deeply-important subject into its consideration, and make such a provision for a remedy as to your consideration and wisdom may seem meet.

(Signed) "H. W. BURNARD."

In referring to the above petition, the *Lancet* observes—

"We are rejoiced to perceive that public attention is being directed to this most important subject. The present mode of treating criminal lunatics is disgraceful to a civilized and Christian community. We do not wish to express any maudlin sympathy for crime or criminals, but if a man, after going through the ordeal of a trial for the violation of the laws of his country, is acquitted on the ground that he was not a responsible agent; that he could not distinguish between right and wrong; that he was insane, or in plainer words, that he, at the time the offence was committed, laboured under the effects of diseased brain disordering his mental faculties; then we say such a man is entitled to our warmest sympathies, and ought invariably to be treated with great kindness and consideration. The law, in its wisdom, declares that the insane ought not to be subjected to punishment, and yet as soon as a prisoner is acquitted on the plea of lunacy, he is consigned for life to the cheerless, desolate, and heart-breaking atmosphere of a public asylum, and thus subjected to the worst description of human punishment. The man in whose behalf no such plea is urged, is, in many instances, in a much more favourable position. He is accused of committing an act termed criminal. He is tried and found guilty, and perhaps either transported for a term of years, or confined in one of the county prisons for a short period; whilst the poor lunatic is incarcerated at her Majesty's pleasure—that is, for life, in a lunatic asylum, and compelled to herd day and night with the maniac. It is a monstrous perversion of language to deny that this treatment is *no* punishment. It is punishment, and that too of a severe kind! It will be admitted that there is a certain class of criminal lunatics who require to be carefully watched, and to be under surveillance for the remainder of their lives; but other cases occur in which crime is committed during a temporary paroxysm of insanity, and where recovery—complete, undeniable restoration to health—occurs either immediately after the act is perpetrated, or after a short period of confinement. But, taking the more extreme kind of case, we maintain that the law never contemplated the subjection of the criminal lunatic to the severe and protracted punishment now inflicted upon him. Insanity is considered to be a *disease* rendering the party irresponsible. The criminal placed, on this ground, beyond the pale of the law, is supposed to have self-control completely destroyed; to be as incapable of preventing himself from committing a breach of the law, as a patient is to arrest the act of vomiting after the administration of a potent emetic! What would be said if we subjected the poor man with an irritable stomach to corporeal punishment? and yet such treatment would not be

more irrational and unscientific than to punish with great severity, or even at all, the unhappy lunatic guilty of criminal conduct.

"We are now talking of positive and undeniable insanity, not that pseudo-morbid condition of mind in which the person has sufficient capacity to distinguish right from wrong, and is to all intents and purposes a responsible agent.

"The reader may be under the impression that in some cases Government would be disposed, under peculiar circumstances, to relax the severity of the system, and release, when it is proved that it could be done with safety, some of the criminal inmates of Bethlem and other asylums, after their having been subjected to a long, painful, and protracted confinement. But such, alas! is not the fact. At the recent meeting of the Association of Medical Officers of Hospitals for the Insane, Dr. Forbes Winslow, when speaking of the necessity of effecting some alteration in the treatment of criminal lunatics, quoted, among other illustrations of the present conduct of the Government, the following case:—

"Dr. Winslow was consulted by the wife of Captain Johnston, who was tried for the murder of the crew of the *Tory*, and acquitted (without medical evidence) on the ground of insanity. He was accordingly sent to Bethlem. It appeared by the evidence that the murderous act was committed during a paroxysm of delirium tremens. As the medical authorities of Bethlem Hospital assured Mrs. Johnston that her husband, whatever might have been his previous state, was then perfectly sane, she presented a petition to Government for his liberation, and offered, in the event of his being released, to provide an ample and sufficient guarantee that Captain Johnston should be taken out of the country into a far distant land, and that he never should set foot on English soil again. The petition was rejected, and the poor broken-hearted wife informed that there was no chance of her husband ever gazing on the blue sky of heaven, beyond the gloomy courts of the asylum into which he was transferred after his acquittal on the plea of mental derangement.

"Without entering into the merits of this particular case, it may be asked, is this justice? Is this common humanity? Do the authorities at the Home Office consider it a part of their creed that patients never recover from attacks of homicidal insanity, and if evidence, clear and undoubted, of recovery presents itself, that no relaxation is to take place in the treatment of the unhappy prisoners? If this be their doctrine, the sooner its hollowness, its absurdity, its cruelty, are exposed, the better for the credit of a Christian community and a Christian government. The criminal lunatic, we again maintain, is in many instances in a worse condition than the felon consigned to one of the model prisons, or even to the hulks or penal settlements. The man confined in Pentonville or Reading prison has advantages and enjoyments which M'Naughten, Oxford, Tuckitt, Johnston, and others, confined in Bethlem, are strangers to. The felon transported to one of the penal settlements can, if he is well-conducted, obtain, after a short term of punishment, a ticket of leave, which amounts almost to entire liberation. He may then enter the service of the colonists, and perhaps ultimately obtain a free pardon; but alas! what hope is held out to the lunatic, who, in a moment of transient madness and irresponsibility, under the affliction of disease, commits an offence against the State, be it murder, manslaughter, theft, or arson? Well might the words said by Dante to be written at the entrance of the infernal regions, be inscribed over the portals of that portion of Bethlem Hospital appropriated to the poor criminal lunatic:

'Voi che entrate lasciate ogni speranza.'

"It is to be hoped that the day is not far distant when the Government will take more enlightened views on these and kindred topics, and that the opinions of men of experience, judgment, and knowledge, connected with our own profession, will exercise a right influence on the discussions of those into whose hands are entrusted grave and heavy responsibilities. As to the necessity of having separate asylums for the reception of criminal lunatics there cannot be a doubt, and asylums too in which the poor unhappy inmates will have within their reach more of the comforts and enjoyments of life. Some change must soon take place. Let us hope that a brighter and a happier morn will soon dawn upon the poor, wretched, criminal lunatics at present confined within the iron gratings of Bethlem and other public lunatic asylums; and that if the patients are not fitted for entire liberation, their relatives will be permitted to transfer them to a private establishment where greater comfort and relaxation, with the same degree of security, are to be obtained."

The following observations, in connexion with the same subject, appeared in the columns of the *Morning Chronicle* newspaper, a journal ever ready to advocate an enlarged, liberal, humane, and philosophical view of all questions involving the well-being of the state, and the happiness of the people.

The remarks we are about to quote proceed from the pen of Mr. F. H. Dickenson of Kingsweston.

"I wish you would call the attention of the public to the neglect of the government in not providing a separate place of confinement for lunatics, and persons supposed to be lunatics, who are detained for the purposes of justice. Such a prison has been established in Ireland, and the urgent necessity of providing one here has been repeatedly pressed on the government by the Commissioners in Lunacy, and the managers of the Lancashire and other asylums. But while the Government and the House of Commons have wasted their time on legislation, trifling if it be not tyrannical, they have none, it would seem, for matters that are not pressed on public attention by urgent and influential agitators. There may possibly be objections, from the time it would take, to that reform of the law of lunacy which is called for, and which is recommended by the commissioners; but I am at a loss to see the difficulty in obtaining a grant of the House of Commons for establishing a prison for the due custody of a class of persons who are already a heavy charge on the country in another way. It implies no real increase of expense beyond the outlay for building, and it could not long occupy the time of the House of Commons. Only let those who have the public charge of lunatics, and who therefore feel the evil, knock loudly at the door of the Home Office, and a willing assent will be yielded to Lord Shaftesbury when he brings the matter before the next session of parliament.

"The commissioners state as follows, in their report for 1850, pages 16, 17:—

"We entertain the same opinions which we expressed in our last report relative to the class of insane patients termed state or criminal lunatics; for although the arrangement, to which we referred last year, with the proprietor of Fisherton House, near Salisbury, for receiving harmless criminal lunatics, has been carried out, the small number so received gives very inadequate relief to the asylums in which (exclusive of more than 100 criminal patients in Bethlem Hospital) 264 of such patients were confined on the 1st of January last.

"Your lordship is aware that the construction of lunatic asylums is so

essentially different from that of prisons, that an effectual security against the escape of criminals cannot be provided without restricting the liberty of other patients with whom they are necessarily associated, and materially interfering with that treatment and general arrangement which ought to be adopted for their benefit. Criminal patients have, therefore, escaped, and must continue to escape from asylums and houses licensed for the reception of the insane. As an instance of this we may mention the fact which was brought by us specially under the notice of Secretary Sir G. Grey, that a most active and cunning criminal patient escaped for the fifth time from Hoxton House, in February last. [He has since escaped a sixth time; his name is Henry Adams].

"Our objection applies especially to such lunatics as have been charged with the more heinous offences; and it has been frequently brought under our notice by the friends and relatives of patients, and also the patients themselves, when conscious of their being associated with criminal lunatics, have considered such association as a great and unnecessary aggravation of their calamity."

"There was held in London on the 17th of July a meeting of the 'Association of Medical Officers of Hospitals for the Insane.' You have been a little disposed to quizz, lately, the annual meetings for objects of all imaginable kinds that are now held, and certainly some of them are odd enough. But the periodical meetings of those who have a common want or a common interest, are a necessary and most useful consequence of our present state of social freedom; and whether they merely become acquainted with each other and amuse themselves, or help forward a great cause, or strengthen the foundation and extend the knowledge of some science, or make themselves ridiculous, we may tolerate the absurdity for the much greater amount of substantial good that is obtained.

"The meeting then comprised many gentlemen who have devoted themselves to the care of public asylums in the central and southern parts of England, and one even from Belfast. The principal business was this very question of the treatment of criminal lunatics, and they agreed to petition the Government 'for the establishment of an institution apart from Bethlem, exclusively for the reception of persons acquitted of crime on the plea of insanity.' The unfortunate, desolate, and unhappy condition of the criminal lunatics was feelingly dwelt on by all the speakers, and it appeared to be the unanimous opinion of the Association that sufficient attention had not been paid to their state. It was thought that great good would result from the separation of the criminal from the other lunatics confined in Bethlem and other public asylums.

"They also suggested amendments in the laws relating to county asylums, which I hope they will take means to make public, and Dr. Winslow and four others were appointed a committee to report on this matter, in all its branches, including the law of the property of lunatics. In all this they are but seconding the commissioners, who have expressed their wish, and appear to have devised plans, for similar improvements in the law.

"Those whose experience justifies their doing so, may, I apprehend, suggest modes for the classification and separate detention of different classes of lunatics, from which their more sure recovery or greater comfort may be secured. I will not attempt to trespass on this extensive and somewhat delicate ground. And on the point which I have brought before you I will merely venture to point out, in addition to the remarks I have quoted, that it is important to keep clear the distinction between a *Prison* and an *Asylum*—between a place of confinement and disgrace, and one where these things ought to be studiously avoided; in order that the poor man may, by a system of relief and comfort, be aided to bring the



better feelings of his nature to bear on the mental disease which has for a time incapacitated him from society and his usual work. The commissioners, in the passage of their Report which I have quoted, have glanced at the importance of giving as much liberty as possible to patients. It is plain that a system of trust and confidence, which is so salutary to strengthen the feeling of responsibility and moral rectitude in those who are recovering, must be interfered with when the restraint necessary for criminals is used. The discontent arising from confinement is also obvious and most prejudicial. Among those whom one calls, for the sake of convenience, but incorrectly, criminal lunatics, there are—besides those who, having no control over their own actions, would by every one be considered innocent—many others who committed crime while temporarily insane, or who simulated madness. I suppose there is no question but that all these persons—when the acts they have committed would, if done by sane persons, have been murder or any other of the more heinous crimes—ought to be confined for life. Consider, then, the feelings of the man during his lucid intervals, or of him who knows he has never been insane at all—but who each of them know that they will never be let out, and have free scope to employ all the energy that villany and despair can give them, to the prejudice of their companions in a county asylum. And the latter are naturally led to expect, from seeing sane persons in confinement along with them, that their own imprisonment may be unduly prolonged; and a feeling must occasionally force itself on their minds, that if ever they get out and commit crimes, even the most heinous, their punishment cannot be worse than what they are then enduring. Many think that the law of acquittal on account of lunacy is, in its present state, most injurious to society. It is not my business to offer any opinion on that, but every one must agree with me that a system which familiarizes every pauper lunatic in the country with the idea of the boundless privilege of doing wrong, which he seems to enjoy under that law, ought at once to be abolished; and this can only be effected by the separate confinement of these very different classes of men."

### CHANCERY LUNATICS.

We have before us a pamphlet, entitled "*A Letter addressed to the Committee of the House of Lords, sitting on the Master's Jurisdiction, &c.*," signed, "*A Suitor in Chancery*," dated "*Bath, July 28, 1851.*" As this document only reached us just as we were going to press, we are prevented from making any comments either upon the facts it contains, or the deductions and suggestions of the writer. We can only, in this number of our Journal, make one or two extracts from the pamphlet. In referring to appointments of "*committees to the person*" of Chancery lunatics, the author observes:

"The extent of this patronage may be surmised by a reference to the Parliamentary Paper, No. 505 of this year.

"In 1843 the Masters had to appoint 28 Committees.

44	"	"	30	"
45	"	"	20	"
46	"	"	23	"
47	"	"	31	"
48	"	"	18	"
49	"	"	30	"

"All the cognisance taken by the Court of Chancery of the money entrusted to Committees will be understood by the following extracts from the annual accounts of the Committee of the Estate of two different lunatics.

"Retained for the Committee of the person, on account of twelve months' maintenance, at the rate of £374 per annum :	
"From the 1st of February, 1850, to January 30, 1851 . . . . .	£374 0 0
"Pocket money, at the rate of £20 per annum . . . . .	20 0 0
"For clothes, at the rate of £30 per annum . . . . .	30 0 0
	<hr/>
	£424 0 0'

"But not a single voucher of this expenditure is produced, although applied for when appearing before the Master, and whether the whole or half the money is laid out, is not inquired into. Again, in another case :

'Retained on account of two years' maintenance, from November, 1848, to November, 1850, at the allowance of £400 per annum . . . . .	£800 0 0'
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"The same Parliamentary paper shows that to these persons an income of £65,000 was intrusted in various amounts for the care of the 180 persons made lunatic wards of Chancery during that period."

When speaking of the power possessed by the "Committee" over the *locus in quo* of the Chancery lunatic, our author remarks:—

"These individuals possess an authority greater than that of a father over an infant, for, as I already stated, they render no pecuniary account of what they disburse to any earthly being, not even to the court which appointed them, while the extent of liberty or restraint is solely with them—they can send the invalid to any asylum they please, without consulting the heir at law, or the Lord Chancellor's visitors in lunacy; they can keep him in the house of a medical man objected to by the invalid himself, as well as by his nearest relatives,—they go further,—they clothe him as they please—they dole out, according to their liberality, the few shillings he may solicit permission to disburse, or be allowed out of his fortune, and as they have the selecting of the persons by whom the invalid is surrounded, they control a mass of evidence which enables them, under the plea of its producing excitement, to discard relatives from the house of the invalid, to prevent him seeing his friends, or to have any communication, even by letter, with any of them; they refuse him permission even to go to the house of a brother, when that brother is willing to receive him, nor has the master any power to grant the wishes of the lunatic against the fiat of the committee. It can only be obtained by petition to the Chancellor."

Can the following statement be verified? If so, the matter requires looking into.

"Few of the committees disburse *more than two-thirds* of the allowance for maintenance on the invalid intrusted to their care, many of them less, and none ever restore these victims to the society from which they were intended only to be temporarily removed. Of the 537 Chancery lunatics, 238 are placed by the committees of the person in lunatic asylums, others in private residences. A few only are living with their relatives or friends."

The following returns will give an insight of the number of Chancery lunatics—the vast and annual amount of their real property—the allowances granted to committees for their maintenance—and the number of

those who have been made lunatic wards of Chancery, but whose fortunes were not ascertained, and the allowance for maintenance fixed.

Years.	Number of Wards of Chancery, whose Incomes are known.	Number of Arrears of those whose allowances were not fixed by the Court.
1832 . . . . .	386 . . . . .	43
1833 . . . . .	399 . . . . .	48
1839 . . . . .	494 . . . . .	61
1849 . . . . .	531 . . . . .	39

RETURN, dated 5th June, 1832 (the first of the Returns to Parliament), of the number of Lunatics confined under the authority of the Lord Chancellor.

109 lunatics whose property amounts to less than £200 per annum each:	
Total annual amounts of such property . . . . .	£11,210 14 3
234 lunatics whose property amounts to £200 each per annum and upwards:	
Total annual amounts of such property . . . . .	264,404 14 7
43 lunatics whose income is not ascertained . . . . .	£275,675 8 10
386	

A RETURN, (dated 7th March, 1833,) made up to the latest possible period, of the Number of Lunatics confined under the authority of the Crown, and of the Total Amount of their Annual Incomes.

There are 309 lunatics, confined under the authority of the Crown, the total of whose annual incomes amounts to . . . . .	£269,158 1 9
Of which number there are:	
57 who individually have less than £100 per annum, and whose incomes amount to . . . . .	3,254 11 9
61 who have £100, and less than £200 per annum, and whose incomes amount to . . . . .	8,675 2 0
50 who have £200, and less than £200 per annum, and whose incomes amount to . . . . .	12,130 0 3
31 who have £300, and less than £400 per annum, and whose incomes amount to . . . . .	10,050 15 10
152 who have £400 per annum and upwards, and whose incomes amount to . . . . .	235,047 11 11
and	
48 whose incomes are not ascertained.	£269,158 1 9

309

RETURN to an ORDER of the Honourable House of Commons, (dated 21st Feb., 1839.) RETURNS made up to the latest possible period of the number of Lunatics against whom COMMISSIONS of LUNACY are now in force, and of the Total Amount of their Annual Incomes, and the Total Amount of the Sums allowed for their Maintenance.

	Income.	Maintenance.
86 Persons who individually have less than £100 per annum, and whose incomes amount to . . . . .	£4,634 15 10	
And the total of the sums allowed for their maintenance to . . . . .		£4,632 0 4
83 Who individually have more than £100, and less than £200 per annum, and whose incomes amount to . . . . .	11,702 16 9	
And the total of the sums allowed for their maintenance to . . . . .		8,960 5 4

	Income.	Maintenance.
98 Who individually have more than £200, and less than £400 per annum, and whose incomes amount to . . . . .	£26,567 6 1	
And the total of the sums allowed for their maintenance to . . . . .		20,728 4 8
40 Persons who individually have more than £100, and less than £600 per annum, and whose incomes amount to . . . . .	24,700 9 1	
And the total of the sums allowed for their maintenance to . . . . .		17,451 8 7
40 Persons who individually have more than £600, and less than £1000 per annum, and whose incomes amount to . . . . .	36,195 13 7	
And the total of the sums allowed for their maintenance to . . . . .		25,764 7 0
71 Persons who individually have more than £1000 per annum, and whose incomes amount to . . . . .	174,170 11 11	
And the total of the sums allowed for their maintenance to . . . . .		91,551 14 9
Of the 494 persons above mentioned, many are recent cases, and the number where the fortune is not yet ascertained, and the allowance for maintenance fixed, is 61		
494	£277,991 13 3	£109,388 0 8
20 June, 1839.		

RETURN to an ORDER of the Honourable the House of Commons, (dated 28th August, 1848.) RETURNS, made up to the latest possible period, of the Number of Lunatics against whom COMMISSIONS of LUNACY are now in force, and of the Total Amount of their Annual Incomes, and the Total Amount of the Sums allowed for their Maintenance, (in continuation of Parliamentary Paper, No. 78, of Session 1839).

	Income.	Maintenance.
There are 531 persons against whom commissions of lunacy are now in force, the total of whose annual incomes amounts to . . . . .	£333,781 8 11	
And the total of the sums allowed for their maintenance to . . . . .		£213,074 13 2
94 Of the above there are 94 who individually have less than £100 per annum, and whose incomes amount to . . . . .	5,594 6 6	
And total amount of the sums allowed for their maintenance to . . . . .		5,228 3 7
106 Who individually have more than £100, and less than £200 per annum, and whose incomes amount to . . . . .	15,176 11 10	
And the total of the sums allowed for their maintenance to . . . . .		13,099 4 4
104 Who individually have more than £200 and less than £400 per annum, and whose incomes amount to . . . . .	30,214 7 11	
And the total of the sums allowed for their maintenance to . . . . .		23,590 19 10
63 Who individually have more than £400 and less than £600 per annum, and whose incomes amount to . . . . .	30,033 18 11	
And the total of the sums allowed for their maintenance to . . . . .		23,452 17 0

	Income.	Maintenance.
51 Who individually have more than £600 and less than £1000 per annum, and whose incomes amount to . . . . .	£30,125 3 0	
And the total of the sums allowed for their maintenance to . . . . .		£20,672 3 0
74 Who individually have more than £1000 and whose incomes amount to . . . . .	213,637 0 9	
And the total of the sums allowed for their maintenance to . . . . .		121,121 5 5
39 Whose incomes have not yet been ascertained, nor their maintenance fixed.		
531	£333,781 8 11	£213,074 13 2

N.B.—The above Return comprises *all existing Lunatics by Inquisition*, without reference to any former Parliamentary Paper.

(Signed) THOMAS CARTLEDGE,

February 27th, 1849. Secretary of Lunatics to the Lord Chancellor.

Lord Brougham in 1833 introduced a Bill to diminish the expense of Commissions in the nature of Writs *De Lunatico Inquirendo* and to provide for the better care of Lunatics. Under it, authority is given to the Lord Chancellor to appoint, as visitors of lunatics, three persons, two of whom shall be physicians, and one a barrister of not less than five years' standing. Also, a secretary, with salaries and expenses as follows:—

Two physicians £500 a year each . .	£1000 0 0
One barrister, at . . . . .	300 0 0
One secretary . . . . .	300 0 0
For an office and general expenses . .	300 0 0
	£1900 0 0

Exclusive of travelling expenses, which might be allowed by the Lord Chancellor.

By a Return ordered July 8, 1851, it appears there was paid to this board

From June 1844 to January 1845 . .	£3268 14 0
" 1845 " 1846 . .	3043 8 0
" 1846 " 1847 . .	3009 16 0
" 1847 " 1848 . .	2839 10 0
" 1848 " 1849 . .	2756 0 0

The Act further says, that each of such persons so found lunatic shall be visited at least once a year, by one of such medical visitors, who, after such visitation, shall respectively make a report to the Lord Chancellor, in writing, of the state of mind, and bodily health and general condition, and of the care and treatment pursued to each such person visited, which reports are to be duly filed and kept secret in the office of such visitors, and shall be open to the inspection of *no person whatever, except* the said visitors, their secretary and the Lord Chancellor, or such as the Lord Chancellor shall appoint.

This Bill was passed in 1833 when the number of Chancery lunatics was 386, their numbers now are about 550.

The board consists of Dr. Southey, Dr. Bright, Mr. Phillimore,

barrister, and Mr. Enfield their secretary, who, when the Masters in Lunacy were appointed, became also chief clerk to them, with a salary of £800 a year, in addition to the £300 he previously had.

The pamphlet concludes with some general observations (from some of which we dissent), to which we hope to direct attention in an early number.

### Miscellaneous Notices.

*On the Health of Women at the Critical Periods of Life.* By E. J. TILT, M.D., &c., &c. London. 1851.

THIS will prove to be a very useful little work. It is elegantly written, and contains much useful and valuable information. If the suggestions offered by its amiable author are acted upon, what an amount of human suffering will be prevented. We quote a passage having reference to the prevalence of cerebral symptoms in the diseases of women, and on the exhibition of sedatives for their cure and alleviation.

"During the last thirty years there has been too much timidity in the employment of sedatives, and particularly in that of opium; for the present generation of medical men seem to forget, that often nature only requires to be freed from present pain, to enable an organ to return at once to the regular performance of its function, without future distress or inconvenience. Is it then necessary to remind the reader, how generally useful sedatives are, that in most diseases they not only assuage the acuteness of pain, but lull excited action to a slower rate of progress, and to a more subdued tone? The bloodvessels serve under the immediate rule of the accompanying nerves; and hæmorrhage as often depends upon their perturbed agency as on any peculiar state of the bloodvessels themselves; and although other measures may be indispensable, the return of such hæmorrhages can only be prevented by a judicious use of sedatives.

"We have already seen how useful is opium in the relief of many deranged states of action, particularly in dysmenorrhœa, and the utility of sedatives in diseases of the change of life might be deduced from the great frequency of cerebro-spinal symptoms at the cessation of menstruation. It will be remembered that I stated their frequency to be—

#### CEREBRAL SYMPTOMS.

Headache, sick-headache, hysteria, and pseudo-narcotism	
had existed in . . . . .	64 per cent.
They were augmented in . . . . .	36   "
" remained the same in . . . . .	18   "
" were less in . . . . .	10   "
They did not exist in . . . . .	36   "
	<hr/> 100

#### SPINAL SYMPTOMS.

Spinal or dorsal pains had existed in . . . . .	70 per cent.
They were augmented in . . . . .	46   "
" the same in . . . . .	17   "
" less in . . . . .	7   "
They did not exist in . . . . .	30   "
	<hr/> 100
Hypogastric pains of a bearing-down character, referred by women to the womb and ovaries, had existed in . . . . .	51 per cent.
They were augmented in . . . . .	30   "
" the same in . . . . .	12   "
" less in . . . . .	9   "
There were none in . . . . .	49   "
	<hr/> 100

"This frequency of cerebro-spinal symptoms warrants an equally frequent exhibition of sedatives, and I do not hesitate to say that, under some form or other, they are always required in diseases of cessation. In the milder forms of catamenial headache and pseudo-narcotism they alone suffice to cure, and they always assist the action of bleeding, of purgatives, and of other remedies which may be deemed necessary."

*Miss Martineau and her Master.* By J. STEVENSON BUSHNAN, M.D., &c. 1 vol. 8vo. London. 1851.

AN able, searching, and philosophical *exposé* of Miss Martineau and Mr. Atkinson's trashy volumes. Having in our last journal so fully analyzed the work which Dr. Bushnan has so unmercifully mauled, we have not the face again to trespass upon the patience of our readers by going into the subject. We think Dr. Bushnan has magnified this pair of pseudo-philosophers into too much importance by devoting a volume to the consideration of their inanity.\* The little work before us is forcibly written, and exhibits, on the part of its author, analytical powers of a high order.

*On Puerperal Insanity.* By F. W. MACKENZIE, M.D., &c. London, 1851. Pamphlet. pp. 22.

THIS essay was originally published in the "London Journal of Medicine." We are much pleased with it. The author is evidently an observing, experienced, and intelligent man. His style is perspicuous, and nothing can be better than his mode of relating a case. In consequence of our not receiving this pamphlet until our Journal was nearly printed, we have been deprived of the pleasure of presenting to our readers an analysis of its contents. We hope to have another opportunity of reverting to it.

*A Voyage to China, &c., &c.* By DR. BRENCASTLE. 2 vols. 8vo. With Illustrations. London. W. Shoberl. 1851.

THIS is one of the most recent and interesting works on the Celestial Empire, since the publication of Dr. Downing's "Fanqui in China." It is full of information to the professional as well as the general reader. These volumes should be read by every one who takes an interest in the progress of civilization in the East.

### To Correspondents.

ALTHOUGH we have given in this number two sheets and a half of additional matter, we have been reluctantly compelled to lay aside many valuable communications intended for immediate publication. They will appear in January, with a full analysis of Dr. Carpenter's Physiology and the French and German Psychological Journal, &c.

No. 11. of the Journal will be reprinted.

#### FRENCH LUNATIC ASYLUMS.

Our able, intelligent, and indefatigable correspondent, Dr. Webster, has recently returned from a tour in the north and north-east of France. Having personally inspected the principal provincial lunatic asylums in that part of the continent, we feel much pleasure in announcing that the account of his visit will certainly appear in the next number of our Journal.

We are much indebted to Dr. Parrish, of Philadelphia, for several copies of the "Pennsylvania Journal of Prison Discipline," &c., which will be duly noticed, with the "American Journal of Insanity," and other works forwarded to the publisher.

As it is the wish of the editor of this Journal to make it a medium for the dissemination of *psychological intelligence*, he will be much obliged to his readers for any communications they may do him the favour of forwarding, having reference to the erection of new lunatic asylums, the appointment of medical superintendents, and other facts likely to prove interesting to those engaged in the treatment of the insane.

\* Insanity?—Printer's Devil.

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